AN

ACCOUNT

OF THE

LIFE

OF

MR. DAVID BRAINERD,

MISSIONARY

FROM THE SOCIETY FOR PROPAGATING CHRISTIAN KNOWLEDGE,

&

PASTOR OF A CHURCH OF CHRISTIAN INDIANS IN NEW-JERSEY.

PUBLISHED BY JONATHAN EDWARDS, A. M.

WITH

MR BRAINERD's PUBLIC JOURNAL.

TO THIS EDITION IS ADDED,

MR BEATTY's MISSION

To the westward of the Allegheny mountains.

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B L

PREFACE.

THERE are two ways of repreſenting and recommending true religion and virtue to the world, which God hath made uſe of; the one is by doctrine and precept, the other is by inſtance and example—Both are abundantly uſed in the holy ſcriptures. Not only are the grounds, nature, deſign, and importance of religion clearly exhibited in the doctrines of ſcripture, and its exerciſe and practice plainly delineated, and abundantly enjoined and enforced, in its commands and counſels; but there we have many excellent examples of religion, in its power and practice, ſet before us, in the hiſtories both of the Old Teſtament and New.——JESUS CHRIST, the great Prophet of God, when he came into the world to be "the light of the world," to teach and enforce true religion, in a greater degree than ever had been before, made uſe of both theſe methods. In his doctrine he declared the mind and will of God, and the nature and properties of that virtue which becomes creatures of our make and in our circumſtances, more clearly and fully than ever it had been before, and more powerfully enforced it by what he declared of the obligations and inducements to holineſs; and he alſo in his own practice gave a moſt perfect example of the virtue he taught. He exhibited to the world ſuch an illuſtrious pattern of humility, divine love, diſcreet zeal, ſelf-denial, obedience, patience, reſignation, fortitude, meekneſs, forgiveneſs, compaſſion, benevolence, and univerſal holineſs, as neither men nor angels ever ſaw before. God alſo in his providence has been wont to make uſe of both theſe methods to hold forth light to mankind, and inducement to their duty, in all ages; he has from time to time raiſed up eminent teachers, to exhibit and bear teſtimony to the truth in their *doctrine*, and oppoſe the errors, darkneſs, and wickedneſs of the world; and alſo has, from age to age, raiſed up ſome eminent perſons that have ſet bright *examples* of that religion that is

taught and prescribed in the word of God; whose examples have, in divine providence, been set forth to public view. These have a great tendency to engage the attention of men to the doctrines and rules that are taught, and greatly to confirm and enforce them; and especially when these bright examples have been exhibited in the same persons that have been eminent *teachers*, so that the world has had opportunity to see such a confirmation of the truth, efficacy, and amiableness of the religion taught, in the practice of the same persons that have most clearly and forceably taught it; and above all, when these bright examples have been set by eminent teachers in a variety of unusual circumstances of remarkable *trial*; and God has withal remarkably distinguished them with wonderful *success* of their instructions and labours, consisting in glorious events that have been in many respects new and strange.

Such an instance we have in the *excellent person*, whose *life* is published in the following pages. His example is attended with a great variety of circumstances, tending to engage the attention of religious people, especially in these parts of the world: he was one of distinguished natural abilities; as all are sensible that had aquaintance with him: he was a minister of the gospel, and one who was called to unusual services in that work, whose ministry was attended with very remarkable and unusual events, an account of which has already been given to the public; one whose course of religion began before the late times of extraordinary religious commotion, but yet one that lived in those times, and went through them, and was very much in the way of the various extraordinary effects and unusual appearances of that day, and was not an idle spectator, but had a near concern in many things that passed at that time; one that had a very extensive acquaintance with those that have been the subjects of the late religious operations, in many of these British colonies, in places far distant one from another, in people of many different nations, of different educations, manners, and customs; one who had peculiar opportunity of acquaintance with the false appearances and counterfeits of religion; one who himself was the instrument of a most remarkable awakening, and an exceeding wonderful and abiding

alteration and moral transformation of ſuch ſubjects as do peculiarly render the change rare and aſtoniſhing.

In the following account, the reader will have opportunity to ſee, not only what were the external circumſtances and remarkable incidents of the life of this perſon, and how he ſpent his time from day to day, as to his external behaviour; but alſo what paſſed in his own heart, the wonderful change that he experienced in his mind and diſpoſition, the manner in which that change was brought to paſs, how it continued, what were its conſequences in his inward frames, thoughts, affections, and ſecret exerciſes, through many viciſſitudes and trials, from thenceforth for more than eight years, till his death; and alſo to ſee how all ended at laſt, in his ſentiments, frame, and behaviour, during a long ſeaſon of the gradual and ſenſible approach of death, under a lingering illneſs, and what were the effects of his religion in dying circumſtances, or in the laſt ſtages of his dying illneſs. The account being written, the reader may have opportunity at his leiſure to compare the various parts of the ſtory, and deliberately to view and weigh the whole, and conſider how far what is related is agreeable to the dictates of right reaſon and the holy word of God.

I am far from ſuppoſing, that Mr Brainerd's inward exerciſes and experiences, or his external conduct, were free from all imperfection: the example of *Jeſus Chriſt* is the only example that ever was ſet in the human nature that was altogether perfect,—which therefore is a rule to try all other examples by; and the diſpoſitions, frames, and practices of others muſt be commended and followed no further than they were *followers of Chriſt*.

There is one thing in Mr Brainerd, eaſily diſcernible by the following account of his life, that may be called an imperfection in him, which though not properly an imperfection of a moral nature, yet may poſſibly be made an objection againſt the extraordinary appearances of religion and devotion in him, by ſuch as ſeek for objections againſt every thing that can be produced in favour of true vital religion; and that is, that he was one who by his conſtitution and natural temper was prone to *melancholy* and dejection of ſpirit. There are ſome who think that all ſerious, ſtrict religion is a melancholy thing; and that

what is called Chriſtian experience, is little elſe beſide melancholy vapours diſturbing the brain, and exciting enthuſiaſtical imaginations. But that Mr Brainerd's temper or conſtitution inclined him to deſpondency, is no juſt ground to ſuſpect his extraordinary devotion, as being only the fruit of a warm imagination. I doubt not but that all who have well obſerved mankind, will readily grant this, that it is not all thoſe who by their natural conſtitution or temper are moſt diſpoſed to *dejection*, that are the perſons who are the moſt ſuſceptive of lively and ſtrong impreſſions on their imagination, or the moſt ſubject to thoſe vehement impetuous affections, which are the fruits of ſuch impreſſions; but that many who are of a very *gay* and *ſanguine* natural temper are vaſtly more ſo; and, if their affections are turned into a religious channel, are much more expoſed to *enthuſiaſm* than many of the former. And as to Mr Brainerd in particular, notwithſtanding his inclination to deſpondency, he was evidently one of that ſort of perſons who uſually are the furtheſt from a teeming imagination; being one of a penetrating genius, of clear thought, of cloſe reaſoning, and a very exact judgment, as all know that knew him. As he had a great inſight into human nature, and was very *diſcerning* and *judicious* in things in general, ſo he excelled in his judgment in knowledge of things in divinity, but eſpecially in things appertaining to inward experimental religion; moſt accurately diſtinguiſhing between real ſolid piety and enthuſiaſm, between thoſe affections that are rational and ſcriptural, having their foundation in light and judgment, and thoſe that are founded in whimſical conceits, ſtrong impreſſions on the imagination, and thoſe vehement emotions of the animal ſpirits that ariſe from them. He was exceeding ſenſible of men's expoſedneſs to theſe things, how much they had prevailed, and what multitudes had been deceived by them, of the pernicous conſequences of them, and the fearful miſchief they had done in the Chriſtian world. He greatly abhorred ſuch a ſort of religion, and was abundant in bearing teſtimony againſt it, living and dying; and was quick to diſcern when any thing of that nature aroſe, though in its firſt buddings, and appearing under the moſt fair and plauſible diſguiſes; and had that talent of deſcribing the various workings of this *imaginary*, *enthuſiaſtical*

religion, evincing the falſeneſs and vanity of it, and demonſtrating the great difference between this and true *ſpiritual* devotion, which I ſcarcely ever knew equalled in any other perſon.———And his judiciouſneſs did not only appear in diſtinguiſhing among the experiences of *others*, but alſo among the various exerciſes of *his own mind*; and particularly in diſcerning what within himſelf was to be laid to the ſcore of *melancholy*; in which he exceeded all melancholy perſons that ever I was acquainted with, (though I have been in the way of acquaintance with very many); which was doubtleſs owing to a peculiar ſtrength in his *judgment*: it is a rare thing indeed, that melancholy people are well ſenſible of their own diſeaſe, and fully convinced that ſuch and ſuch things are to be aſcribed to it, as are indeed its genuine operations and fruits.———Mr Brainerd did not obtain that degree of ſkill which he had in this matter at once, but gained it gradually; as the reader may diſcern by the following account of his life. In the former part of his religious courſe, he imputed much of that kind of gloomineſs of mind, and thoſe dark thoughts, to ſpiritual *deſertion*, of which, in the latter part of his life, he was fully ſenſible, were owing to the diſeaſe of *melancholy:* accordingly he often expreſsly ſpeaks of them in his diary as ariſing from this cauſe; and he was often in converſation ſpeaking of the difference between melancholy and godly ſorrow, true humiliation and ſpiritual deſertion, and the great danger of miſtaking the one for the other, and the very hurtful nature of melancholy,—diſcourſing with great judgment upon it, and doubtleſs much more judiciouſly for what he knew by experience.

But beſides what may be argued from Mr Brainerd's ſtrength of judgment, it is apparent in *fact* that he was not a perſon of a warm imagination. His inward experiences, either in his convictions or his converſion, and his religious views and impreſſions through the courſe of his life to his death, (of which he has left a very particular account), none of them conſiſted in, or were excited by, ſtrong and lively images formed in his imagination; there is nothing at all of it appears in his *diary*, from beginning to end: yea, he told me on his death-bed, that although once, when he was very young in years and experience, he was deceived into a high opinion of ſuch things, look-

ing on them as ſuperior attainments in religion, beyond what he had ever arrived to, and was ambitious of them and earneſtly ſought them, yet he never could obtain them; and that he never in his life had a ſtrong impreſſion on his imagination, of any viſage, outward form, external glory, or any other thing of that nature; which kind of impreſſions abound among the wild enthuſiaſtic people of the late and preſent day.

As Mr Brainerd's religious impreſſions, views, and affections in their nature were vaſtly different from enthuſiaſm, ſo were their *effects* in him as contrary as poſſible to the ordinary effects of that. Nothing ſo puffs men up, as *enthuſiaſm* with a high conceit of their own wiſdom, holineſs, eminency, and ſufficiency, and makes them ſo bold, forward, aſſuming, and arrogant: but the reader will ſee, that Mr Brainerd's religion conſtantly diſpoſed him to a moſt mean thought of himſelf, an abaſing ſenſe of his own exceeding ſinfulneſs, deficiency, unprofitableneſs, and ignorance; looking on himſelf as worſe than others; diſpoſing him to univerſal benevolence, meekneſs, and in honour to prefer others, and to treat all with kindneſs and reſpect. And when *melancholy* prevailed, though the effects of it were very prejudicial to him, yet it had not thoſe effects of *enthuſiaſm*; but operated by dark and diſcouraging thoughts of himſelf, as ignorant, wicked, and wholly unfit for the work of the miniſtry, or even to be ſeen among mankind, *&c.*—— Indeed, at the time before mentioned, when he had not learned well to diſtinguiſh between enthuſiaſm and ſolid religion, he joining and keeping company with ſome that were tinged with no ſmall degree of the former, for a ſeaſon partook with them in a degree of their diſpoſitions and behaviours; though, as was obſerved before, he could not obtain thoſe things wherein their *enthuſiaſm* itſelf conſiſted, and ſo could not become like them in that reſpect, however he erroniouſly deſired and fought it. But certainly it is not at all to be wondered at, that a youth and a young convert, one that had his heart ſo ſwallowed up in religion, and ſo earneſtly deſired the flouriſhing of it, but had had ſo little opportunity for reading, obſervation, and experience, ſhould for a while be dazzled and deceived with the glaring appearances of that miſtaken devotion and zeal; eſpecially conſidering what the extraordinary circumſtances of that day

were. He told me on his death-bed, that while he was in theſe circumſtances he was out of his element, and did violence to himſelf, while complying, in his conduct, with perſons of a fierce and imprudent zeal, from his great veneration of ſome that he looked upon much better than himſelf. So that it would be very unreaſonable that his error at that time ſhould nevertheleſs be eſteemed a juſt ground of prejudice againſt the whole of his religion, and his character in general; eſpecially conſidering, how greatly his mind was ſoon changed, and how exceedingly he after lamented his error, and abhorred himſelf for his imprudent zeal and miſconduct at that time, even to the breaking of his heart, and almoſt to the overbearing and breaking the ſtrength of his nature; and how much of a Chriſtian ſpirit he ſhewed, in his condemning himſelf for that miſconduct, as the reader will ſee.

What has been now mentioned of Mr Brainerd, is ſo far from being juſt ground of prejudice againſt what is related in the following account of his life, that, if duly conſidered, it will render the hiſtory the more ſerviceable. For by his thus joining for a ſeaſon with *enthuſiaſts*, he had a more full and intimate acquaintance with what belonged to that ſort of religion, and ſo was under better advantages to judge of the difference between that and the other, which he finally approved, and ſtrove to his utmoſt to promote, in oppoſition to it: and hereby the reader has the more to demonſtrate to him, that Mr Brainerd, in his teſtimony againſt it and the ſpirit and behaviour of thoſe that are influenced by it, ſpeaks from impartial conviction, and not from prejudice; becauſe therein he openly condemns his own former opinion and conduct, on account of which he had greatly ſuffered from his oppoſers, and for which ſome continued to reproach him as long as he lived.

Another imperfection in Mr Brainerd, which may be obſerved in the following account of his life, was his being *exceſſive in his labours*; not taking due care to proportion his fatigues to his ſtrength. Indeed the caſe was very often ſo, and ſuch the ſeeming calls of Providence, that it was extremely difficult for him to avoid doing more than his ſtrength would well admit of; yea, his circumſtances, and the buſineſs of his

miſſion among the Indians, were ſuch, that great fatigues and hardſhips were altogether inevitable. However, he was finally convinced that he had erred in this matter, and that he ought to have taken more thorough care, and been more reſolute to withſtand temptations to ſuch degrees of labour as injured his health; and accordingly warned his brother, who ſucceeds him in his miſſion, to be careful to avoid this error.

Beſides the imperfections already mentioned, it is readily allowed, that there were ſome imperfections that ran through his whole life, and were mixed with all his religious affections and exerciſes, ſome mixture of what was natural with that which was ſpiritual; as it evermore is in the beſt ſaints in this world. Doubtleſs there was ſome influence that natural temper had in the religious exerciſe of Mr Brainerd, as there moſt apparently was in the exerciſes of devout David, and the apoſtles Peter, John and Paul: there was undoubtedly very often ſome influence of his natural diſpoſition to dejection in his religious mourning, ſome mixture of melancholy with truly godly ſorrow and real Chriſtian humility, and ſome mixture of the natural fire of youth with his holy zeal for God, and ſome influence of natural principles mixed with grace in various other reſpects,—as it ever was and ever will be with the ſaints while on this ſide heaven. Perhaps none were more ſenſible of Mr Brainerd's imperfections than he himſelf; or could diſtinguiſh more accurately than he between what was natural and what was ſpiritual. It is eaſy for the judicious reader to obſerve, that his graces ripened, and the religious exerciſes of his heart became more and more pure, and he more and more diſtinguiſhing in his judgment, the longer he lived; he had much to teach and purify him, and he failed not to make his advantage thereby.

But notwithſtanding all theſe imperfections, I am perſuaded, every pious and judicious reader will acknowlede, that what is here ſet before him is indeed a remarkable inſtance of true and eminent Chriſtian piety in heart and practice, tending greatly to confirm the reality of vital religion, and the power of godlineſs, moſt worthy of imitation, and many ways tending to the ſpiritual benefit of the careful obſerver.

It is fit the reader ſhould be aware, that what Mr Brainerd

wrote in his *diary*, out of which the following account of his life is chiefly taken, was written only for his own private ule, and not to get honour and applauſe in the world, nor with any deſign that the world ſhould ever ſee it, either while he lived or after his death, excepting ſome few things that he wrote in a dying ſtate, after he had been perſuaded, with difficulty, not entirely to ſuppreſs all his private writings. He ſhewed himſelf almoſt invincibly averſe to the publiſhing of any part of his *diary* after his death; and when he was thought to be dying at Boſton, gave the moſt ſtrict peremptory orders to the contrary: but being by ſome of his friends there prevailed upon to withdraw ſo ſtrict and abſolute a prohibition, he was pleaſed finally to yield ſo far as that "his papers ſhould "be left in my hands, that I might diſpoſe of them as I "thought would be moſt for God's glory and the intereſt of "religion."——But a few days before his death, he ordered ſome part of his *diary* to be deſtroyed, (as will afterwards be obſerved) which renders the account of his life the leſs complete. And there are ſome parts of his *diary* here left out for brevity's ſake, that would, I am ſenſible, have been a great advantage to the hiſtory if they had been inſerted; particularly the account of his wonderful ſucceſſes among the Indians; which for ſubſtance is the ſame in his private *diary* with that which has already been made public, in the *Journal* he kept by order of the Society in Scotland, for their information. That account, I am of opinion, would be more entertaining and more profitable, if it were publiſhed as it is written in his *diary*, in connection with his ſecret religion and the inward exerciſes of his mind, and alſo with the preceding and following parts of the ſtory of his life. But becauſe that account has been publiſhed already, and becauſe the adding it here would make the book much more bulky and more coſtly, which might tend to diſcourage the purchaſe and peruſal of it, and ſo render it leſs extenſively uſeful, I have therefore omitted that part. However, this defect may in a great meaſure be made up to the reader, by his purchaſing his public *Journal*, and reading it in its place, with this hiſtory of his life; which undoubtedly would be well worth the while for every reader, and would richly recompenſe the additional coſt of the

purchaſe. I hope therefore, that thoſe of my readers who are not furniſhed with *that book*, will, for their own profit and entertainment, and that they may have the ſtory of this excellent perſon more complete, procure one of thoſe books; without which he muſt have a very imperfect view of the moſt important part of his life, and (on ſome accounts) of the moſt remarkable and wonderful things in it*.——I ſhould alſo obſerve, that beſides that book, and antecedent to it, there is a *narrative* relating to the Indians affairs, annexed to Mr Pemberton's ſermon at Mr Brainerd's ordination †; which likewiſe may the more profitably be read in conjunction with his *diary* previous to November 5. 1744.

But it is time to end this preface, that the reader may be no longer detained from the hiſtory itſelf.

JONATHAN EDWARDS.

N. B. Thoſe parts of the following hiſtory that are included between *brackets* thus [ ], are the words of the *publiſher*, for the moſt part, ſummarily repreſenting (for brevity's ſake) the ſubſtance or chief things contained in Mr Brainerd's diary, for ſuch a certain ſpace of time as is there ſpecified; the reſt is the account that he gives of himſelf in his private writings, in his own words.

I preſume, ſcarce any reader needs to be told, that [*A. Æt.*] on the top of the page, ſignifies, *the year of his age*, and [*A. D.*] *the year of our Lord.*

* *To ſupply the defect here mentioned, the publiſher of this edition of Mr Brainerd's life procured a copy of the Journal referred to, which the reader will find ſubjoined to the end of the life.*

† *In order that Mr Brainerd's life might be complete, the reader will alſo have the pleaſure of peruſing, at the end of the Journal, the narrative relating to the Indian affairs, here referred to.*

AN ACCOUNT

OF THE

LIFE OF MR. DAVID BRAINERD.

PART I.

FROM HIS BIRTH, TO THE TIME WHEN HE BEGAN TO DEVOTE HIMSELF TO THE STUDY OF DIVINITY, IN ORDER TO HIS BEING FITTED FOR THE WORK OF THE MINISTRY.

[MR David Brainerd was born April 20. 1718. at Haddam, a town belonging to the county of Hartford, in the colony of Connecticut, New England. His father, who died when this his ſon was about nine years of age, was the Worſhipful Hezekiah Brainerd, Eſq. an aſſiſtant, or one of his Majeſty's council for that colony, and the ſon of Daniel Brainerd, Eſq. a juſtice of the peace, and a deacon of the church of Chriſt in Haddam. His mother was Mrs Dorothy Hobart, daughter to the Reverend Mr Jeremiah Hobart, who preached a while at Topsfield, and then removed to Hempſtead on Long-Iſland, and afterwards removed from Hempſtead, (by reaſon of numbers turning Quakers, and many others being ſo irreligious, that they would do nothing towards the ſupport of the miniſtry), and came and ſettled in the work of the miniſtry at Haddam; where he died in the 85th year of his age: of whom it is remarkable, that he went to the public worſhip in the forenoon, and died in his chair between meetings. And this reverend gentleman was ſon of the Reverend Mr Peter Hobart, who was, firſt, miniſter of the goſpel at Hingham, in the county of Norfolk in England; and,

by reaſon of the perſecution of the Puritans, removed with his family to New England, and was ſettled in the miniſtry at Hingham, in the Maſſachuſetts. He had five ſons, viz. Joſhua, Jeremiah, Gerſhom, Japheth, and Nehemiah. His ſon Joſhua was miniſter at Southold on Long-Iſland; Jeremiah was Mr David Brainerd's grandfather, miniſter at Haddam, as was before obſerved; Gerſhom was miniſter of Groton in Connecticut; Japheth was a phyſician, and went in the quality of a doctor of a ſhip to England, (before the time for the taking his ſecond degree at college), and deſigned to go from thence to the Eaſt-Indies, and never was heard of more; Nehemiah was ſometime fellow of Harvard college, and afterwards miniſter at Newton in the Maſſachuſetts. The mother of Mrs Dorothy Hobart (who was afterwards Brainerd) was daughter to the Reverend Mr Samuel Whiting, miniſter of the goſpel, firſt at Boſton in Lincolnſhire, and afterwards at Lynn in the Maſſachuſetts, New England: he had three ſons that were miniſters of the goſpel.

Mr David Brainerd was the third ſon of his parents. They had five ſons and four daughters. Their eldeſt ſon is Hezekiah Brainerd, Eſq. a juſtice of the peace, and for ſeveral years paſt a repreſentative of the town of Haddam, in the general aſſembly of Connecticut colony; the ſecond was the Reverend Mr Nehemiah Brainerd a worthy miniſter at Eaſtbury in Connecticut, who died of a conſumption Nov. 10, 1742.; the fourth is Mr John Brainerd, who ſucceeds his brother David, as miſſionary to the Indians, and paſtor of the ſame church of Chriſtian Indians in New-Jerſey; and the fifth was Iſrael, lately ſtudent at Yale-college in New-Haven, and died ſince his brother David.—Mrs Dorothy Brainerd having lived ſeveral years a widow, died, when her ſon, whoſe life I am about to give an account of, was about fourteen years of age; ſo that in his youth he was left both fatherleſs and motherleſs. What account he has given of himſelf, and his own life, may be ſeen in what follows.]

I WAS, I think, from my youth ſomething ſober, and inclined rather to melancholy than the contrary extreme; but do not remember any thing of conviction of ſin, worthy of remark till I was, I believe, about ſeven or eight years of age; when I became ſomething concerned for my ſoul, and terrified at the thoughts of death, and was driven to the performance of duties: but it appeared a melancholy buſineſs, and deſtroyed my eagerneſs for play. And alas! this religious concern was but ſhort-lived. However, I ſometimes attended ſecret prayer; and thus lived at "eaſe in Zion, without God in the world," and without much concern, as I remember till I was above thirteen years of age. But ſometime in the winter 1732, I was ſomething rouſed out of carnal ſecurity, by I ſcarce know what means at firſt; but was much excited by the prevailing of a mortal ſickneſs in Haddam. I was frequent, conſtant, and ſomething fervent in duties, and took delight in reading, eſpecially Mr Janeway's *Token for children*; I felt ſometimes melted in duties, and took great delight in the performance of them; and I ſometimes hoped that I was converted, or at leaſt in a good and hopeful way for heaven and happineſs, not knowing what converſion was. The Spirit of God at this time proceeded far with me; I was remarkably dead to the world, and my thoughts were almoſt wholly employed about my ſoul's concern; and I may indeed ſay, "Almoſt I was perſuaded to be a Chriſtian." I was alſo exceedingly diſtreſſed and melancholy at the death of my mother, in March 1732. But afterwards my religious concern began to decline, and I by degrees fell back into a conſiderable degree of ſecurity, though I ſtill attended ſecret prayer frequently.

About the 15th of April 1733, I removed from my father's houſe to Eaſt-Haddam, where I ſpent four years, but ſtill "without God in the world;" though, for the moſt part I went a round of ſecret duty. I was not exceedingly addicted to young company, or frolicking (as it is called). But this I know, that when I did go into company, I never returned from a frolick in my life with ſo good a conſcience as I went with; it always added new guilt to me, and made me afraid to come to the throne of grace, and ſpoiled thoſe good frames I was

wont ſometimes to pleaſe myſelf with. But, alas! all my good frames were but ſelf-righteouſneſs, not bottomed on a deſire for the glory of God.

About the latter end of April 1737, being full nineteen years of age, I removed to Durham, and began to work on my farm, and ſo continued the year out, or near, till I was twenty years old; frequently longing, from a natural inclination, after a liberal education. When I was about twenty years of age, I applyed myſelf to ſtudy; and ſometime before, was more than ordinarily excited to and in duty; but now engaged more than ever in the duties of religion. I became very ſtrict, and watchful over my thoughts, words, and actions; and thought I muſt be ſober indeed, becauſe I deſigned to devote myſelf to the miniſtry; and imagined I did dedicate myſelf to the Lord.

Some time in April 1738, I went to Mr Fiſke's, and lived with him during his life *. And I remember, he adviſed me wholly to abandon young company, and aſſociate myſelf with grave, elderly people; which counſel I followed; and my manner of life was now exceeding regular, and full of religion, ſuch as it was; for I read my Bible more than twice through in an year; I ſpent much time in ſecret prayer, and other ſecret duties; I gave great attention to the word preached, and endeavoured to my utmoſt to retain it. So much concerned was I about religion, that I agreed with ſome young perſons to meet privately on Sabbath-evenings for religious exerciſes, and thought myſelf ſincere in theſe duties; and after our meeting was ended, I uſed to repeat the diſcourſes of the day to myſelf, and recollect what I could, though ſometimes it was very late in the night. Again, on Monday-mornings I uſed ſometimes to recollect the ſame ſermons. And I had ſometimes conſiderable movings of affections in duties, and much pleaſure, and had many thoughts of joining to the church. In ſhort, I had a very good outſide, and reſted entirely on my duties, though I was not ſenſible of it.

After Mr Fiſke's death, I proceeded in my learning with my brother; and was ſtill very conſtant in religious duties

* *Mr Fiſke was the paſtor of the church in Haddam.*

and often wondered at the levity of profeſſors; it was a trouble to me that they were ſo careleſs in religious matters.—Thus I proceeded a conſiderable length on a *ſelf-righteous* foundation; and ſhould have been entirely loſt and undone, had not the mere mercy of God prevented.

Some time in the beginning of winter, *anno* 1738, it pleaſed God, on one Sabbath-day morning, as I was walking out for ſome ſecret duties, as I remember, to give me on a ſudden ſuch a ſenſe of my danger, and the wrath of God, that I ſtood amazed; and my former good frames, that I had pleaſed myſelf with, all preſently vaniſhed; and from the view that I had of my ſin and vileneſs, I was much diſtreſſed all that day, fearing the vengeance of God would ſoon overtake me. I was much dejected, and kept much alone, and ſometimes begrudged the birds and beaſts their happineſs, becauſe they were not expoſed to eternal miſery, as I evidently ſaw I was. And thus I lived from day to day, being frequently in great diſtreſs: ſometimes there appeared mountains before me to obſtruct my hopes of mercy; and the work of converſion appeared ſo great, I thought I ſhould never be the ſubject of it; but uſed, however, to pray and cry to God, and perform other duties with great earneſtneſs, and hoped by ſome means to make the caſe better. And though I hundreds of time renounced all pretences of any worth in my duties, as I thought, even in the ſeaſon of the performance of them, and often confeſſed to God that I deſerved nothing for the very beſt of them but eternal condemnation; yet ſtill I had a ſecret latent hope of *recommending* myſelf to God by my religious duties; and when I prayed affectionately, and my heart ſeemed in ſome meaſure to melt, I hoped God would be thereby moved to pity me; my prayers then looked with ſome appearance of *goodneſs* in them, and I ſeemed to *mourn* for ſin: and then I could in ſome meaſure venture on the mercy of God in Chriſt, as I thought, though the preponderating thought and foundation of my hope was ſome imagination of *goodneſs* in my heart-meltings, and flowing of affections in duty, and ſometimes extraordinary enlargements therein, *&c.* Though at ſome times the gate appeared ſo very ſtrait that it looked next to impoſſible to enter, yet at other times I flattered myſelf that it was not

ſo very difficult, and hoped I ſhould by diligence and watchfulneſs ſoon gain the point. Sometimes, after enlargement in duty and conſiderable affection, I hoped I had made a *good ſtep* towards heaven, and imagined that God was affected as I was, and that he would hear ſuch *ſincere cries*, (as I called them): and ſo ſometimes when I withdrew for ſecret duties in great diſtreſs, I returned ſomething comfortable; and thus healed myſelf with my duties.

Some time in February 1738-9, I ſet apart a day for ſecret faſting and prayer, and ſpent the day in almoſt inceſſant cries to God for mercy, that he would open my eyes to ſee the evil of ſin, and the way of life by Jeſus Chriſt. And God was pleaſed that day to make conſiderable diſcoveries of my heart to me. But ſtill I *truſted* in all the duties I performed; tho' there was no manner of *goodneſs* in the duties I then performed, there being no manner of reſpect to the glory of God in them, nor any ſuch principle in my heart; yet God was pleaſed to make my endeavours that day a means to ſhew me my *helpleſſneſs* in ſome meaſure.

Sometimes I was greatly *encouraged*, and imagined that God loved me, and was pleaſed with me, and thought I ſhould ſoon be fully reconciled to God; while the whole was founded on mere *preſumption*, ariſing from enlargement in duty, or flowing of affections, or ſome good reſolutions, and the like. And when, at times, great diſtreſs began to ariſe on a ſight of my vileneſs and nakedneſs, and inability to deliver myſelf from a ſovereign God, I uſed to put off the diſcovery, as what I could not bear. Once, I remember, a terrible pang of diſtreſs ſeized me; and the thoughts of renouncing myſelf, and ſtanding naked before God, ſtripped of all goodneſs, were ſo dreadful to me, that I was ready to ſay to them as Felix to Paul, "Go "thy way for this time." Thus, though I daily longed for greater conviction of ſin, ſuppoſing that I muſt ſee more of my dreadful ſtate in order to a remedy; yet when the diſcoveries of my vile helliſh heart were made me, the ſight was ſo dreadful, and ſhewed me ſo plainly my expoſedneſs to damnation, that I could not endure it.——I conſtantly ſtrove after whatever *qualifications* I imagined others obtained before the reception of Chriſt, in order to recommend me to his favour.

Sometimes I felt the power of an *hard heart*, and ſuppoſed it muſt be ſoftened before Chriſt would accept of me; and when I felt any meltings of heart, I hoped now the work was almoſt done: and hence, when my diſtreſs ſtill remained, I was wont to murmur at God's dealings with me; and thought, when others felt their hearts ſoftened, God ſhewed them mercy; but my diſtreſs remained ſtill.

Sometimes I grew *remiſs* and *ſluggiſh*, without any great convictions of ſin, for a conſiderable time together; but after ſuch a ſeaſon, convictions ſometimes ſeized me more violently. One night I remember in particular, when I was walking ſolitarily abroad, I had opened to me ſuch a view of my ſin, that I feared the ground would cleave aſunder under my feet, and become my grave, and ſend my ſoul quick to hell, before I could get home. And though I was forced to go to bed, leſt my diſtreſs ſhould be diſcovered by others, which I much feared; yet I ſcarce durſt ſleep at all, for I thought it would be a great wonder if I ſhould be out of hell in the morning. And though my diſtreſs was ſometimes thus great, yet I greatly dreaded the loſs of convictions, and returning back to a ſtate of carnal ſecurity, and to my former inſenſibility of impending wrath; which made me exceeding exact in my behaviour, leſt I ſhould ſtifle the motions of God's Spirit. When at any time I took a view of my convictions of my own ſinfulneſs, and thought the degree of them to be conſiderable, I was wont to truſt in my convictions; but this confidence, and the hopes that aroſe in me from it of ſoon making ſome notable advances towards deliverance, would eaſe my mind, and I ſoon became more ſenſeleſs and remiſs; but then again, when I diſcerned my convictions to grow languid, and I thought them about to leave me, this immediately alarmed and diſtreſſed me. Sometimes I expected to take a large ſtep, and get very far towards converſion, by ſome particular opportunity or means I had in view.

The many diſappointments, and great diſtreſſes and perplexity I met with, put me into a moſt *horrible frame of conſtling* with the Almighty; with an inward vehemence and virulence, finding fault with his ways of dealing with mankind. I found great fault with the imputation of A-

dam's ſin to his poſterity; and my wicked heart often wiſhed for ſome other way of ſalvation than by Jeſus Chriſt. And being like the troubled ſea, and my thoughts confuſed, I uſed to contrive to eſcape the wrath of God by ſome other means, and had ſtrange projections, full of Atheiſm, contriving to diſappoint God's deſigns and decrees concerning me, or to eſcape God's notice, and hide myſelf from him. But when, upon reflection, I ſaw theſe projections were vain, and would not ſerve me, and that I could contrive nothing for my own relief, this would throw my mind into the moſt horrid frame, to wiſh there was no God, or to wiſh there were ſome other God that could controul him, &c. Theſe thoughts and deſires were the ſecret inclinations of my heart, that were frequently acting before I was aware; but alas! they were *mine*, although I was affrighted with them, when I came to reflect on them: When I conſidered of it, it diſtreſſed me to think that my heart was ſo full of enmity againſt God; and it made me tremble, leſt God's vengeance ſhould ſuddenly fall upon me. I uſed before, to imagine my heart was not ſo bad as the ſcriptures and ſome other books repreſented. Sometimes I uſed to take much pains to work it up into a good frame, a humble ſubmiſſive diſpoſition; and hoped there was then ſome goodneſs in me; but it may be on a ſudden, the thoughts of the ſtrictneſs of the law, or the ſovereignty of God, would ſo irritate the corruption of my heart, that I had ſo watched over, and hoped I had brought to a good frame, that it would break over all bounds, and burſt forth on all ſides, like floods of waters when they break down their dam. But being ſenſible of the neceſſity of a deep humiliation in order to a ſaving cloſe with Chriſt, I uſed to ſet myſelf to work in my own heart thoſe convictions that were requiſite in ſuch an humiliation; as, a conviction, that God would be juſt, if he caſt me off for ever; and that if ever God ſhould beſtow mercy on me, it would be mere grace, though I ſhould be in diſtreſs many years firſt, and be never ſo much engaged in duty; that God was not in the leaſt obliged to pity me the more for all paſt duties, cries, and tears, &c. Theſe things I ſtrove to my utmoſt to bring myſelf to a firm belief of, and hearty aſſent to; and hoped that now I was brought off from myſelf, and truly

humbled and bowed to the divine ſovereignty; and was wont to tell God in my prayers, that now I had thoſe very diſpoſitions of ſoul that he required, and on which he ſhewed mercy to others, and thereupon to beg and plead for mercy to me. But when I found no relief, and was ſtill oppreſſed with guilt and fears of wrath, my ſoul was in a tumult, and my heart roſe againſt God as dealing hardly with me. Yet then my conſcience flew in my face, putting me in mind of my late confeſſion to God of his juſtice in my condemnation, &c. And this giving me a ſight of the badneſs of my heart, threw me again into diſtreſs, and I wiſhed I had watched my heart more narrowly, to keep it from breaking out againſt God's dealings with me, and I even wiſhed I had not pleaded for mercy on account of my humiliation, becauſe thereby I had loſt all my ſeeming goodneſs.

Thus, ſcores of times, I vainly imagined myſelf humbled and prepared for ſaving mercy.

While I was in this diſtreſſed, bewildered, and tumultuous ſtate of mind, the corruption of my heart was eſpecially irritated with theſe things following:

1. The ſtrictneſs of the divine law—For I found it was impoſſible for me, after my utmoſt pains, to anſwer the demands of it. I often made new reſolutions, and as often broke them. I imputed the whole to carleſſneſs, and the want of being more watchful, and uſed to call myſelf a fool for my negligence. But when, upon a ſtronger reſolution, and greater endeavours, and cloſe application of myſelf to faſting and prayer, I found all attempts fail, then I quarrelled with the law of God as unreaſonably rigid. I thought if it extended only to my outward actions and behaviours, I could bear with it; but I found it condemned me for my evil thoughts, and ſins of my heart, which I could not poſſibly prevent. I was extremely loth to give out and own my utter helpleſſneſs in this matter; but after repeated diſappointments, thought that, rather than periſh, I could do a little more ſtill, eſpecially if ſuch and ſuch circumſtances might but attend my endeavours and ſtrivings; I hoped that I ſhould ſtrive more earneſtly than ever if the matter came to extremity, though I never could find the time to do my utmoſt in the manner I intended,—and

this hope of future more favourable circumſtances, and of doing ſomething great hereafter, kept me from utter deſpair in myſelf, and from ſeeing myſelf fallen into the hands of a ſovereign God, and dependent on nothing but free and boundleſs grace.

2. Another thing was, that *faith alone* was the *condition of ſalvation*; and that God would not come down to lower terms; that he would promiſe life and ſalvation upon my ſincere and hearty prayers and endeavours. That word, Mark xvi. 16. "He that believeth not ſhall be damned," cut off all hope there; and I found, faith was the ſovereign gift of God; that I could not get it as of myſelf, and could not oblige God to beſtow it upon me by any of my performances, Eph. ii. 1. 8. "This," I was ready to ſay, "is a hard ſaying; who can hear it?" I could not bear that all I had done ſhould ſtand for mere nothing, who had been very conſcientious in duty, and had been exceeding religious a great while, and had, as I thought, done much more than many others that had obtained mercy. I confeſſed indeed the vileneſs of my duties; but then, what made them at that time ſeem vile was my wandering thoughts in them; not becauſe I was all over defiled like a devil, and the principle corrupt from whence they flowed, ſo that I could not poſſibly do any thing that was good. And therefore I called what I did by the name of honeſt, faithful endeavours; and could not bear it, that God had made no promiſes of ſalvation to them.

3. Another thing was, that I could not find out what faith was, or what it was to believe, and come to Chriſt: I read the calls of Chriſt made to the *weary* and *heavy laden*; but could find no way that he directed them to come in. I thought I would gladly come if I knew how, though the path of duty directed to were never ſo difficult. I read Mr Stoddard's *Guide to Chriſt*, (which I truſt was, in the hand of God, the happy means of my converſion,) and my heart roſe againſt the author; for though he told me my very heart all along under convictions, and ſeemed to be very beneficial to me in his directions; yet here he failed, he did not tell me any thing I could do that would bring me to Chriſt, but left me as it were with a great gulph between me and Chriſt, without any direction to get through. For I was not yet effectually and experimental

ly taught, that there could be no way preſcribed, whereby a natural man could, of his own ſtrength, obtain that which is ſupernatural, and which the higheſt angel cannot give.

4. Another thing that I found a great inward oppoſition to, was the ſovereignty of God. I could not bear, that it ſhould be wholly at God's pleaſure, to ſave or damn me juſt as he would. That paſſage, Rom. ix. 11—23. was a conſtant vexation to me, eſpecially verſe 21. The reading or meditating on this always deſtroyed my ſeeming good frames: when I thought I was almoſt humbled, and almoſt reſigned to God's ſovereignty, the reading or thinking on this paſſage would make my enmity againſt the ſovereignty of God appear. And when I came to reflect on my inward enmity and blaſphemy that aroſe on this occaſion, I was the more afraid of God, and driven further from any hopes of reconciliation with him; and it gave me ſuch a dreadful view of myſelf, that I dreaded more than ever to ſee myſelf in God's hands, and at his ſovereign diſpoſal, and it made me more oppoſite than ever to ſubmit to his ſovereignty; for I thought God deſigned my damnation.

All this time the Spirit of God was powerfully at work with me; and I was inwardly preſſed to relinquiſh all *ſelf-confidence*, all hopes of ever helping myſelf by any means whatſoever: and the conviction of my loſt eſtate was ſometimes ſo clear and manifeſt before my eyes, that it was as if it had been declared to me in ſo many words, "It is done, it is done, it "is for ever impoſſible to deliver yourſelf." For about three or four days, my ſoul was thus diſtreſſed, eſpecially at ſome turns, when for a few moments I ſeemed to myſelf loſt and undone; but then would ſhrink back immediately from the ſight, becauſe I dared not venture myſelf into the hands of God, as wholly helpleſs, and at the diſpoſal of his ſovereign pleaſure. I dared not to ſee that important truth concerning myſelf, that I was *dead in treſpaſſes and ſins*. But when I had as it were thruſt away theſe views of myſelf at any time, I felt diſtreſſed to have the ſame diſcoveries of myſelf again; for I greatly feared being given over of God to final ſtupidity. When I thought of putting it off to a more convenient ſeaſon, the conviction was ſo cloſe and powerful with regard to the preſent time, that it was the beſt time, and probably the only

time, that I dared not put it off. It was the ſight of truth concerning myſelf, truth reſpecting my ſtate, as a creature fallen and alienated from God, and that conſequently could make no demands on God for mercy, but muſt ſubſcribe to the abſolute ſovereignty of the divine Being; the ſight of the truth, I ſay, my ſoul ſhrunk away from, and trembled to think of beholding. Thus, "He that doth evil," as all unregenerate men continually do, "hates the light of truth," neither cares to come to it, becauſe it will reprove his deeds, and ſhew him his juſt deſerts, John iii. 20. And though ſome time before, I had taken much pains, as I thought, to ſubmit to the ſovereignty of God, yet I miſtook the thing; and did not once imagine, that ſeeing and being made experimentally ſenſible of this truth, which my ſoul now ſo much dreaded and trembled at a ſenſe of, was the frame of ſoul that I had been ſo earneſt in purſuit of heretofore; for I had ever hoped, that when I had attained to that humiliation, which I ſuppoſed neceſſary to go before faith, then it would not be fair for God to *caſt me off*; but now I ſaw it was ſo far from any goodneſs in me, to own myſelf ſpiritually dead, and deſtitute of all goodneſs, that, on the contrary, my mouth would be for ever ſtopped by it; and it looked as dreadful to me, to ſee myſelf, and the relation I ſtood in to God, as a ſinner and I criminal, and he a great Judge and Sovereign, as it would be to a poor trembling creature to venture off ſome high precipice. And hence I put it off for a minute or two, and tried for better circumſtances to do it in; either I muſt read a paſſage or two, or pray firſt, or ſomething of the like nature; or elſe put off my ſubmiſſion to God's ſovereignty with an objection, that I did not know how to ſubmit. But the truth was, I could ſee no ſafety in owning myſelf in the hands of a ſovereign God, and that I could lay no claim to any thing better than damnation.

But after a conſiderable time ſpent in ſuch like exerciſes and diſtreſſes, one morning, while I walking in a ſolitary place as uſual, I at once ſaw that all my contrivances and projections to effect or procure deliverance and ſalvation for myſelf were utterly in vain; I was brought quite to a ſtand as finding myſelf totally loſt. I had thought many times before that the

difficulties in my way were very great; but now I saw, in another and very different light, that it was for ever impossible for me to do any thing towards helping or delivering myself. I then thought of blaming myself, that I had not done more, and been more engaged, while I had opportunity; for it seemed now as if the season of doing was for ever over and gone: But I instantly saw that let me have done what I would, it would no more have tended to my helping myself, than what I had done; that I had made all the pleas I ever could have made to all eternity; and that all my pleas were vain. The *tumult* that had been before in my mind, was now *quieted*; and I was something eased of that distress which I felt while struggling against a sight of myself and of the divine sovereignty. I had the greatest certainty that my state was for ever miserable, for all that I could do; and wondered, that I had never been sensible of it before.

In the time while I remained in this state, my *notions* respecting my *duties* were quite different from what I had entertained in times past. Before this, the more I did in duty, the more I thought God was obliged to me; or at least the more hard I thought it would be for God to cast me off; though at the same time I confessed, and thought I saw, that there was no goodness or merit in my duties; but now the more I did in prayer or in any other duty, the more I saw I was indebted to God for allowing me to ask for mercy; for I saw, it was self-interest had led me to pray, and that I had never once prayed from any respect to the glory of God. Now I saw there was no necessary connection between my prayers and the bestowment of divine mercy; that they laid not the least obligation upon God to bestow his grace upon me; and that there was no more virtue or goodness in them than there would be in my paddling with my hand in the water, (which was the comparison I had then in my mind;) and this because they were not performed from any love or regard to God. I saw, that I had been heaping up my devotions before God, fasting, praying, &c. pretending, and indeed really thinking, at some times that I was aiming at the glory of God; whereas I never once truly intended it, but only my own happiness. I saw that as I had never done any thing for God, I had no

claim to lay to any thing from him but perdition, on account of my hypocriſy and mockery. Oh how different did my duties now appear from what they uſed to do! I uſed to charge them with ſin and imperfection; but this was only on account of the wandering and vain thoughts attending them, and not becauſe I had no regard to God in them; for this I thought I had. But when I ſaw evidently that I had regard to nothing but ſelf-intereſt, then they appeared vile mockery of God, ſelf-worſhip and a continual courſe of lies; ſo that I ſaw now, there was ſomething worſe had attended my duties than barely a few wanderings, &c.; for the whole was nothing but ſelf-worſhip, and an horrid abuſe of God.

I continued, as I remember, in this ſtate of mind, from Friday morning till the Sabbath-evening following, July 12. 1739. when I was walking again in the ſame ſolitary place, where I was brought to ſee myſelf loſt and helpleſs, (as was before mentioned); and here, in a mournful melancholy ſtate, was attempting to pray, but found no heart to engage in that or any other duty; my former concern and exerciſe and religious affections were now gone. I thought the Spirit of God had quite left me; but ſtill was not diſtreſſed: yet diſconſolate, as if there was nothing in heaven or earth could make me happy. And having been thus endeavouring to pray (though being, as I thought, very ſtupid and ſenſeleſs) for near half an hour, (and by this time the ſun was about half an hour high, as I remember,) then, as I was walking in a dark thick grove, *unſpeakable glory* ſeemed to open to the view and apprehenſion of my ſoul: I do not mean any external brightneſs, for I ſaw no ſuch thing; nor do I intend any imagination of a body of light, ſome where away in the third heavens, or any thing of that nature; but it was a new inward apprehenſion or view that I had of God, ſuch as I never had before, nor any thing which had the leaſt reſemblance of it. I ſtood ſtill, and wondered and admired! I knew that I never had ſeen before any thing comparable to it for excellency and beauty; it was widely different from all the conceptions that ever I had had of God, or things divine. I had no particular apprehenſion of any one perſon in the Trinity, either the Father, the Son, or the Holy Ghoſt; but it appeared to be *divine glory*

that I then beheld; and my ſoul *rejoiced with joy unſpeakable*, to ſee ſuch a God, ſuch a glorious divine Being; and I was inwardly pleaſed and ſatisfied that he ſhould be *God over all* for ever and ever. My ſoul was ſo captivated and delighted with the excellency, lovelineſs, greatneſs, and other perfections of God, that I was even ſwallowed up in him; at leaſt to that degree, that I had no thought, (as I remember) at *firſt*, about my own ſalvation, and ſcarce reflected that there was ſuch a creature as myſelf.

Thus God, I truſt, brought me to a hearty diſpoſition to *exalt him*, and ſet him on the throne, and principally and ultimately to aim at his honour and glory, as king of the univerſe.

I continued in this ſtate of inward joy and peace, yet aſtoniſhment, till near dark, without any ſenſible abatement; and then began to think and examine what I had ſeen; and felt ſweetly *compoſed* in my mind all the evening following. I felt myſelf in a new world, and every thing about me appeared with a different aſpect from what it was wont to do.

At this time the *way of ſalvation* opened to me with ſuch infinite wiſdom, ſuitableneſs, and excellency, that I wondered I ſhould ever think of any other way of ſalvation; was amazed that I had not dropt my own contrivances, and complied with this lovely, bleſſed, and excellent way before. If I could have been ſaved by my own duties, or any other way that I had formerly contrived, my whole ſoul would now have refuſed. I wondered that all the world did not ſee and comply with this way of ſalvation, entirely by the *righteouſneſs of Chriſt*.

The ſweet reliſh of what I then felt continued with me for ſeveral days, almoſt conſtantly, in a greater or leſs degree; I could not but ſweetly rejoice in God, lying down and riſing up. The next Lord's day I felt ſomething of the ſame kind, though not ſo powerful as before. But, not long after, was again involved in *thick darkneſs*, and under great diſtreſs; yet not of the ſame kind with my diſtreſs under convictions. I was guilty, afraid and aſhamed to come before God; was exceedingly preſſed with a ſenſe of guilt: but it was not long before I felt (I truſt) true repentance and joy in God.

In the beginning of September I went to college *, and entered there, but with ſome degree of reluctancy, fearing leſt I ſhould not be able to lead a life of ſtrict religion, in the midſt of ſo many temptations.——After this, in the vacancy, before I went to tarry at college, it pleaſed God to viſit my ſoul with clearer manifeſtations of himſelf and his grace. I was ſpending ſome time in prayer, and ſelf examination; and the Lord by his grace ſo ſhined into my heart that I enjoyed full aſſurance of his favour, for that time; and my ſoul was unſpeakably refreſhed with divine and heavenly enjoyments. At this time eſpecially, as well as ſome others, ſundry paſſages of God's word opened to my ſoul with divine clearneſs, power, and ſweetneſs, ſo as to appear exceeding precious, and with clear and certain evidence of its being *the word of God.* I enjoyed conſiderable ſweetneſs in religion all the winter following.

In Jan. 1739—40, the meaſles ſpread much in college; and I having taken the diſtemper, went home to Haddam. But ſome days before I was taken ſick, I ſeemed to be greatly deſerted, and my ſoul mourned the abſence of the Comforter exceedingly: it ſeemed to me, all comfort was for ever gone; I prayed and cried to God for help, yet found no preſent comfort or relief. But through divine goodneſs, a night or two before I was taken ill, while I was walking alone in a very retired place, and engaged in meditation and prayer, I enjoyed a ſweet refreſhing viſit, as I truſt, from above, ſo that my ſoul was raiſed far above the fears of death; indeed I rather longed for death than *feared* it. O how much more refreſhing this one ſeaſon was, than all the pleaſures and delights that earth can afford!—After a day or two I was taken with the meaſles, and was very ill indeed, ſo that I almoſt deſpaired of life; but had no diſtreſſing fears of death at all. However, through divine goodneſs I ſoon recovered: yet, by reaſon of hard and cloſe ſtudies, and being much expoſed on account of my freſhman-ſhip, I had but little time for ſpiritual duties; my ſoul often mourned for want of more time and opportunity to be alone with God. In the Spring and Summer following, I had better advantages for retirement, and enjoyed more comfort in religion: though indeed my ambition in my ſtudies

* Yale college in New-Haven.

greatly wronged the activity and vigour of my ſpiritual life: yet this was uſually the caſe with me, that "in the multitude "of my thoughts within me, God's comforts *principally* de-lighted my ſoul;" theſe were my greateſt conſolations day by day.

One day I remember in particular, (I think it was in June 1740), I walked to a conſiderable diſtance from the college, in the fields alone at noon, and in prayer found ſuch unſpeak-able ſweetneſs and delight in God, that I thought, if I muſt continue ſtill in this evil world, I wanted always to be there to behold God's glory: my ſoul dearly loved all mankind, and longed exceedingly that they ſhould enjoy what I enjoyed. ——It ſeemed to be a little reſemblance of heaven.

On Lord's day, July 6, being ſacrament-day, I found ſome divine life and ſpiritual refreſhment in that holy ordinance. When I came from the Lord's table, I wondered how my fel-low-ſtudents could live as I was ſenſible moſt did.——Next Lord's day, July 13, I had ſome ſpecial ſweetneſs in religion. ——Again Lord's day, July 20. my ſoul was in a ſweet and precious frame.

Some time in Auguſt following, I became ſo weakly and diſordered, by too cloſe application to my ſtudies, that I was adviſed by my tutor to go home, and diſengage my mind from ſtudy, as much as I could; for I was grown ſo weak, that I began to ſpit blood. I took his advice, and endeavoured to lay aſide my ſtudies. But being brought very low, I looked death in the face more ſtedfaſtly; and the Lord was pleaſed to give me renewedly a ſweet ſenſe and reliſh of divine things; and particulary in October 13, I found divine help and conſola-tion in the precious duties of ſecret prayer and ſelf-examina-tion, and my ſoul took delight in the bleſſed God;—ſo like-wiſe on the 17th of October.

Saturday, October 18. in my morning devotions, my ſoul was exceedingly melted for, and bitterly mourned over my exceeding *ſinfulneſs* and *vileneſs*. I never before had felt ſo pungent and deep a ſenſe of the odious nature of ſin, as at this time. My ſoul was then unuſually carried forth in love to God, and had a lively ſenſe of God's love to me; and this love and hope, at that time, caſt out fear. Both morning and

evening I ſpent ſome time in ſelf-examination, to find the truth of grace, as alſo my fitneſs to approach to God at his table the next day; and through infinite grace, found the holy Spirit influencing my ſoul with love to God, as a witneſs within myſelf.

Lord's day, October 19. the morning I felt my ſoul hungering and thirſting after righteouſneſs. In the forenoon, while I was looking on the ſacramental elements, and thinking that Jeſus Chriſt would ſoon be "ſet forth crucified before me," my ſoul was filled with light and love, ſo that I was almoſt in an ecſtaſy; my body was ſo weak, I could ſcarcely ſtand. I felt at the ſame time an exceeding tenderneſs and moſt fervent love towards all mankind; ſo that my ſoul and all the powers of it ſeemed, as it were, to melt into ſoftneſs and ſweetneſs. But in the ſeaſon of the communion, there was ſome abatement of this ſweet life and fervour. This love and joy caſt out fear; and my ſoul longed for perfect grace and glory. This ſweet frame continued till the evening, when my ſoul was ſweetly ſpiritual in ſecret duties.

Monday, October 20. I again found the ſweet aſſiſtance of the holy Spirit in ſecret duties, both morning and evening, and life and comfort in religion through the whole day.

Tueſday, October 21. I had likewiſe experience of the goodneſs of God in "ſhedding abroad his love in my heart," and giving me delight and conſolation in religious duties; and all the remaining part of the week, my ſoul ſeemed to be taken up with divine things. I now ſo longed after God and to be freed from ſin, that when I felt myſelf recovering, and thought I muſt return to college again, which had proved ſo hurtful to my ſpiritual intereſt the year paſt, I could not but be grieved, and I thought I had much rather have died; for it diſtreſſed me to think of getting away from God. But before I went, I enjoyed ſeveral ſweet and precious ſeaſons of communion with God, (particularly October 30, and Nov. 4) wherein my ſoul enjoyed unſpeakable comfort.

I returned to college about Nov. 6. and through the goodneſs of God, felt the power of religion almoſt daily, for the ſpace of ſix weeks.

Nov. 28. In my evening devotion, I enjoyed precious diſcoveries of God, and was unſpeakably refreſhed with that paſſage, Heb. xii. 22. 23. 24. that my ſoul longed to wing away for the paradiſe of God; I longed to be conformed to God in all things.——A day or two after, I enjoyed much of the light of God's countenance, moſt of the day; and my ſoul reſted in God.

Tueſday, December 9. I was in a comfortable frame of ſoul moſt of the day; but eſpecially in evening-devotions, when God was pleaſed wonderfully to aſſiſt and ſtrengthen me; ſo that I thought nothing ſhould ever move me from the love of God in Chriſt Jeſus my Lord.---O! *one hour with God* infinitely exceeds all the pleaſures and delights of this lower world.

Some time towards the latter end of January 1740,--41, I grew more *cold* and *dull* in matters of religion, by means of my old temptation, viz. ambition in my ſtudies.—But thro' divine goodneſs, a great and general *awakening* ſpread itſelf ever the college, about the latter end of February, in which I was much quickened, and more abundantly engaged in religion.

[This awakening here ſpoken of was at the beginning of that extraordinary religious commotion through the land, which is freſh in every one's memory. This awakening was for a time very great and general at New-haven; and the college had no ſmall ſhare in it: that ſociety was greatly reformed; the ſtudents in general became ſerious, and many of them remarkably ſo, and much engaged in the concerns of their eternal ſalvation. And however undeſirable the iſſue of the awakenings of that day have appeared in many others, there have been manifeſtly happy effects of the impreſſions then made on the minds of many members of that college. And by all that I can learn concerning Mr Brainerd, there can be no reaſon to doubt but that he had much of God's gracious preſence, and of the lively actings of true grace, at that time; but yet he was afterwards abundantly ſenſible, that his religious experiences and affections at that time were not free from a corrupt mixture, nor his conduct to be acquitted from many things

that were imprudent and blameable; which he greatly lamented himſelf, and was willing that others ſhould forget, that none might make an ill improvement of ſuch an example. And therefore although in the time of it, he kept a conſtant diary, containing a very particular account of what paſſed from day to day, for the next thirteen months, from the latter end of January 1740--41, forementioned, in two ſmall books, which he called the two firſt volumes of his diary, next following the account before given of his convictions, converſion, and conſequent comforts; yet when he lay on his death-bed, he gave order (unknown to me till after his death) that theſe two volumes ſhould be deſtroyed, and in the beginning of the third book of his diary, he wrote thus, (by the hand of another, he not being able to write himſelf), "The two preceding vo-"lumes immediately following the account of the author's "converſion, are loſt. If any are deſirous to know how the "author lived in general, during that ſpace of time, let them "read the firſt thirty pages of this volume; where they will "find ſomething of a ſpecimen of his ordinary manner of liv-"ing thro' that whole ſpace of time which was about thirteen "months; excepting that here he was more refined from "ſome *imprudencies* and *indecent heats*, than there; but the ſpi-"rit of devotion running through the whole, was the ſame."

It could not be otherwiſe than that one whoſe heart had been ſo prepared and drawn to God, as Mr Brainerd's had been, ſhould be mightily enlarged, animated, and engaged at the ſight of ſuch an alteration made in the college, the town, and land; and ſo great an appearance of men's reforming their lives, and turning from their profaneneſs and immorality, to ſeriouſneſs and concern for their ſalvation, and of religion's reviving and flouriſhing almoſt every where. But as an intemperate imprudent zeal, and a degree of enthuſiaſm, ſoon crept in and mingled itſelf with that revival of religion; and ſo great and general an awakening being quite a new thing in the land, at leaſt as to all the living inhabitants of it; neither people nor miniſters had learned thoroughly to diſtinguiſh between ſolid religion and its deluſive counterfeits; even many miniſters of the goſpel, of long ſtanding and the beſt reputation, were for a time overpowered with the glaring appearances of

of the latter: and therefore ſurely it was not to be wondered at, that young Brainerd, but a ſophimore at college, ſhould be ſo; who was not only young in years, but very young in experience, and had had but little opportunity for the ſtudy of divinity, and ſtill leſs for obſervation of the circumſtances and events of ſuch an extraordinary ſtate of things: a man muſt diveſt himſelf of all reaſon to make ſtrange of it. In theſe diſadvantageous circumſtances, Brainerd had the unhappineſs to have a tincture of that intemperate indiſcreet zeal, which was at that time too prevalent; and was led, from his high opinion of others that he looked upon better than himſelf, into ſuch errors as were really contrary to the habitual temper of his mind. One inſtance of his miſconduct at that time, gave great offence to the rulers of the college, even to that degree that they expelled him the ſociety; which it is neceſſary ſhould here be particulary related with its circumſtances.

In the time of the awakening at college, there were ſeveral religious ſtudents that aſſociated themſelves one with another for mutual converſation and aſſiſtance in ſpiritual things, who were wont freely to open themſelves one to another, as ſpecial and intimate friends. Brainerd was one of this company: And it once happened that he and two or three more of theſe his intimate friends were in the hall together, after Mr Whittelſey one of the tutors had been to prayer there with the ſcholars; no other perſon now remaining in the hall, but Brainerd and theſe his companions. Mr Whittelſey having been unuſually pathetical in his prayer, one of Brainerd's friends on this occaſion aſked him what he thought of Mr Whittelſey; he made anſwer, "he has no more grace than this chair." One of the freſhmen happening at that time to be near the hall (though not in the room) overheard thoſe words of his; though he heard no name mentioned, and knew not who the perſon was which was thus cenſured, he informed a certain woman that belonged to the town withal telling her of his own ſuſpicion, *viz.* that he believed Brainerd ſaid this of ſome one or other of the rulers of the college. Whereupon ſhe went and informed the rector, who ſent for this freſhman and examined him; and he told the rector the words that he heard Brainerd utter, and informed him who were in the room

with him at that time. Upon which the rector sent for them; they were very backward to inform against their friend of that which they looked upon as private conversation, and especially as none but they had heard or knew of whom he had uttered those words; yet the rector compelled them to declare what he said, and of whom he said it.——Brainerd looked on himself greatly abused in the management of this affair; and thought that what he said in private was injuriously extorted from his friends, and that then it was injuriously required of him (as it was wont to be of such as had been guilty of some open notorious crime,) to make a public confession, and to humble himself before the whole college in the hall for what he had said only in private conversation. He not complying with this demand, and having gone once to the separate meeting at New-Haven, when forbidden by the rector, and also having been accused by one person of saying concerning the rector, that he wondered he did not expect to drop down dead for fining the Scholars who followed Mr Tennent to Milford, though there was not proof of it, (and Mr Brainerd ever professed that he did not remember his saying any thing to that purpose); for these things he was expelled the college.

Now, how far the circumstances and exigencies of that day might justify such great severity in the governors of the college, I will not undertake to determine; it being my aim not to bring reproach on the authority of the college, but only to do justice to the memory of a person, who I think to be eminently one of those whose *memory is blessed*.—The reader will see, in the sequel of the story of Mr Brainerd's life *, what his own thoughts afterwards were of his behaviour in these things, and in how Christian a manner he conducted himself, with respect to this affair: though he ever, as long as he lived, supposed himself much abused, in the management of it, and in what he suffered in it.

His expulsion was in the winter *anno* 1741--2. while he was in his third year in college.

* Particularly under the date, Wednesday, Sept. 14. 1743.

PART II.

FROM ABOUT THE TIME THAT HE FIRST BEGAN TO DEVOTE HIMSELF MORE ESPECIALLY TO THE STUDY OF DIVINITY, TILL HE WAS EXAMINED AND LICENSED TO PREACH, BY THE ASSOCIATION OF MINISTERS BELONGING TO THE EASTERN DISTRICT OF THE COUNTY OF FAIRFIELD IN CONNECTICUT.

[MR BRAINERD, the Spring after his expulsion, went to live with the Rev. Mr Mills of Ripton, to follow his studies with him, in order to his being fitted for the work of the ministry; where he spent the greater part of the time till the Association licensed him to preach; but frequently rode to visit the neighbouring ministers, particularly Mr Cooke of Stratfield, Mr Graham of Southbury, and Mr Bellamy of Bethlehem.

Here (at Mr Mills's) he began the third book of his diary, in which the account he wrote of himself, is as follows]

Thursday, April 1. 1742. I seem to be declining with respect to my life and warmth in divine things; had not so free access to God in prayer as usual of late. O that God would humble me deeply in the dust before him! I deserve hell every day, for not loving my Lord more, "who has (I trust) loved me, and given himself for me;" and every time I am enabled to exercise any grace renewedly, I am renewedly indebted to the God of all grace for special assistance. "Where "then is boasting?" Surely "it is excluded," when we think how we are dependent on God for the being and every act of grace. Oh, if ever I get to heaven, it will be because God will, and nothing else; for I never did any thing of myself but get away from God! My soul will be astonished at the unsearchable riches of divine grace, when I arrive at the mansions which the blessed Saviour is gone before to prepare.

Friday, April 2, In the afternoon I felt something sweetly in secret prayer, much resigned, calm, and serene. What are all the storms of this lower world, if Jesus by his Spirit

does but come walking on the ſeas!—Some time paſt, I had much pleaſure in the proſpect of the Heathen's being brought home to Chriſt, and deſired that the Lord would improve me in that work:---but now my ſoul more frequently deſires to die, to be with Chriſt. O that my ſoul were wrapt up in divine love, and my longing deſires after God increaſed!---In the evening, was refreſhed in prayer, with the hopes of the advancement of Chriſt's kingdom in the world.

Saturday, April 3. Was very much amiſs this morning, and had an ill night laſt night. I thought, if God would take me to himſelf now, my ſoul would exceedingly rejoice. O that I may be always humble and reſigned to God, and that God would cauſe my ſoul to be more fixed on himſelf, that I may be more fitted both for doing and ſuffering!

Lord's day, April 4. My heart was wandering and lifeleſs. ------In the evening God gave me faith in prayer, and made my ſoul melt in ſome meaſure, and gave me to taſte a divine ſweetneſs.-----O my bleſſed God! Let me climb up near to him, and love, and long, and plead, and wreſtle, and reach, and ſtretch after him, and for deliverance from the body of ſin and death.---Alas! my ſoul mourned to think I ſhould ever loſe ſight of its beloved again. "O come, Lord Jeſus, Amen."

[On the evenings of the next day, he complains that he ſeemed to be void of all reliſh of divine things, felt much of the prevalence of corruption, and ſaw in himſelf a diſpoſition to all manner of ſin; which brought a very great gloom on his mind, and caſt him down into the depths of melancholy; ſo that he ſpeaks of himſelf as aſtoniſhed, amazed, having no comfort, being filled with horror, ſeeing no comfort in heaven or earth.]

Tueſday, April 6. I walked out this morning to the ſame place where I was laſt night, and felt ſomething as I did then; but was ſomething relieved by reading ſome paſſages in my diary, and ſeemed to feel as if I might pray to the great God again with freedom; but was ſuddenly ſtruck with a damp, from the ſenſe I had of my own vileneſs.—Then I cried to God to waſh my ſoul, and cleanſe me from my exceeding fil

thineſs, to give me repentance and pardon; and it began to be ſomething ſweet to pray: And I could think of undergoing the greateſt ſufferings in the cauſe of Chriſt with pleaſure, and found myſelf willing, if God would ſo order it, to ſuffer baniſhment from my native land, among the Heathen, that I might do ſomething for their ſouls ſalvation, in diſtreſſes, and deaths of any kind.---Then God gave me to wreſtle earneſtly for others, for the kingdom of Chriſt in the world, and for dear Chriſtian friends. I felt weaned from the world, and from my own reputation amongſt men, willing to be deſpiſed, and to be a gazing ſtock for the world to behold. It is impoſſible to expreſs how I then felt; I had not much joy, but ſome ſenſe of the majeſty of God, which made me as it were tremble; I ſaw myſelf mean and vile, which made me more willing that God ſhould do what he would with me; it was all infinitely reaſonable.

Wedneſday, April 7. I had not ſo much fervency, but felt ſomething as I did yeſterday morning, in prayer—At noon I ſpent ſome time in ſecret, with ſome fervency, but ſcarce any ſweetneſs; and felt very dull in the evening.

Thurſday, April 8. Had raiſed hopes to-day reſpecting the Heathen. O that God would bring in great numbers of them to Jeſus Chriſt! I cannot but hope I ſhall ſee that glorious day.---Every thing in this world ſeems exceeding vile and little to me; I look ſo to myſelf.---I had ſome little dawn of comfort to day in prayer; but eſpecially to-night, I think I had ſome faith and power of interceſſion with God; was enabled to plead with God for the growth of grace in myſelf; and many of the dear children of God then lay with weight upon my ſoul. Bleſſed be the Lord! It is good to wreſtle for divine bleſſing.

Friday, April 9. Moſt of my time in morning devotion was ſpent without ſenſible ſweetneſs; yet I had one delightful proſpect of arriving at the heavenly world. I am more amazed than ever at ſuch thoughts; for I ſee myſelf infinitely vile and unworthy. I feel very heartleſs and dull; and though I long for the preſence of God, and ſeem conſtantly to reach towards God in deſires, yet I cannot feel that divine and heavenly ſweetneſs that I uſed to enjoy.---No poor creature

ſtands in need of divine grace more than I, and none abuſes it more than I have done, and ſtill do.

Saturday, April 10. Spent much time in ſecret prayer this morning, and not without ſome comfort in divine things, and I hope I had ſome faith in exerciſe; but am ſo low, and feel ſo little of the ſenſible preſence of God, that I hardly know what to call faith, and am made to "poſſeſs the ſins of my "youth," and the dreadful ſin of my nature, and am all ſin; I cannot think or act but every motion is ſin.--I feel ſome faint hopes that God will, of his infinite mercy, return again with ſhowers of converting grace to poor goſpel-abuſing ſinners; and my hopes of my being improved in the cauſe of God, which of late have been almoſt extinct, ſeem now a little revived. O that all my late diſtreſſes and awful apprehenſions might prove but Chriſt's ſchool, to make me fit for greater ſervice, by learning me the great leſſon of humility!

Lord's day, April 11. In the morning, felt but little life, yet my heart was ſomething drawn out in thankfulneſs to God for his amazing grace and condeſcenſion to me, in paſt influences and aſſiſtances of his Spirit.--Afterwards had ſome ſweetneſſes in the thoughts of arriving at the heavenly world. O for the happy day!---After public worſhip, God gave me ſpecial aſſiſtance in prayer; I wreſtled with my dear Lord, with much ſweetneſs; and interceſſion was made a ſweet and delightful employment to me.---In the evening, as I was viewing the light in the north, was delighted in the contemplation of the glorious morning of the reſurrection.

Monday, April 12. This morning the Lord was pleaſed to lift up the light of his countenance upon me in ſecret prayer, and made the ſeaſon very precious to my ſoul. And though I have been ſo depreſſed of late, reſpecting my hopes of future ſerviceableneſs in the cauſe of God; yet now I had much encouragement reſpecting that matter. I was ſpecially aſſiſted to intercede and plead for poor ſouls, and for the enlargement of Chriſt's kingdom in the world, and for ſpecial grace for myſelf to fit me for ſpecial ſervices. I felt exceedingly calm, and quite reſigned to God, reſpecting my future improvement, *when* and *where* he pleaſed; my faith lifted me above the world, and removed all thoſe mountains that

I could not look over of late; I thought I wanted not the favour of man to lean upon; for I knew Christ's favour was infinitely better; and that it was no matter *when*, or *where*, or *how* Christ should send me, or what trials he should still exercise me with, if I might be prepared for his work and will. I now found sweetly revived in my mind the wonderful discovery of infinite wisdom in all the dispensations of God towards me, which I had a little before I met with my great trial at college; every thing appeared full of the wisdom of God.

Tuesday, April 13. Saw myself to be very mean and vile; wondered at those that shewed me respect. Afterwards was something comforted in secret retirement, and was assisted to wrestle with God, with some power, spirituality, and sweetness. Blessed be the Lord, he is never unmindful of me, but always sends me needed supplies; and from time to time, when I am like one dead, raises me to life. O that I may never distrust infinite goodness!

Wednesday, April 14. My soul longed for communion with Christ, and for the mortification of indwelling corruption, especially spiritual pride. O there is a sweet day coming, wherein "the weary will be at rest!" My soul has enjoyed much sweetness this day in the hopes of its speedy arrival.

Thursday, April 15. My desires apparently centered in God, and I found a sensible attraction of soul after him sundry times to-day: I know I long for God, and a conformity to his will, in inward purity and holiness, ten thousand times more than for any thing here below.

Friday and Saturday, April 16, 17. Seldom prayed without some sensible sweetness and joy in the Lord. Sometimes I longed much "to be dissolved, and to be with Christ." O that God would enable me to grow in grace every day! Alas, my barrenness is such that God might well say, "Cut it "down."—I am afraid of a dead heart on the Sabbath now begun; O that God would quicken me by his grace!

Lord's day, April 18. Retired early this morning into the woods for prayer; had the assistance of God's Spirit, and faith in exercise, and was enabled to plead with fervency for the advancement of Christ's kingdom in the world, and to in-

tercede for dear abſent friends.—At noon, God enabled me to wreſtle with him, and to feel (as I truſt) the power of divine love in prayer.—At night ſaw myſelf infinitely indebted to God, and had a view of my ſhortcomings; it ſeemed to me that I had done as it were nothing for God, and that I had never lived to him but a few hours of my life.

Monday, April 19. I ſet apart this day for faſting and prayer to God for his grace, eſpecially to prepare me for the work of the miniſtry, to give me divine aid and direction in my preparations for that great work, and in his own time to "ſend me into his harveſt." Accordingly, in the morning endeavoured to plead for the divine preſence for the day, and not without ſome life. In the forenoon, I felt a power of interceſſion for precious immortal ſouls, for the advancement of the kingdom of my dear Lord and Saviour in the world; and withal a moſt ſweet reſignation, and even conſolation and joy in the thoughts of ſuffering hardſhips, diſtreſſes, and even death itſelf, in the promotion of it; and had ſpecial enlargement in pleading for the enlightening and converſion of the poor Heathen. In the afternoon, "God was with me of a truth." O it was bleſſed company indeed! God enabled me ſo to agonize in prayer, that I was quite wet with ſweat, though in the ſhade, and the wind cool. My ſoul was drawn out very much for the world; I graſped for multitudes of ſouls. I think I had more enlargement for ſinners than for the children of God; though I felt as if I could ſpend my life in cries for both. I enjoyed great ſweetneſs in communion with my dear Saviour. I think I never in my life felt ſuch an entire weanedneſs from this world, and ſo much reſigned to God in every thing.—O that I may always live to, and upon my bleſſed God! Amen, Amen.

Tueſday, April 20. This day I am twenty-four years of age. O how much mercy have I received the year paſt! How often has God "cauſed his goodneſs to paſs before me!" And how poorly have I anſwered the vows I made this time twelvemonth to be wholly the Lord's, to be for ever devoted to his ſervice! The Lord help me to live more to his glory for time to come.—This has been a ſweet, a happy day to me; bleſſed be God. I think my ſoul was never ſo drawn out in

intercession for others, as it has been this night. Had a most fervent wrestle with the Lord to-night for my enemies; and I hardly ever so longed to live to God, and to be altogether devoted to him; I wanted to wear out my life in his service and for his glory.

Wednesday, April 21. Felt much calmness and resignation, —and God again enabled me to wrestle for numbers of souls, and had much fervency in the sweet duties of intercession. I enjoy of late more sweetness in intercession for others, than in any other part of prayer. My blessed Lord really let me "come near to him, and plead with him."

[The frame of mind, and exercises of soul, that he expresses the three days next following, Thursday, Friday and Saturday, are much of the same kind with those expressed the two days past.]

Lord's day, April 25. This morning spent two hours in secret duties, and was enabled more than ordinary to agonize for immortal souls; though it was early in the morning, and the sun scarcely shined at all, yet my body was quite wet with sweat. Felt much pressed now, as frequently of late, to plead for the meekness and calmness of the Lamb of God in my soul; through divine goodness, felt much of it this morning. O it is a sweet disposition heartily to forgive all injuries done us; to wish our greatest enemies as well as we do our own souls! Blessed Jesus, may I daily be more and more conformed to thee. At night was exceedingly melted with divine love, and had some feeling sense of the blessedness of the upper world. Those words hung upon me, with much divine sweetness, Psalm lxxxiv. 7. "They go from strength to strength, every one of them in Zion appeareth before God." O the near access that God sometimes gives us in our addresses to him! This may well be termed appearing before God; it is so indeed, in the true spiritual sense, and in the sweetest sense.——I think I have not had such power of intercession these many months, both for God's children and for dead sinners, as I have had this evening. I wished and longed for the coming of my dear Lord; I longed to join the angelic

hosts in praises, wholly free from imperfection. O the blessed moment, hasteus! All I want is to be more holy, more like my dear Lord. O for sanctification! My very soul pants for the complete restoration of the blessed image of my sweet Saviour; that I may be fit for the blessed enjoyments and employments of the heavenly world.

Farewell, vain world; my soul can bid adieu;
My SAVIOUR's *taught me to abandon you.*
Your charms may gratify a sensual mind;
Not please a soul wholly for GOD *design'd.*
Forbear t'entice, cease then my soul to call;
'Tis fix'd through grace; my GOD *shall be my all.*
While he thus lets me heavenly glories view,
Your beauties fade, my heart's no room for you.

The Lord refreshed my soul with many sweet passages of his word. O the new Jerusalem! my soul longed for it. O the song of Moses and the Lamb! and that blessed song that no man can learn, but they that are "redeemed from the "earth!" and the glorious white robes that were given to "the souls under the altar!"

LORD, *I'm a stranger here alone;*
Earth no true comforts can afford:
Yet, absent from my dearest one,
My soul delights to cry, MY LORD!

JESUS, *my* LORD, *my only love,*
Possess my soul, nor thence depart:
Grant me kind visits, heavenly dove;
My GOD *shall then have all my heart.*

Monday, April 26. Continued in a sweet frame of mind but in the afternoon felt something of spiritual pride stirring God was pleased to make it a humbling season at first; though afterwards he gave me sweetness. O my soul excedingly longs for that blessed state of perfection of deliverance from all sin!—At night, God enabled me to give my soul up to him to cast myself upon him, to be ordered and disposed of according to his sovereign pleasure; and I enjoyed great peace and consolation in so doing. My soul took sweet delight in God

to night: my thoughts freely and sweetly centered in him. O that I could spend every moment of my life to his glory.

Tuesday, April 27. Retired pretty early for secret devotions; and in prayer, God was pleased to pour such ineffable comforts into my soul, that I could do nothing for some time but say over and over, O my sweet Saviour! "Whom have I "in heaven but thee? and there is none upon earth that I de- "sire besides thee." If I had had a thousand lives, my soul would gladly have laid them all down at once to have been with Christ. My soul never enjoyed so much of heaven before; it was the most refined and most spiritual season of communion with God I ever yet felt; I never felt so great a degree of resignation in my life; I felt very sweetly all the forenoon.—In the afternoon I withdrew to meet with my God, but found myself much declined, and God made it a humbling season to my soul; I mourned over the body of death that is in me; it grieved me exceedingly that I could not pray to and praise God with my heart full of divine heavenly love.—O that my soul might never offer any dead cold services to my God!—In the evening had not so much sweet divine love as in the morning; but had a sweet season of fervent intercession.

Wednesday, April 28. Withdrew to my usual place of retirement in great peace and tranquillity, and spent about two hours in secret duties. I felt much as I did yesterday morning, only weaker and more overcome. I seemed to hang and depend wholly on my dear Lord; wholly weaned from all other dependences. I knew not what to say to my God, but only *lean on his bosom*, as it were, and breathe out my desires after a perfect conformity to him in all things. Thirsting desires, and insatiable longings possessed my soul after perfect holiness; God was so precious to my soul, that the world with all its enjoyments was infinitely little: I had no more value for the favour of men than for bubbles; the Lord was my ALL, and he over-ruled all, which greatly delighted me. I think, my faith and dependence on God scarce ever rose so high. I saw him such a fountain of goodness, that it seemed impossible I should distrust him again, or be any way anxious about any thing that should happen to

me. I now enjoyed great ſweetneſs in praying for abſent friends, and for the enlargement of Chriſt's kingdom in the world.---Much of the power of theſe divine enjoyments remained with me through the day.---In the evening my heart ſeemed ſweetly to melt, and, I truſt, was really humbled for indwelling corruption, and I "mourned like a dove." I felt that all my unhappineſs aroſe from my being a ſinner; for with reſignation I could bid welcome to all other trials; but ſin hung heavy upon me; for God diſcovered to me the corruption of my heart; ſo that I went to bed with a heavy heart, becauſe I was a ſinner; though I did not in the leaſt doubt of God's love. O that God would "purge away my "droſs, and take away my tin," and make me ſeven times refined!

Thurſday, April 29. Was kept off at a diſtance from God;---but had ſome enlargement in interceſſion for precious ſouls.

Friday, April 30. Was ſomething dejected in ſpirit; nothing grieves me ſo much, as that I cannot live conſtantly to God's glory. I could bear any deſertions or ſpiritual conflicts if I could but have my heart all the while burning within me with love to God and deſires of his glory; but this is impoſſible; for when I feel theſe, I cannot be dejected in my ſoul, but only rejoice in my Saviour, who has delivered me from the reigning power, and will ſhortly deliver me from the in-dwelling of ſin.

Saturday, May 1. Was enabled to cry to God with fervency for miniſterial qualifications, and that God would appear for the advancement of his own kingdom, and that he would bring in the Heathen world, &c. Had much aſſiſtance in my ſtudies.---This has been a profitable week to me; I have enjoyed many communications of the bleſſed Spirit in my ſoul.

Lord's day, May 2. God was pleaſed this morning to give me ſuch a ſight of myſelf, as made me appear very vile in my own eyes; I felt corruption ſtirring in my heart, which I could by no means ſuppreſs; felt more and more deſerted; was exceeding weak, and almoſt ſick with my inward trials.

Monday, May 3. Had a ſenſe of vile ingratitude. In the morning I withdrew to my uſual place of retirement, and

mourned for my abuſe of my dear Lord; ſpent the day in faſting and prayer; God gave me much power of wreſtling for his cauſe and kingdom; and it was a happy day to my ſoul. God was with me all the day, and I was more above the world than ever in my life.

[Through the remaining part of this week, he complains almoſt every day of deſertion, and inward trials and conflicts, attended with dejection of ſpirit; but yet ſpeaks of times of relief and ſweetneſs, and daily refreſhing viſits of the divine Spirit, affording ſpecial aſſiſtance and comfort, and enabling at ſome times to much fervency and enlargement in religious duties.]

Lord's day, May 9. I think I never felt ſo much of the curſed pride of my heart, as well as the ſtubbornneſs of my will before. Oh dreadful! What a vile wretch I am! I could not ſubmit to be nothing, and to lie down in the duſt. Oh that God would humble me in the duſt! I felt myſelf ſuch a ſinner all day, that I had ſcarce any comfort. O when ſhall I be "delivered from the body of this death!" I greatly feared leſt through ſtupidity and careleſſneſs I ſhould loſe the benefit of theſe trials. O that they might be ſanctified to my ſoul! Nothing ſeemed to touch me but only this, that I was a ſinner.---Had fervency and refreſhment in ſocial prayer in the evening.

Monday, May 10. Rode to New-Haven; ſaw ſome Chriſtian friends there; had comfort in joining in prayer with them, and hearing of the goodneſs of God to them ſince I laſt ſaw them.

Tueſday, May 11. Rode from New-Haven to Weatherſfield; was very dull moſt of the day; had little ſpirituality in this journey, though I often longed to be alone with God; was much perplexed with vile thoughts; was ſometimes afraid of every thing; but God was my helper.---Catched a little time for retirement in the evening, to my comfort and rejoicing. Alas! I cannot live in the midſt of a tumult. I long to enjoy God alone.

Wedneſday, May 12. Had a diſtreſſing view of the pride, and enmity, and vileneſs of my heart.---Afterwards had ſweet

refreſhment in converſing, and worſhipping God, with Chriſtian friends.

Thurſday, May 13. Saw ſo much of the wickedneſs of my heart, that I longed to get away from myſelf. I never before thought there was ſo much ſpiritual pride in my ſoul; I felt almoſt preſſed to death with my own vileneſs. Oh what a body of death there is in me! Lord, deliver my ſoul. I could not find any convenient place for retirement, and was greatly exerciſed.—Rode to Hartford in the afternoon; had ſome refreſhment and comfort in religious exerciſes with Chriſtian friends; but longed for more retirement. O! the cloſeſt walk with God is the ſweeteſt heaven that can be enjoyed on earth.

Friday, May 14. Waited on a council of miniſters convened at Hartford, and ſpread before them the treatment I had met with from the rector and tutors of Yale College; who thought it adviſeable to intercede for me with the rector and truſtees, and to intreat them to reſtore me to my former privileges in college *.——After this, ſpent ſome time in religious exerciſes with Chriſtian friends.

Saturday, May 15. Rode from Hartford to Hebron; was ſomething dejected on the road; appeared exceeding vile in my own eyes, ſaw much pride and ſtubbornneſs in my heart. Indeed I never ſaw ſuch a week before as this; for I have been almoſt ready to die with the view of the wickedneſs of my heart. I could not have thought I had ſuch a body of death in me. Oh that God would deliver my ſoul!

[The three next days (which he ſpent at Hebron, Lebanon, and Norwich) he complains ſtill of dulneſs and deſertion, and expreſſes a ſenſe of his vileneſs, and longing to hide himſelf in ſome cave or den of the earth; but yet ſpeaks of ſome intervals of comfort and ſoul-refreſhment each day.]

Wedneſday, May 19. [At Millington] I was ſo amazingly deſerted this morning, that I ſeemed to feel a ſort of horror

* The application which was then made on his behalf, had not the deſired ſucceſs.

in my ſoul. Alas! when God withdraws, what is there that can afford any comfort to the ſoul!

[Through the eight days next following, he expreſſes more calmneſs and comfort, and conſiderable life, fervency, and ſweetneſs in religion.]

Friday, May 28. [At New-Haven] I think I ſcarce ever felt ſo calm in my life; I rejoiced in reſignation, and giving myſelf up to God, to be wholly and entirely devoted to him for ever.

[On the three following days, there was, by the account he gives, a continuance of the ſame excellent frame of mind laſt expreſſed; but it ſeems not to be altogether to ſo great a degree.]

Tueſday, June 1. Had much of the preſence of God in family prayer, and had ſome comfort in ſecret. I was greatly refreſhed from the word of God this morning, which appeared exceeding ſweet to me: ſome things that appeared myſterious were opened to me. O that the kingdom of the dear Saviour might come with power, and the healing waters of the ſanctuary ſpread far and wide for the healing of the nations!..... Came to Ripton; but was very weak. However, being viſited by a number of young people in the evening, I prayed with them.

[The remaining part of this week, he ſpeaks of being much diverted, and hindered in the buſineſs of religion, by great weakneſs of body, and neceſſary affairs that he had to attend, and complains of having but little power in religion; but ſignifies, that God hereby ſhewed him, he was like a helpleſs infant caſt out in the open field.]

Lord's day, June 6. I feel much deſerted: but all this teaches me my nothingneſs and vileneſs more than ever.

Monday, June 7. Felt ſtill powerleſs in ſecret prayer. Afterwards I prayed and converſed with ſome little life. God

feeds me with crumbs: bleſſed be his name for any thing. I felt a great deſire, that all God's people might know how mean and little and vile I am; that they might ſee I am nothing, that ſo they may pray for me aright, and not have the leaſt dependence upon me.

Tueſday, June 8. I enjoyed one ſweet and precious ſeaſon this day: I never felt it ſo ſweet to be nothing, and leſs than nothing, and to be accounted nothing.

[The three next days he complains of deſertion, and want of fervency in religion; but yet his diary ſhews that every day his heart was engaged in religion, as his great, and, as it were, only buſineſs.]

Saturday, June 12. Spent much time in prayer this morning, and enjoyed much ſweetneſs:——Felt inſatiable longings after God much of the day: I wondered how poor ſouls do to live that have no God.——The world, with all its enjoyments, quite vaniſhed. I ſee myſelf very helpleſs: but I have a bleſſed God to go to. I longed exceedingly "to be "diſſolved, and to be with Chriſt, to behold his glory." Oh, my weak weary ſoul longs to arrive at my Father's houſe!

Lord's day, June 13. Felt ſomething calm and reſigned in the public worſhip: at the ſacrament ſaw myſelf very vile and worthleſs. O that I may always lie low in the duſt. My ſoul ſeemed ſteadily to go forth after God, in longing deſires to live upon him.

Monday, June 14. Felt ſomething of the ſweetneſs of communion with God, and the conſtraining force of his love: how admirably it captivates the ſoul, and makes all the deſires and affections to center in God!——I ſet apart this day for ſecret faſting and prayer, to intreat God to direct and bleſs me with regard to the great work I have in view of preaching the goſpel; and that the Lord would return to me, and "ſhew me the light of his countenance." Had little life and power in the forenoon: near the middle of the afternoon, God enabled me to wreſtle ardently in interceſſion for abſent friends:—but juſt at night, the Lord viſited me marvellouſly in prayer; I think my ſoul never was in ſuch an agony be-

ſore: I felt no reſtraint; for the treaſures of divine grace were opened to me: I wreſtled for abſent friends, for the ingathering of ſouls, for multitudes of poor ſouls, and for many that I thought were the children of God, perſonally, in many diſtant places. I was in ſuch an agony, from ſun half an hour high till near dark, that I was all over wet with ſweat; but yet it ſeemed to me that I had waſted away the day, and had done nothing. Oh, my dear Jeſus did ſweat blood for poor ſouls! I longed for more compaſſion towards them.------ Felt ſtill in a ſweet frame, under a ſenſe of divine love and grace; and went to bed in ſuch a frame, with my heart ſet on God.

Tueſday, June 15. Had the moſt ardent longings after God that ever I felt in my life; at noon, in my ſecret retirement, I could do nothing but tell my dear Lord, in a ſweet calm, that he knew I longed for nothing but himſelf, nothing but holineſs; that he had given me theſe deſires, and he only could give me the thing deſired. I never ſeemed to be ſo unhinged from myſelf, and to be ſo wholly devoted to God. My heart was ſwallowed up in God moſt of the day. In the evening I had ſuch a view of the ſoul's being as it were enlarged to contain more holineſs, that my ſoul ſeemed ready to ſeparate from my body, and ſtretch to obtain it. I then wreſtled in an agony for divine bleſſings; had my heart drawn out in prayer for ſome Chriſtian friends, beyond what I ever had before.------I feel differently now from what ever I did under any ſweet enjoyments before, more engaged to live to God for ever, and leſs pleaſed with my own frames: I am not ſatisfied with my frames, nor feel at all more eaſy after ſuch ſweet ſtrugglings than before; for it ſeems far too little, if I could always be ſo. Oh how ſhort do I fall of my duty in my ſweeteſt moments!

[In his diary for the two next days, he expreſſes ſomething of the ſame frame, but in a far leſs degree.*]

* *Here end the 30 firſt pages of the third volume of his diary, which he ſpeaks of in the beginning of this volume, (as was obſerved before), as containing a ſpecimen of his ordinary manner of living through the whole ſpace of time from the beginning of thoſe two volumes that were deſtroyed.*

Friday, June 18. Considering my great unfitness for the work of the ministry, my present deadness, and total inability to do any thing for the glory of God that way; feeling myself very helpless, and at a great loss "what the Lord would have me "to do;" I set this day apart for prayer to God; and spent most of the day in that duty, but amazingly deserted most of the day; yet I found God graciously near, once in particular, while I was pleading for more compassion for immortal souls; my heart seemed to be opened at once, and I was enabled to cry with great ardency for a few minutes.

Oh, I was distressed to think that I should offer such dead cold services to the living God! My soul seemed to breathe after holiness, a life of constant devotedness to God. But I am almost lost sometimes in the pursuit of this blessedness, and ready to sink, because I continually fall short and miss of my desire, O that the Lord would help me to hold out yet a little while, till the happy hour of deliverance comes!

Saturday, June 19. Felt much disordered; my spirits were very low; but yet enjoyed some freedom and sweetness in the duties of religion. Blessed be God.

Lord's day, June 20. Spent much time alone. My soul longed to be holy, and reached after God; but it seemed not to obtain my desire; I hungred and thirsted, but was not sweetly refreshed and satisfied. My soul hung on God, as my only portion. O that I could grow in grace more abundantly every day!

[The next day he speaks of his having assistance in his studies, and power, fervency, and comfort in prayer.]

Tuesday, June 22. In the morning, spent about two hours in prayer and meditation with considerable delight. Towards night, felt my soul go out in longing desires after God, in secret retirement. In the evening, was sweetly composed and resigned to God's will; was enabled to leave myself and all my concerns with him, and to have my whole dependance upon him; my secret retirement was very refreshing to my soul; it appeared such a happiness to have God for my portion, that I had rather be any other creature in this lower creation,

than not come to the enjoyment of God; I had rather be a beast, than a man without God, if I were to live here to eternity. Lord, endear thyself more to me!

[In his diary for the next seven days, he expresses a variety of exercises of mind; he speaks of great longings after God and holiness, and earnest desires for the conversion of others, of fervency in prayer, and power to wrestle with God, and of composure, comfort, and sweetness, from time to time; but expresses a sense of the vile abomination of his heart, and bitterly complains of his barrenness, and the pressing body of death; and says, he "saw clearly, that whatever he enjoyed better than hell, was free grace." Complains of his being exceeding low, much below the character of a child of God; and is sometimes very disconsolate and dejected.]

Wednesday, June 30, Spent this day alone in the woods, in fasting and prayer; underwent the most dreadful conflicts in my soul that ever I felt, in some respects; I saw myself so vile, that I was ready to say, "I shall now perish by the "hand of Saul." I thought, and almost concluded, I had no power to stand for the cause of God, but was almost "afraid "of the shaking of a leaf." Spent almost the whole day in prayer, incessantly. I could not bear to think of Christians shewing me any respect. I almost despaired of doing any service in the world; I could not feel any hope or comfort respecting the Heathen, which used to afford me some refreshment in the darkest hours of this nature. I spent away the day in the bitterness of my soul. Near night, I felt a little better; and afterwards enjoyed some sweetness in secret prayer.

Thursday, July 1. Had some sweetness in prayer this morning.—Felt exceeding sweetly in prayer to-night, and desired nothing so ardently as that God should do with me just as he pleased.

Friday, July 2. Felt composed in secret prayer in the morning.—My desires sweetly ascended to God this day, as I was travelling; and was comfortable in the evening. Blessed be God for all my consolations.

Saturday, July 3. My heart ſeemed again to ſink. The diſgrace I was laid under at college ſeemed to damp me, as it opens the mouths of oppoſers. I had no refuge but in God only. Bleſſed be his name, that I may go to him at all times, and find him a preſent help.

Lord's day, July 4. Had a conſiderable aſſiſtance. In the evening I withdrew, and enjoyed a happy ſeaſon in ſecret prayer; God was pleaſed to give me the exerciſe of faith, and thereby brought the inviſible and eternal world near to my ſoul; which appeared ſweetly to me. I hoped that my weary pilgrimage in the world would be ſhort; and that it would not be long before I was brought to my heavenly home and Father's houſe; I was ſweetly reſigned to God's will, to tarry his time, to do his work, and ſuffer his pleaſure. I felt thankfulneſs to God for all my preſſing deſertions of late; for I am perſuaded they have been made a means of making me more humble and much more reſigned. I felt pleaſed to be little, to be nothing, and to lie in the duſt. I enjoyed life and ſweet conſolation in pleading for the dear children of God, and the kingdom of Chriſt in the world; and my ſoul earneſtly breathed after holineſs, and the enjoyment of God. "O come, Lord Jeſus! come quickly. Amen."

[By his diary for the remaining days of this week, it appears that he enjoyed conſiderable compoſure and tranquillity, and had ſweetneſs and fervency of ſpirit in prayer, from day to day.]

Lord's day, July 11. Was deſerted and exceeding dejected in the morning. In the afternoon, had ſome life and aſſiſtance, and felt reſigned; and ſaw myſelf exceeding vile.

[On the two next days he expreſſes inward comfort, reſignation, and ſtrength in God.]

Wedneſday, July 14. Felt a kind of humble reſigned ſweetneſs; ſpent a conſiderable time in ſecret, giving myſelf up wholly to the Lord.---Heard Mr Bellamy preach towards night; felt very ſweetly part of the time; longed for nearer acceſs to God.

[The four next days, he expreſſes conſiderable comfort and fervency of ſpirit in Chriſtian converſation and religious exerciſes.]

Monday, July 19. My deſires ſeem eſpecially to be carried out after weanedneſs from the world, perfect deadneſs to it, and to be even crucified to all its allurements. My ſoul longs to feel itſelf more of a pilgrim and ſtranger here below, that nothing may divert me from preſſing through the lonely deſart, till I arrive at my Father's houſe.

Tueſday, July 20. It was ſweet, to give away myſelf to God, to be diſpoſed of at his pleaſure; and had ſome feeling ſenſe of the ſweetneſs of being a pilgrim on earth.

[The next day he expreſſes himſelf as determined to be wholly devoted to God; and it appears by his diary, that he ſpent the whole day in a moſt diligent exerciſe of religion, and exceedingly comfortable.]

Thurſday, July 22. Journeying from Southbury to Ripton, called at a houſe by the way, where, being very kindly entertained and refreſhed, I was filled with amazement and ſhame, that God ſhould ſtir up the hearts of any to ſhew ſo much kindneſs to ſuch a dead dog as I; was made ſenſible, in ſome meaſure, how exceeding vile it is not to be wholly devoted to God. I wondered that God would ſuffer any of his creatures to feed and ſuſtain me from time to time.

[In his diary for the ſix next days are expreſſed various exerciſes and experiences, ſuch as, ſweet compoſure and fervency of ſpirit in meditation and prayer, weanedneſs from the world, being ſenſibly a pilgrim and ſtranger on the earth, engagedneſs of mind to ſpend every inch of time for God, &c.]

Thurſday, July 29. Was examined by the Aſſociation met at Danbury, as to my learning, and alſo my experiences in religion, and received a licence from them to preach the goſpel of Chriſt. Afterwards felt much devoted to God; joined in prayer with one of the miniſters, my peculiar friend, in a convenient place; went to bed reſolving to live devoted to God all my days.

PART III.

FROM THE TIME OF HIS BEING LICENSED TO PREACH, BY THE ASSOCIATION, TILL HE WAS EXAMINED IN NEW-YORK, BY THE CORRESPONDENTS OR COMMISSIONERS OF THE SOCIETY IN SCOTLAND FOR PROPAGATING CHRISTIAN KNOWLEDGE, AND APPROVED AND APPOINTED AS THEIR MISSIONARY TO THE INDIANS.

FRIDAY, July 30, 1742. Rode from Danbury to Southbury; preached there from 1 Pet. iv. 8. Had much of the comfortable presence of God in the exercise: I seemed to have power with God in prayer, and power to get hold of the hearts of the people in preaching.

Saturday, July 31. Exceeding calm and composed, and was greatly refreshed and encouraged.

[It appears by his diary, that he continued in this sweetness and tranquillity, almost through the whole of the next week.]

Lord's day, August 8. In the morning felt comfortably in secret prayer; my soul was refreshed with the hopes of the Heathen's coming home to Christ; was much resigned to God; I thought it was no matter what became of me.——Preached both parts of the day at Bethlehem, from Job xiv. 14. It was sweet to me to meditate on death. In the evening, felt very comfortably, and cried to God fervently in secret prayer.

[It appears by his diary, that he continued through the three next days, engaged with all his might in the business of religion, and in almost a constant enjoyment of the comforts of it.]

Thursday, August 12. This morning and last night was exercised with sore inward trials; I had no power to pray; but seemed shut out from God. I had [illegible] a great measure

loſt my hopes of God's ſending me among the Heathen afar off, and of ſeeing them flock home to Chriſt. I ſaw ſo much of my helliſh vileneſs, that I appeared worſe to myſelf than any devil; I wondered that God did let me live, and wondered that people would not ſtone me, much more that they would ever hear me preach! It ſeemed as though I never could or ſhould preach any more; yet about nine or ten o'clock, the people came over, and I was forced to preach. And bleſſed be God, he gave me his preſence and Spirit in prayer and preaching: ſo that I was much aſſiſted, and ſpake with power from Job xiv. 14. Some Indians cried out in great diſtreſs *, and all appeared greatly concerned. After we had prayed and exhorted them to ſeek the Lord with conſtancy, and hired an Engliſh woman to keep a kind of ſchool among them, we came away about one o'clock, and came to Judea, about fifteen or ſixteen miles. There God was pleaſed to viſit my ſoul with much comfort. Bleſſed be the Lord for all things I meet with.

[It appears, that the two next days he had much comfort, and had his heart much engaged in religion.]

Lord's day, Auguſt 13. Felt much comfort and devotedneſs to God this day. At night, it was refreſhing, to get alone with God, and pour out my ſoul. O who can conceive of the ſweetneſs of communion with the bleſſed God, but thoſe that have experience of it! Glory to God for ever, that I may taſte heaven below.

Monday, Auguſt 16. Had ſome comfort in ſecret prayer, in the morning.——Felt ſweetly ſundry times in prayer this day: but was much perplexed in the evening with vain converſation.

Tueſday, Auguſt 17. Exceedingly depreſſed in ſpirit; it cuts and wounds my heart, to think how much ſelf-exaltation, ſpiritual pride, and warmth of temper, I have formerly had intermingled with my endeavours to promote God's work:

* It was a place near Kent, in the weſtern borders of Connecticut, where there is a number of Indians.

and ſometimes I long to lie down at the feet of oppoſers, and confeſs what a poor imperfect creature I have been, and ſtill am. Oh, the Lord forgive me, and make me for the future "wiſe as a ſerpent and harmleſs as a dove!"—Afterwards enjoyed conſiderable comfort and delight of ſoul.

Wedneſday, Auguſt 28. Spent moſt of this day in prayer and reading.—I ſee ſo much of my own extreme vileneſs, that I feel aſhamed and guilty before God and man; I look to myſelf like the vileſt fellow in the land; I wonder that God ſtirs up his people to be ſo kind to me.

Thurſday, Auguſt 19. This day, being about to go from Mr Bellamy's at Bethlehem, where I had reſided ſome time, prayed with him, and two or three other Chriſtian friends, and gave ourſelves to God with all our hearts, to be his for ever; eternity looked very near to me, while I was praying. If I never ſhould ſee theſe Chriſtians again in this world, it ſeemed but a few moments before I ſhould meet them in another world.—Parted with them ſweetly.

Friday, Auguſt 20. I appeared ſo vile to myſelf, that I hardly dared to think of being ſeen, eſpecially on account of ſpiritual pride. However, to-night I enjoyed a ſweet hour alone with God, (at Ripton); I was lifted above the frowns and flatteries of this lower world, had a ſweet reliſh of heavenly joys, and my ſoul did as it were get into the eternal world, and really taſte of heaven. I had a ſweet ſeaſon of interceſſion for dear friends in Chriſt; and God helped me to cry fervently for Zion. Bleſſed be God for this ſeaſon.

Saturday, Auguſt 21. Was much perplexed in the morning.———Towards noon enjoyed more of God in ſecret, was enabled to ſee that it was beſt to throw myſelf into the hands of God, to be diſpoſed of according to his pleaſure, and rejoiced in ſuch thoughts. In the afternoon, rode to New-Haven; was much confuſed all the way.------Juſt at night, underwent ſuch a dreadful conflict, as I have ſcarce ever felt. I ſaw myſelf exceeding vile and unworthy; ſo that I was guilty, and aſhamed that any body ſhould beſtow any favour on me, or ſhew me any reſpect.

Lord's day, Auguſt 22. In the morning, continued ſtill in perplexity.—In the evening, enjoyed that comfort that

ſeemed to me ſufficient to overbalance all my late diſtreſſes. I ſaw that God is the only ſoul-ſatisfying portion, and I really found ſatisfaction in him; my ſoul was much enlarged in ſweet interceſſion for my fellow men every where, and for many Chriſtian friends, in particular, in diſtant places.

Monday, Auguſt 23. Had a ſweet ſeaſon in ſecret prayer: the Lord drew near to my ſoul, and filled me with peace and divine conſolation. O! my ſoul taſted the ſweetneſs of the upper world, and was ſweetly drawn out in prayer for the world, that it might come home to Chriſt! Had much comfort in the thoughts and hopes of the ingathering of the Heathen; was greatly aſſiſted in interceſſion for Chriſtian friends.

[He continued ſtill in the ſame frame of mind the next day, but in a leſſer degree.]

Wedneſday, Auguſt 25. In family-prayer, God helped me to climb up near him, ſo that I ſcarce ever got nearer.

[The four next days he appears to have been the ſubject of deſertion, and of comfort and fervency in religion, interchangeably together, with a ſenſe of vileneſs and unprofitableneſs.]

Monday, Auguſt 30. Felt ſomething comfortably in the morning; converſed ſweetly with ſome friends; was in a ſerious compoſed frame; prayed at a certain houſe with ſome degree of ſweetneſs. Afterwards, at another houſe, prayed privately with a dear Chriſtian friend or two; and, I think, I ſcarce ever launched ſo far into the eternal world as then; I got ſo far out on the broad ocean, that my ſoul with joy triumphed over all the evils on the ſhores of mortality. I think, time, and all its gay amuſements and cruel diſappointments, never appeared ſo inconſiderable to me before: I was in a ſweet frame; I ſaw myſelf nothing, and my ſoul reached after God with intenſe deſire. O! I ſaw what I owed to God, in ſuch a manner as I ſcarce ever did; I knew I had never lived a moment to him as I ſhould do; indeed it appeared to me, I had never done any thing in Chriſtianity; my ſoul longed with a vehement deſire to live to God.——In the evening, ſung and prayed with a number of Chriſtians;

felt "the powers of the world to come" in my ſoul, in prayer. Afterwards prayed again privatley, with a dear Chriſtian or two, and found the preſence of God; was ſomething humbled in my ſecret retirement; felt my ingratitude, becauſe I was not wholly ſwallowed up in God.——

[He was in a ſweet frame great part of the next day.]

Wedneſday, September 1. Went to Judea, to the ordination of Mr Judd. Dear Mr Bellamy preached from Matth. xxiv. 46. "Bleſſed is that ſervant," &c. I felt very ſolemn, and very ſweetly, moſt of the time; had my thoughts much on that time when our Lord will come; that time refreſhed my ſoul much; only I was afraid I ſhould not be found faithful, becauſe I have ſo vile a heart. My thoughts were much in eternity, where I love to dwell. Bleſſed be God for this ſolemn ſeaſon.---Rode home to night with Mr Bellamy; felt ſomething ſweetly on the road; converſed with ſome friends till it was very late, and then retired to reſt in a comfortable frame.

Thurſday, September 2. About two in the afternoon, I preached from John vi. 67; and God aſſiſted me in ſome comfortable degree; but more eſpecially in my firſt prayer; my ſoul ſeemed then to launch quite into the eternal world, and to be as it were ſeparated from this lower world.------Afterwards preached again from Iſaiah v. 4. God gave me ſome aſſiſtance; but I ſaw myſelf a poor worm.

[On Friday, September 3. He complains of having but little life in the things of God, the former part of the day, but afterwards ſpeaks of ſweetneſs and enlargement.]

Saturday, September 4. Much out of health, and exceedingly depreſſed in my ſoul, and was at an awful diſtance from God.------Towards night, ſpent ſome time in profitable thoughts on Rom. viii. 2.------Near night, had a very ſweet ſeaſon in prayer; God enabled me to wreſtle ardently for the advancement of the Redeemer's kingdom; pleaded earneſtly for my own dear brother John, that God would make him

more of a pilgrim and ſtranger on the earth, and for him for ſingular ſerviceableneſs in the world; and my heart ſweetly exulted in the Lord, in the thoughts of any diſtreſs that might alight on him or me in the advancement of Chriſt's kingdom.——It was a ſweet and comfortable hour unto my ſoul, while I was indulged freedom to plead, not only for myſelf, but for many other ſouls.

Lord's day, September 5. Preached all day; was ſomething ſtrengthened and aſſiſted in the afternoon; more eſpecially in the evening; had a ſenſe of my unſpeakable ſhortcomings in all my duties. I found, alas! that I had never lived to God in any life.

Monday, September 6. Was informed, that they only waited for an opportunity to apprehend me for preaching at New-Haven lately, that ſo they might impriſon me. This made me more ſolemn and ſerious, and to quit all hopes of the world's friendſhip; it brought me to a further ſenſe of my vileneſs, and juſt deſert of this, and much more, from the hand of God, though not from the hand of man. Retired into a convenient place in the woods, and ſpread the matter before God.

Tueſday, September 7. Had ſome reliſh of divine things in the morning. Afterwards felt more barren and melancholy. Rode to New-Haven, to a friend's houſe at a diſtance from the town, that I might remain undiſcovered, and yet have opportunity to do buſineſs privately with friends which come to Commencement.

Wedneſday, September 8. Felt very ſweetly when I firſt roſe in the morning. In family-prayer had ſome enlargement, but not much ſpirituality, till eternity came up before me, and looked near; I found ſome ſweetneſs in the thoughts of bidding a dying farewell to this tireſome world. Though ſome time ago I reckoned upon ſeeing my dear friends at Commencement; yet being now denied the opportunity, for fear of impriſonment, I felt totally reſigned, and as contented to ſpend this day alone in the woods, as I could have done, if I had been allowed to go to town. Felt exceedingly weaned from the world to-day.——In the afternoon diſcourſed ſomething on ſome divine things with a dear Chriſtian friend,

whereby we were both refreshed. Then I prayed, with a sweet sense of the blessedness of communion with God; I think I scarce ever enjoyed more of God in any one prayer. O it was a blessed season indeed to my soul! I knew not that ever I saw so much of my own nothingness in my life; never wondered so, that God allowed me to preach his word; never was so astonished as now.---This has been a sweet and comfortable day to my soul. Blessed be God.---Prayed again with my dear friend, with something of the divine presence.---I longed to be wholly conformed to God, and transformed into his image.

Thursday, September 9. Spent much of the day alone; enjoyed the presence of God in some comfortable degree; was visited by some dear friends, and prayed with them; wrote sundry letters to friends; felt religion in my soul while writing; enjoyed some sweet meditations on some scriptures.---In the evening, went very privately into the town, from the place of my residence at the farms, and conversed with some dear friends; felt sweetly in singing hymns with them: and made my escape to the farms again, without being discovered by any enemies that I knew of. Thus the Lord preserves me continually.

Friday, September 10. Longed with intense desire after God; my whole soul seemed impatient to be conformed to him, and to become "holy, as he is holy."---In the afternoon prayed with a dear friend privately, and had the presence of God with us; our souls united together to reach after a blessed immortality, to be unclothed of the body of sin and death, and to enter the blessed world, where no unclean thing enters. O, with what intense desire did our souls long for that blessed day, that we might be freed from sin, and for ever live to and in our God. In the evening took leave of that house; but first kneeled down and prayed; the Lord was of a truth in the midst of us; it was a sweet parting season; felt in myself much sweetness and affection in the things of God. Blessed be God for every such divine gale of his Spirit, to speed me on my way to the new Jerusalem!---Felt some sweetness afterwards, and spent the evening in conversa-

tion with friends, and prayed with ſome life, and retired to reſt very late.

[The five next days, he appears to have been in an exceeding comfortable, ſweet frame of mind for the moſt part, and to have been the ſubject of the like heavenly exerciſes as are often expreſſed in preceding paſſages of his diary; ſuch as, having his heart much engaged for God, wreſtling with God in prayer with power and ardency, enjoying at times ſweet calmneſs and compoſure of mind, giving himſelf up to God to be his for ever, with great complacence of mind, being wholly reſigned to the will of God, that God might do with him what he pleaſed, longing well to improve time, having the eternal world as it were brought nigh, longing after God and holineſs, earneſtly deſiring a complete conformity to him, and wondering how poor ſouls do to exiſt without God.]

Thurſday, September 16. At night, felt exceeding ſweetly: enjoyed much of God in ſecret prayer; felt an uncommon reſignation, to be and do what God pleaſed. Some days paſt, I felt great perplexity on account of my paſt conduct; my bitterneſs, and want of Chriſtian kindneſs and love, has been very diſtreſſing to my ſoul; the Lord forgive me my unchriſtian warmth, and want of a ſpirit of meekneſs.

[The next day, he ſpeaks of much reſignation, calmneſs and peace of mind, and near views of the eternal world.]

Saturday, September 18. Felt ſome compaſſion for ſouls, and mourned I had no more. I feel much more kindneſs, meekneſs, gentleneſs, and love towards all mankind, than ever. I long to be at the feet of my enemies and perſecutors; enjoyed ſome ſweetneſs, in feeling my ſoul conformed to Chriſt Jeſus, and given away to him for ever, in prayer to-day.

[The next day, he ſpeaks of much dejection and diſcouragement, from an apprehenſion of his own unfitneſs ever to do any good in preaching; but bleſſes God for all diſpenſations of providence and grace---finding that by all God wean-

ed him more from the world, and made him more reſigned.

The next ten days, he appears to have been for the moſt part under great degrees of melancholy, exceedingly dejected and diſcouraged; ſpeaks of his being ready to give up all for gone reſpecting the cauſe of Chriſt, and exceedingly longing to die; yet had ſome ſweet ſeaſons and intervals of comfort, and ſpecial aſſiſtance and enlargement in the duties of religion, and in performing public ſervices, and conſiderable ſucceſs in them.]

Thurſday, September 30. Still very low in ſpirits, and did not know how to engage in any work or buſineſs, eſpecially to correct ſome diſorders among Chriſtians; felt as though I had no power to be faithful in that regard. However, towards noon, preached from Deut. viii. 2. and was enabled with freedom to reprove ſome things in Chriſtians conduct that I thought very unſuitable and irregular; inſiſted near two hours on this ſubject.

[Through this and the two following weeks, he paſſed through a variety of exerciſes; he was frequently dejected, and felt inward diſtreſſes; and ſometimes ſunk into the depths of melancholy: at which turns, he was not exerciſed about the ſtate of his ſoul, with regard to the favour of God, and his intereſt in Chriſt, but about his own ſinful infirmities and unfitneſs for God's ſervice. His mind appears ſometimes extremely depreſſed and ſunk with a ſenſe of inexpreſſible vileneſs. But, in the mean time, he ſpeaks of many ſeaſons of comfort and ſpiritual refreſhment wherein his heart was encouraged and ſtrengthened in God, and ſweetly reſigned to his will, and of ſome ſeaſons of very high degrees of ſpiritual conſolation, and of his great longings after holineſs and conformity to God, of his great fear of offending God, of his heart being ſweetly melted in religious duties, of his longing for the advancement of Chriſt's kingdom, and of his having at ſometimes much aſſiſtance in preaching, and of remarkable effects on the auditory.]

Lord's day, Oct. 17. Had a conſiderable ſenſe of my helpleſſneſs and inability; ſaw that I muſt be dependent on God

for all I want; and eſpecially when I went to the place of public worſhip; I found I could not ſpeak a word for God without his ſpecial help and aſſiſtance; I went into the aſſembly trembling, as I frequently do, under a ſenſe of my inſufficiency to do any thing in the cauſe of God as I ought to do.---But it pleaſed God to afford me much aſſiſtance, and there ſeemed to be a conſiderable effect on the hearers.---In the evening, I felt a diſpoſition to praiſe God for his goodneſs to me, eſpecially that he had enabled me in ſome meaſure to be faithful; and my ſoul rejoiced to think that I had thus performed the work of one day more, and was one day nearer my eternal, and, I truſt, my heavenly home. O that I might be "faithful to the death, fulfilling as an hireling my day," till the ſhades of the evening of life ſhall free my ſoul from the toils of the day! this evening, in ſecret prayer, I felt exceeding ſolemn, and ſuch longing deſires after deliverance from ſin, and after conformity to God, as melted my heart. Oh! I longed to be "delivered from this body of death." I felt inward pleaſing pain, that I could not be conformed to God entirely, fully, and for ever.---I ſcarce ever preach without being firſt viſited with inward conflicts and ſore trials. Bleſſed be the Lord for theſe trials and diſtreſſes, as they are bleſſed for my humbling.

Monday, October 18. In the morning, felt ſome ſweetneſs, but ſtill preſſed through ſome trials of ſoul. my life is a conſtant mixture of conſolations and conflicts, and will be ſo till I arrive at the world of ſpirits.

Tueſday, October 19. This morning and laſt night felt a ſweet longing in my ſoul after holineſs; my ſoul ſeemed ſo to reach and ſtretch toward the mark of perfect ſanctity, that it was ready to break with longings.

Wedneſday, October 20. Exceeding infirm in body, exerciſed with much pain, and very lifeleſs in divine things.---Felt a little ſweetneſs in the evening.

Thurſday, October 21. Had a very deep ſenſe of the vanity of the world, moſt of the day; had little more regard to it, than if I had been to go into eternity the next hour. Through divine goodneſs, I felt very ſerious and ſolemn. O! I love to live on the brink of eternity in my views and me-

ditations. This gives me a ſweet, awful, and reverential ſenſe and apprehenſion of God and divine things, when I ſee myſelf as it were ſtanding before the judgment-ſeat of Chriſt.

Friday, October 22. Uncommonly weaned from the world to-day; my ſoul delighted to be a ſtranger and pilgrim on the earth; I felt a diſpoſition in me never to have any thing to do with this world: the character given of ſome of the ancient people of God, in Heb. xi. 13. was very pleaſing to me, "They confeſſed that they were pilgrims and ſtrangers on the "earth," by their daily practice; and O that I could always do ſo!——Spent ſome conſiderable time, in a pleaſant grove, in prayer and meditation. O it is ſweet to be thus weaned from friends, and from myſelf, and dead to the preſent world, that ſo I may live wholly to and upon the bleſſed God! Saw myſelf little, low, and vile in myſelf.——In the afternoon, preached at Bethlehem, from Deut. viii. 2, and felt ſweetly both in prayer and preaching: God helped me to ſpeak to the hearts of dear Chriſtians. Bleſſed be the Lord for this ſeaſon: I truſt, they and I ſhall rejoice on this account to all eternity. ——Dear Mr Bellamy came in, while I was making the firſt prayer, (being returned home from a journey); and after meeting, we walked away together, and ſpent the evening in ſweetly converſing on divine things, and praying together, with ſweet and tender love to each other, and returned to reſt with our hearts in a ſerious ſpiritual frame.

Saturday, October 23. Something perplexed and confuſed. Rode this day from Bethlehem to Simſbury.

Lord's day, October 24. Felt ſo vile and unworthy, that I ſcarce knew how to converſe with human creatures.

Monday, October 25. [At Turky-Hills.] In the evening enjoyed the divine preſence in ſecret prayer; it was a ſweet and comfortable ſeaſon to me: my ſoul longed for God, for the living God: enjoyed a ſweet ſolemnity of ſpirit, and longing deſire after the recovery of the divine image in my ſoul: "Then ſhall I be ſatisfied, when I ſhall awake in God's like-"neſs," and never before.

Tueſday, October 26. [At Weſt Suffield.] Underwent the moſt dreadful diſtreſſes, under a ſenſe of my own unworthi-

neſs: it ſeemed to me, I deſerved rather to be driven out of the place, than to have any body treat me with any kindneſs, or come to hear me preach. And verily my ſpirits were ſo depreſſed at this time, as well as at many others, that it was impoſſible I ſhould treat immortal ſouls with faithfulneſs; I could not deal cloſely and faithfully with them, I felt ſo infinitely vile in myſelf. Oh, what duſt and aſhes I am, to think of preaching the goſpel to others! Indeed I never can be faithful for one moment, but ſhall certainly "daub with untempered mortar," if God do not grant me ſpecial help.---In the evening, I went to the meeting-houſe; and it looked to me near as eaſy for one to riſe out of the grave and preach, as for me. However, God afforded me ſome life and power both in prayer and ſermon; God was pleaſed to lift me up, and ſhew me that he could enable me to preach. O the wonderful goodneſs of God to ſo vile a ſinner!——Returned to my quarters; and enjoyed ſome ſweetneſs in prayer alone, and mourned that I could not live more to God.

Wedneſday, October 27. Spent the forenoon in prayer and meditation; was not a little concerned about preaching in the afternoon; felt excedingly without ſtrength, and very helpleſs indeed; went into the meeting-houſe, aſhamed to ſee any come to hear ſuch an unſpeakably worthleſs wretch. However, God enabled me to ſpeak with clearneſs, power, and pungency. But there was ſome noiſe and tumult in the aſſembly, that I did not well like, and endeavoured to bear public teſtimony againſt, with moderation and mildneſs, thro' the current of my diſcourſe.------In the evening, was enabled to be in ſome meaſure thankful and devoted to God.

[The frames and exerciſes of his mind, during the four next days, were moſtly very ſimilar to thoſe of the two days paſt; excepting intervals of conſiderable degrees of divine peace and conſolation.

The things expreſſed within the ſpace of the three following days are ſuch as theſe; ſome ſeaſons of dejection, mourning for being ſo deſtitute of the exerciſes of grace, longing to be delivered from ſin, preſſing after more of God, ſeaſons of ſweet conſolation, precious and intimate converſe with God

in ſecret prayer, ſweetneſs of Chriſtian converſation, &c. Within this time he rode from Suffield to Eaſtbury, Hebron, and Lebanon.]

Thurſday, November 4. [At Lebanon.] Saw much of my nothingneſs moſt of this day; but felt concerned that I had no more ſenſe of my inſufficiency and unworthineſs. O it is ſweet lying in the duſt! But it is diſtreſſing to feel in my ſoul that hell of corruption which ſtill remains in me.——In the afternoon, had a ſenſe of the ſweetneſs of a ſtrict, cloſe, and conſtant devotedneſs to God, and my ſoul was comforted with the conſolations of God; my ſoul felt a pleaſing, yet painful concern, leſt I ſhould ſpend ſome moments without God. O may I always live to God!——In the evening, was viſited by ſome friends, and ſpent the time in prayer and ſuch converſation as tended to our edification. It was a comfortable ſeaſon to my ſoul; I felt an intenſe deſire to ſpend every moment for God.——God is unſpeakably gracious to me continually; in times paſt, he has given me inexpreſſible ſweetneſs in the performance of duty; frequently my ſoul has enjoyed much of God; but, has been ready to ſay, "Lord "it is good to be here;" and ſo to indulge ſloth, while I have lived on the ſweetneſs of my feelings. But of late, God has been pleaſed to keep my ſoul hungry almoſt continually; ſo that I have been filled with a kind of pleaſing pain. When I really enjoy God, I feel my deſires of him the more inſatiable, and my thirſtings after holineſs the more unquenchable; and the Lord will not allow me to feel as though I were fully ſupplied and ſatisfied, but keeps me ſtill reaching forward; and I feel barren and empty, as though I could not live, without more of God in me; I feel aſhamed and guilty before God. Oh! I ſee, "the law is ſpiritual, but I am carnal." I do not, I cannot live to God. Oh for holineſs! Oh for more of God in my ſoul! Oh this pleaſing pain! It makes my ſoul preſs after God; the language of it is, "Then "ſhall I be ſatisfied, when I awake in God's likeneſs," (Pſal. xvii. *ult.*); but never, never before; and conſequently, I am engaged to "preſs towards the mark," day by day. O that I may feel this continual hunger, and not be retarded, but rather

animated by every cluſter from Canaan, to reach forward in the narrow way for the full enjoyment and poſſeſſion of their heavenly inheritance! O that I may never loiter in my heavenly journey!

[Theſe inſatiable deſires after God and holineſs continued the two next days, with a great ſenſe of his own exceeding unworthineſs, and the nothingneſs of the things of this world.]

Lord's day, November 7. [At Millington.] It ſeemed as if ſuch an unholy wretch as I never could arrive at that bleſſedneſs to be "holy, as God is holy." At noon, I longed for ſanctification, and conformity to God. Oh, that is THE ALL, THE ALL! The Lord help me to preſs after God for ever.

Monday, November 8. Towards night, enjoyed much ſweetneſs in ſecret prayer, ſo that my ſoul longed for an arrival in the heavenly country, the bleſſed paradiſe of God. Through divine goodneſs, I have ſcarce ſeen the day, for two months, but death has looked ſo pleaſant to me at one time or other of the day, that I could have rejoiced the preſent ſhould be my laſt, notwithſtanding my preſſing inward trials and conflicts: and I truſt, the Lord will finally make me a conqueror, and more than ſo; that I ſhall be able to uſe that triumphant language, "O death, where is thy ſting!" And, "O grave, where is thy victory!"

[Within the next ten days, the following things are expreſſed; longing and wreſtling to be holy, and to live to God: deſire that every ſingle thought might be for God; feeling guilty that his thoughts were not more ſwallowed up in God; ſweet ſolemnity and calmneſs of mind; ſubmiſſion and reſignation to God; great weanedneſs from the world; abaſement in the duſt; grief at ſome vain converſation that was obſerved, ſweetneſs from time to time in ſecret prayer, and in converſing and praying with Chriſtian friends. And every day he appears to have been greatly engaged in the great buſineſs of religion and living to God, without interruption.]

Friday, November 19. [At New-Haven.] Received a letter

from the Rev. Mr Pemberton of New-York, desiring me speedily to go down thither, and consult about the Indian affairs in those parts, and to meet certain gentlemen there that were entrusted with those affairs. My mind was instantly seized with concern; so I retired with two or three Christian friends, and prayed; and indeed it was a sweet time with me; I was enabled to leave myself and all my concerns with God; and taking leave of friends, I rode to Ripton, and was comforted in an opportunity to see and converse with dear Mr Mills.

[In the four next following days, he was sometimes oppressed with the weight of that great affair, about which Mr Pemberton had written to him; but was enabled from time to time to "cast his burden on the Lord," and to commit himself and all his concerns to him: and he continued still in a sense of the excellency of holiness, and longings after it, and earnest desires for the advancement of Christ's kingdom in the world; and had from time to time sweet comfort in meditation and prayer.]

Wednesday, November 24. Came to New-York; felt still much concerned about the importance of my business; put up many earnest requests to God for his help and direction; was confused with the noise and tumult of the city; enjoyed but little time alone with God; but my soul longed after him.

Thursday, Nov. 25. Spent much time in prayer and supplication; was examined by some gentlemen, of my Christian experiences, and my acquaintance with divinity and some other studies, in order to my improvement in that important affair of gospelizing the heathen*; was made sensible of great ignorance and unfitness for public service; I had the most abasing thoughts of myself, I think, that ever I had; I thought myself the worst wretch that ever lived; it hurt me, and pained my very heart, that any body should shew me any res-

* These gentlemen that examined Mr Brainerd, were the correspondents in New-York, New-Jersey, and Pensylvania, of the honourable society in Scotland for propagating Christian knowledge: to whom was committed the management of their affairs in those parts, and who were now met at New-York.

pect. Alas! methought, how ſadly they are deceived in me; how miſerably would they be diſappointed, if they knew my inſide! Oh my heart!——And in this depreſſed condition, I was forced to go and preach to a conſiderable aſſembly, before ſome grave and learned miniſters; but felt ſuch a preſſure from a ſenſe of my vileneſs, ignorance, and unfitneſs to appear in public, that I was almoſt overcome with it; my ſoul was grieved for the congregation that they ſhould ſit to hear ſuch a *dead dog* as I preach; I thought myſelf infinitely indebted to the people, and longed that God would reward them with the rewards of his grace.---I ſpent much of the evening alone.

PART IV.

FROM THE TIME OF HIS EXAMINATION BY THE CORRESPONDENTS OF THE SOCIETY FOR PROPAGATING CHRISTIAN KNOWLEDGE, AND BEING APPOINTED THEIR MISSIONARY, TO HIS FIRST ENTRANCE ON THE BUSINESS OF HIS MISSION AMONG THE INDIANS OF KAUNAUMEEK.

FRIDAY, November 26. Had ſtill a ſenſe of my great vileneſs, and endeavoured as much as I could to keep alone. Oh, what a nothing, what duſt and aſhes am I!---Enjoyed ſome peace and comfort in ſpreading my complaints before the God of all grace.

Saturday, November 27, Committed my ſoul to God with ſome degree of comfort; left New-York about nine in the morning; came away with a diſtreſſing ſenſe ſtill of my unſpeakable unworthineſs. Surely I may well love all my brethren; for none of them all is ſo vile as I; whatever they do outwardly, yet it ſeems to me none is conſcious of ſo much guilt before God. Oh my leanneſs, my barenneſs, my carnality, and paſt bitterneſs, and want of a goſpel-temper! Theſe things oppreſs my ſoul.——Rode from New-York, thirty miles, to White Plains, and moſt of the way continued

lifting up my heart to God for mercy and purifying grace; and ſpent the evening much dejected in ſpirit.

[The three next days he continued in this frame, in a great ſenſe of his own vileneſs, with an evident mixture of melancholy, in no ſmall degree; but had ſome intervals of comfort and God's ſenſible preſence with him.]

Wedneſday, December 1. My ſoul breathed after God, in ſweet ſpiritual and longing deſires of conformity to him; my ſoul was brought to reſt itſelf and all on his rich grace, and felt ſtrength and encouragement to do or ſuffer any thing that Divine Providence ſhould allot me.---Rode about twenty miles from Stratfield to Newton.

[Within the ſpace of the next nine days, he went a journey from Newton to Haddam, his native town; and after ſtaying there ſome days, returned again into the Weſtern part of Connecticut, and came to Southbury. In his account of the frames and exerciſes of his mind during this ſpace of time, are ſuch things as theſe; frequent turns of dejection, a ſenſe of his vileneſs, emptineſs, and an unfathomable abyſs of deſperate wickedneſs in his heart, attended with a conviction that he had never ſeen but little of it; bitterly mourning over his barrenneſs, being greatly grieved that he could not live to God, to whom he owed his all ten thouſand times, crying out, "My leanneſs, my leanneſs!" A ſenſe of the meetneſs and ſuitableneſs of his lying in the duſt beneath God's feet; fervency and ardour in prayer; longing to live to God; a being afflicted with ſome impertinent trifling converſation that he heard; but enjoying ſweetneſs in Chriſtian converſation.]

Saturday, December 11. Converſed with a dear friend, to whom I had thought of giving a liberal education, and being at the whole charge of it, that he might be fitted for the goſpel-miniſtry*. I acquainted him with my thoughts in that

* Mr. Brainerd having now undertaken the buſineſs of a miſſionary to the Indians, and expecting in a little time to leave his native country,

matter, and so left him to consider of it, till I should see him again. Then I rode to Bethlehem, and so came to Mr Bellamy's lodgings; spent the evening with him in sweet conversation and prayer; we recommended the important concern before mentioned (of sending my friend to college) unto the God of all grace. Blessed be the Lord for this evening's opportunity together.

Lord,s day, December 12. I felt, in the morning, as if I had little or no power either to pray or preach, and felt a distressing need of divine help; I went to meeting trembling; but it pleased God to assist me in prayer and sermon; I think, my soul scarce ever penetrated so far into the immaterial world in any one prayer that ever I made; nor were any devotions ever so much refined, and free from gross conceptions and imaginations framed from beholding material objects. I preached with some sweetness, from Matth. vi. 33. "But "seek ye first the kingdom of God," &c.; and in the afternoon, from Rom. xv. 30. "And now I beseech you, brethen," &c. There was much affection in the assembly. This has been a sweet Sabbath to me; and blessed be God, I have reason to think that my religion is become more refined and spiritual by means of my late inward conflicts. Amen. May I always be willing that God should use his own methods with me!

Monday, December 13. Joined in prayer with Mr Bellamy; and found sweetness and composure in parting with him, who went a journey. Enjoyed some sweetness through the day; and just at night rode down to Woodbury.

to go among the savages, into the wilderness, far distant, and spend the remainder of his life among them, and having some estate left him by his father, and thinking that he should have no occasion for it among them, (though afterwards, as he told me, he found himself mistaken) he set himself to think which way he might spend it most to the glory of God; and no way presenting to his thoughts wherein he could do more good with it, than by being at the charge of educating some young person for the ministry, that appeared to be of good abilities, and well disposed, he pitched upon this person here spoken of to this end; who accordingly was soon put to learning; and Mr Brainerd continued to be at the charge of his education from year to year, so long as he (Mr Brainerd) lived, which was till this young man was carried through his third year in college.

Tueſday, December 14. Some perplexity hung on my mind; was diſtreſſed, laſt night and this morning, for the intereſt of Zion, eſpecially on account of the falſe appearances of religion, that do but rather breed confuſion, eſpecially in ſome places. I cried to God for help, to enable me to bear teſtimony againſt thoſe things, which, inſtead of promoting, do but hinder the progreſs of vital piety. In the afternoon, rode down to Southbury, and converſed again with my friend about the important affair of his following the work of the miniſtry; and he appeared much inclined to devote himſelf to that work, if God ſhould ſucceed his attempts to qualify himſelf for ſo great a work. In the evening I preached from 1 Theſſ. iv. 8.; and endeavoured, though with tenderneſs, to undermine falſe religion. The Lord gave me ſome aſſiſtance; but, however, I ſeemed ſo vile, I was aſhamed to be ſeen when I came out of the meeting-houſe.

Wedneſday, December 15. Enjoyed ſomething of God today, both in ſecret and ſocial prayer; but was ſenſible of much barrenneſs, and defect in duty, as well as my inability to help myſelf for the time to come, or to perform the work and buſineſs I have to do. Afterwards, felt much of the ſweetneſs of religion,—that the tenderneſs of the goſpel-temper was far from bitterneſs: I found a dear love to all mankind; and was afraid of ſcarcely any thing ſo much as leſt ſome motion of anger or reſentment ſhould, ſome time or other, creep into my heart. Had ſome comforting ſoul-refreſhing diſcourſe with ſome dear friends, juſt as we took our leave of each other, and ſuppoſed it might be likely we ſhould not meet again till we came to the eternal world*. But I doubt not, through grace but that ſome of us ſhall have a happy meeting there, and bleſs God for this ſeaſon, as well as many others. Amen.

* *It had been determined by the Commiſſioners who employed Mr Brainerd as a miſſionary, that he ſhould go as ſoon as might be conveniently to the Indians living near the forks of Delaware river in Penſylvania, and the Indians on Suſquehannah river; which being far off, where he would be expoſed to many hardſhips and dangers, this was the occaſion of his taking leave of his friends in this manner.*

Thurſday, December 16. Rode down to Derby; had ſome ſweet thoughts on the road; my thoughts were very clear, eſpecially on the eſſence of our ſalvation by Chriſt, from thoſe words, "Thou ſhalt call his name Jesus," &c.

Friday, December 17. Spent much time in ſweet converſation on ſpiritual things with dear Mr Humphreys. Rode to Ripton; ſpent ſome time in prayer with dear Chriſtian friends.

Saturday, December 18. Spent much time in prayer in the woods; ſeemed raiſed above the things of the world; my ſoul was ſtrong in the Lord of hoſts; but was ſenſible of great barrenneſs.

Lord's day, December 19. At the ſacrament of the Lord's ſupper ſeemed ſtrong in the Lord; and the world, with all its frowns and flatteries, in a great meaſure diſappeared, ſo that my ſoul had nothing to do with them; and I felt a diſpoſition to be wholly and for ever the Lord's.---In the evening, enjoyed ſomething of the divine preſence; had a humbling ſenſe of my vileneſs, barrenneſs, and ſinfulneſs. Oh, it wounded me to think of the miſimprovement of time! "God be merciful to me a ſinner."

Monday, December 20. Spent this day in prayer, reading and writing; and enjoyed ſome aſſiſtance, eſpecially in correcting ſome thoughts on a certain ſubject; but had a mournful ſenſe of my barrenneſs.

Tueſday, December 21. Had a ſenſe of my inſufficiency for any public work and buſineſs, as well as to live to God. I rode over to Derby, and preached there; it pleaſed God to give me very ſweet aſſiſtance and enlargement, and to enable me to ſpeak with a ſoft and tender power and energy.---We had afterwards a comfortable evening in ſinging and prayer; God enabled me to pray with as much ſpirituality and ſweetneſs as I have done for ſome time; my mind ſeemed to be unclothed of ſenſe and imagination, and was in a meaſure let into the immaterial world of ſpirits. This day and evening was, I truſt, through infinite goodneſs, made very profitable to a number of us, to advance our ſouls in holineſs and conformity to God; the glory be to him for ever. Amen. How bleſſed it is to grow more and more like God!

Wedneſday, December 22. Enjoyed ſome aſſiſtance in

preaching at Ripton; but my ſoul mourned within me for my barrenneſs.

Thurſday, Dec. 23. Enjoyed, I truſt, ſomething of God this morning in ſecret. Oh how divinely ſweet is it to come into the ſecret of his preſence, and abide in his pavilion!—— Took an affectionate leave of friends, not expecting to ſee them again for a conſiderable time, if ever in this world. Rode with Mr Humphreys to his houſe at Derby; ſpent the time in ſweet converſation; my ſoul was refreſhed and ſweetly melted with divine things. Oh that I was always conſecrated to God! Near night I rode to New-Haven, and there enjoyed ſome ſweetneſs in prayer and converſation with ſome dear Chriſtian friends; my mind was ſweetly ſerious and compoſed, but alas! I too much loſt the ſenſe of divine things.

[He continued much in the ſame frame of mind, and in like exerciſes the two following days.]

Lord's Day, Dec. 26. Felt much ſweetneſs and tenderneſs in prayer, eſpecially my whole ſoul ſeemed to love my worſt enemies, and was enabled to pray for thoſe that are ſtrangers and enemies to God with a great degree of ſoftneſs and pathetic fervour. In the evening, rode from New-Haven to Branford, after I had kneeled down and prayed with a number of dear Chriſtian friends in a very retired place in the woods and ſo parted.

Monday, Decem. 27. Enjoyed a precious ſeaſon indeed; had a ſweet melting ſenſe of divine things, of the pure ſpirituality of the religion of Chriſt Jeſus. In the evening I preached from Matth. vi. 33. with much freedom, and ſweet power and pungency; the preſence of God attended our meeting. O the ſweetneſs, the tenderneſs, I felt in my ſoul! if ever I felt the temper of Chriſt, I had ſome ſenſe of it now. Bleſſed be my God, I have ſeldem enjoyed a more comfortable and profitable day than this. O that I could ſpend all my time for God!

Tueſday, December 28. Rode from Branford to Haddam. In the morning, my clearneſs and ſweetneſs in divine things continued; but afterwards, ſenſibly declined.

[The next twelve days, he was for the moſt part extremely dejected, diſcouraged, and diſtreſſed, and was evidently very much under the power of melancholy; and there are from day to day moſt bitter complaints of exceeding vileneſs, ignorance, corruption, an amazing load of guilt, unworthineſs to creep on God's earth, everlaſting uſeleſſneſs, fitneſs for nothing, &c.; and ſometimes expreſſions even of horror at the thoughts of ever preaching again. But yet in this time of great dejection, he ſpeaks of ſeveral intervals of divine help and comfort.

The three next days, which were ſpent at Hebron and the Crank (a pariſh in Lebanon), he had relief, and enjoyed conſiderable comfort.]

Friday, Jan. 14. 1742-3. My ſpiritual conflicts to-day were unſpeakably dreadful, heavier than the mountains and overflowing floods; I ſeemed incloſed, as it were, in hell itſelf; I was deprived of all ſenſe of God, even of the being of a God; and that was my miſery. I had no awful apprehenſions of God as angry. This was diſtreſs, the neareſt a-kin to the damned's torments that I ever endured; their torment, I am ſure, will conſiſt much in a privation of God, and conſequently of all good. This taught me the abſolute dependence of a creature upon God the Creator, for every crumb of happineſs it enjoys. Oh! I feel that if there is no God, though I might live for ever here, and enjoy not only this, but all other worlds, I ſhould be ten thouſand times more miſerable than a toad. My ſoul was in ſuch anguiſh I could not eat, but felt as I ſuppoſed a poor wretch would that is juſt going to the place of execution. I was almoſt ſwallowed up with anguiſh, when I ſaw people gathering together to hear me preach. However, I went in that diſtreſs to the houſe of God, and found not much relief in the firſt prayer; it ſeemed as if God would let looſe the people upon me to deſtroy me; nor were the thoughts of death diſtreſſing to me, like my own vileneſs. But afterwards, in my diſcourſe from Deut. viii. 2. God was pleaſed to give me ſome freedom and enlargement, ſome power and ſpirituality; and I ſpent the evening ſomething comfortably.

[The two next days his comfort continues, and he ſeems to enjoy an almoſt continual ſweetneſs of ſoul in the duties and exerciſes of religion and Chriſtian converſation. On Monday was a return of the gloom he had been under the Friday before. He rode to Coventry this day, and the latter part of the day had more freedom. On Tueſday he rode to Canterbury, and continued more comfortable.]

Wedneſday, January 19. [At Canterbury] In the afternoon preached the lecture at the meeting-houſe: felt ſome tenderneſs, and ſomething of the goſpel-temper; exhorted the people to love one another, and not to ſet up their own frames as a ſtandard to try all their brethren by: But was much preſſed, moſt of the day, with a ſenſe of my own badneſs, inward impurity, and unſpeakable corruption. Spent the evening in loving Chriſtian converſation.

Thurſday, Jan. 20. Rode to my brother's houſe between Norwich and Lebanon; and preached in the evening to a number of people; enjoyed neither freedom nor ſpirituality, but ſaw myſelf exceeding unworthy.

Friday, Jan. 21. Had great inward conflicts; enjoyed but little comfort. Went to ſee Mr Williams of Lebanon, and ſpent ſeveral hours with him; and was greatly delighted with his ſerious, deliberate, and impartial way of diſcourſe about religion.

[The next day he was much dejected.]

Lord's Day, Jan. 23. Scarce ever felt myſelf ſo unfit to exiſt as now; I ſaw I was not worthy of a place among the Indians where I am going, if God permit; I thought I ſhould be aſhamed to look them in the face, and much more to have any reſpect ſhewn me there. Indeed, I felt myſelf baniſhed from the earth, as if all places were too good for ſuch a wretch as I; I thought I ſhould be aſhamed to go among the very ſavages of Africa; I appeared to myſelf a creature fit for nothing, neither heaven nor earth.—None knows, but thoſe that feel it, what the ſoul endures that is ſenſibly ſhut out from the preſence of God; alas! it is more bitter than death.

[On Monday he rode to Stoningtown, Mr Fiſh's pariſh.—On Tueſday he expreſſes a conſiderable degree of ſpiritual comfort and refreſhment.]

Wedneſday, Jan. 26. Preached to a pretty large aſſembly at Mr Fiſh's meeting-houſe; inſiſted on humility, and ſtedfaſtneſs in keeping God's commands; and that through humility we ſhould prefer one another in love, and not make our own frames the rules by which we judge others. I felt ſweetly and calm, and full of brotherly love; and never more free from party ſpirit. I hope ſome good will follow, that Chriſtians will be freed from falſe joy, and party zeal, and cenſuring one another.

[On Thurſday, after conſiderable time ſpent in prayer and Chriſtian converſation, he rode to New-London.]

Friday, Jan. 28. Here I found ſome fallen into ſome extravagances, too much carried away with a falſe zeal and bitterneſs. Oh! the want of a goſpel-temper is greatly to be lamented. Spent the evening in converſing with ſome about ſome points of conduct in both miniſters and private Chriſtians; but did not agree with them; God had not taught them with briars and thorns to be of a kind diſpoſition toward mankind.

[On Saturday, he rode to Eaſt-Haddam, and ſpent the three following days there; and in that ſpace of time he ſpeaks of his feeling weanedneſs from the world, a ſenſe of the nearneſs of eternity, ſpecial aſſiſtance in praying for the enlargement of Chriſt's kingdom, times of ſpiritual comfort, &c.]

Wedneſday, Feb. 2. Preached my farewell ſermon laſt night, at the houſe of an aged man, who had been unable to attend on the public worſhip for ſome time; and this morning ſpent the time in prayer, almoſt where-ever I went; and having taken leave of friends, I ſet out on my journey towards the Indians; though by the way I was to ſpend ſome time at Eaſt-Hampton on Long-Iſland, by the leave of the Commiſſion-

ers who employed me in the Indian affair *; and being accompanied by a meſſenger from Eaſt-Hampton, we travelled to Lyme. On the road I felt an uncommon preſſure of mind; I ſeemed to ſtruggle hard for ſome pleaſure in ſomething here below, and ſeemed loth to give up all for gone; but then ſaw I was evidently throwing myſelf into all hardſhips and diſtreſſes in my preſent undertaking; I thought it would be leſs difficult to lie down in the grave; but yet I choſe to go rather than ſtay.—Came to Lyme that night.

[He waited the two next days for a paſſage over the Sound, and ſpent much of the time in inward conflicts and dejection, but had ſome comfort.

On Saturday he croſſed the Sound, landed at Oyſter-Ponds on Long-Iſland, and travelled from thence to Eaſt-Hampton. The ſeven next days he ſpent there, he was, for the moſt part, under extreme dejection and gloomineſs of mind, with great complaints of darkneſs, ignorance &c.; yet his heart appears to have been conſtantly engaged in the great buſineſs of religion, much concerned for the intereſt of religion in Eaſt-Hampton, and praying and labouring much for it.]

Saturday, Feb. 12. Enjoyed a little more comfort, was enabled to meditate with ſome compoſure of mind; and eſpecially in the evening, found my ſoul more refreſhed in prayer than at any time of late; my ſoul ſeemed to "take hold of "God's ſtrength," and was comforted with his conſolations. O how ſweet are ſome glimpſes of divine glory! how ſtrengthening and quickening!

Lord's Day, Feb. 13. At noon, under a great degree of diſcouragement; knew not how it was poſſible for me to preach in the afternoon, was ready to give up all for gone; but God was pleaſed to aſſiſt me in ſome meaſure. In the evening, my heart was ſweetly drawn out after God, and devoted to him.

* *The reaſon why the Commiſſioners or Correſpondents did not order Mr Brainerd to go immediately to the Indians, and enter on his buſineſs as a miſſionary to them, was that the winter was not judged to be a convenient ſeaſon for him firſt to go out into the wilderneſs, and enter on the difficulties and hardſhips he muſt there be expoſed to.*

[The next day, he had comfort and dejection intermingled.]

Tueſday, Feb. 15. Early in the day I felt ſome comfort; afterwards I walked into a neighbouring grove, and felt more as a ſtranger on earth, I think, than ever before; dead to any of the enjoyments of the world, as if I had been dead in a natural ſenſe.—In the evening, had divine ſweetneſs in ſecret duty; God was then my portion, and my ſoul roſe above thoſe deep waters, into which I have ſunk ſo low of late.—My ſoul then cried for Zion, and had ſweetneſs in ſo doing.

[This ſweet frame continued the next morning; but afterwards his inward diſtreſs returned.]

Thurſday, Feb. 17. In the morning, found myſelf ſomething comfortable, and reſted on God in ſome meaſure.—Preached this day at a little village belonging to Eaſt-Hampton, and God was pleaſed to give me his gracious preſence and aſſiſtance; ſo that I ſpake with freedom, boldneſs, and ſome power. In the evening ſpent ſome time with a dear Chriſtian friend; felt ſweetly ſerious, as on the brink of eternity; my ſoul enjoyed ſweetneſs in lively apprehenſions of ſtanding before the glorious God; prayed with my dear friend with ſweetneſs, and diſcourſed with much ſolemnity: And truly it was a little emblem of heaven itſelf.——I find my ſoul is more refined and weaned from a dependence on my frames and ſpiritual feelings.

Friday, Feb. 18. Felt ſomething ſweetly moſt of the day, and found acceſs to the throne of grace. Bleſſed be the Lord for any intervals of heavenly delight and compoſure, while I am engaged in the field of battle. O that I might be ſerious, ſolemn, and always vigilant, while in an evil world! Had ſome opportunity alone to-day, and found ſome freedom in ſtudy. O I long to live to God!

Saturday, Feb. 19. Was exceeding infirm to-day, greatly troubled with pain in my head and dizzineſs, ſcarce able to ſit up: However, enjoyed ſomething of God in prayer, and performed ſome neceſſary ſtudies. I exceedingly long to die;

and yet, through divine goodneſs, have felt very willing to live for two or three days paſt.

Lord's Day, Feb. 20. Was ſomething perplexed on account of my careleſſneſs; I thought I could not be ſuitably concerned about the important work of the day, and ſo was reſtleſs with my eaſineſs.---Was exceeding infirm again today; but the Lord ſtrengthened me, both in the outward and inward man; ſo that I preached with ſome life and ſpirituality, eſpecially in the afternoon, wherein I was enabled to ſpeak cloſely againſt ſelfiſh religion, that loves Chriſt for his benefits, but not for himſelf.

[During the next fortnight, it appears that he for the moſt part enjoyed much ſpiritual peace and comfort. In his diary for this ſpace of time, are expreſſed ſuch things as theſe;—mourning over indwelling ſin and unprofitableneſs; deadneſs to the world, longing after God, and to live to his glory; heart-melting deſires after his eternal home; fixed reliance on God for his help; experience of much divine aſſiſtance both in the private and public exerciſes of religion; inward ſtrength and courage in the ſervice of God; very frequent refreſhment, conſolation, and divine ſweetneſs in meditation, prayer, preaching, and Chriſtian converſation. And it appears by his account, that this ſpace of time was filled up with great diligence and earneſtneſs in ſerving God, in ſtudy, prayer, meditation, preaching, and private inſtructing and counſelling.

Monday, March 7. This morning when I aroſe I found my heart go forth after God in longing deſires of conformity to him, and in ſecret prayer found myſelf ſweetly quickened and drawn out in praiſes to God for all he had done to and for me, and for all my inward trials and diſtreſſes of late; my heart aſcribed glory, glory, glory to the bleſſed God! and bid welcome all inward diſtreſs again, if God ſaw meet to exerciſe me with it; time appeared but an inch long, and eternity at hand; and I thought I could with patience and chearfulneſs bear any thing for the cauſe of God; for I ſaw that a moment would bring me to a world of peace and bleſſedneſs; and my ſoul, by the ſtrength of the Lord, roſe far

above this lower world, and all the vain amuſements and frightful diſappointments of it. Afterwards, was viſited by ſome friends, but loſt ſome ſweetneſs by the means. After that, had ſome ſweet meditation on Gen. v. 24. "And Enoch "walked with God," &c.------This was a comfortable day to my ſoul.

[The next day he ſeems to have continued in a conſiderable degree of ſweetneſs and fervency in religion.]

Wedneſday, March 9. Endeavoured to commit myſelf and all my concerns to God. Rode 16 miles to Mantauk*, and had ſome inward ſweetneſs on the road; but ſomething of flatneſs and deadneſs after I came there and had ſeen the Indians; I withdrew, and endeavoured to pray, but found myſelf awfully deſerted and left, and had an afflicting ſenſe of my vileneſs and meanneſs. However, I went and preached from Iſ. liii. 10. Had ſome aſſiſtance; and, I truſt, ſomething of a divine preſence was among us. In the evening again I prayed and exhorted among them, after having had a ſeaſon alone, wherein I was ſo preſſed with the blackneſs of my nature, that I thought it was not fit for me to ſpeak ſo much as to Indians.

[The next day he returned to Eaſt-Hampton; was exceeding infirm in body through the remaining part of this week; but ſpeaks of aſſiſtance and enlargement in ſtudy and religious exerciſes, and of inward ſweetneſs and breathing after God.]

Lord's Day, March 13. At noon I thought it impoſſible for me to preach, by reaſon of bodily weakneſs and inward deadneſs; and in the firſt prayer, was ſo weak that I could hardly ſtand; but in ſermon, God ſtrengthened me, ſo that I ſpake near an hour and half with ſweet freedom, clearneſs, and ſome tender power, from Gen. v. 24, "And Enoch walked with God." I was ſweetly aſſiſted to inſiſt on a cloſe walk

* *Mantauk is the eaſtern cape or end of Long-Iſland, inhabited chiefly by Indians.*

with God, and leave this as my parting advice to God's people here, that they ſhould walk with God. May the God of all grace ſucceed my poor labours in this place!

Monday, March 14. In the morning, was very buſy in preparation for my journey, and was almoſt continually engaged in ejaculatory prayer. About ten, took leave of the dear people of Eaſt-Hampton; my heart grieved and mourned, and rejoiced at the ſame time; rode near fifty miles to a part of Brook-Haven, and lodged there, and had refreſhing converſation with a Chriſtian friend.

[In two days more he reached New-York, but complains of much deſertion and deadneſs on the road. He ſtayed one day in New-York, and on Friday went to Mr Dickinſon's at Eliſabeth-Town. His complaints are the ſame as on the two preceding days.]

Saturday, March 19. Was bitterly diſtreſſed under a ſenſe of my ignorance, darkneſs, and unworthineſs; got alone, and poured out my complaint to God in the bitterneſs of my ſoul. In the afternoon, rode to Newark, and had ſome ſweetneſs in converſation with Mr Burr, and in praying together. O bleſſed be God for ever and ever, for any enlivening and quickening.

Lord's Day, March 20. Preached in the forenoon; God gave me ſome aſſiſtance and ſweetneſs, and enabled me to ſpeak with real tenderneſs, love, and impartiality. In the evening preached again; and, of a truth, God was pleaſed to aſſiſt a poor worm. Bleſſed be God, I was enabled to ſpeak with life, power, and paſſionate deſire for the edification of God's people, and with ſome power to ſinners. In the evening, I felt ſomething ſpiritual and watchful, leſt my heart ſhould by any means be drawn away from God. Oh, when ſhall I come to that bleſſed world, where every power of my ſoul will be inceſſantly and eternally wound up, in heavenly employments and enjoyments to the higheſt degree!

[On Monday he went to Woodbridge, where he ſpeaks of

his being with a number of miniſters*; and the day following of his travelling part of the way towards New-York, and lodging at a tavern. On Wedneſday he came to New-York. On Thurſday, he rode near fifty miles, from New-York to North-Caſtle. On Friday, went to Danbury. On Saturday to New-Milford. On the Sabbath, he rode five or ſix miles to a place near Kent in Connecticut, called Scatticoke, where dwell a number of Indians†, and preached to them. On Monday being detained by the rain, he tarried at Kent. On Tueſday he rode from Kent to Salſbury. Wedneſday, he went to Sheffield, Thurſday, March 31, he went to Mr Sergeant's at Stockbridge. He was dejected and very diſconſolate, through the main of this journey from New-Jerſey to Stockbridge; and eſpecially on the laſt day his mind was overwhelmed with an exceeding gloominess and melancholy.]

* Theſe miniſters were the Correſpondents, who now met at Woodbridge, and gave Mr Brainerd new directions; and inſtead of ſending him to the Indians at the Forks of Delaware, as before intended, they ordered him to go to a number of Indians, at Kaunameek, a place in the province of New-York, in the woods between Stockbridge and Albany. This alteration was occaſioned by two things, viz. 1. Information that the Correſpondents had received of ſome contention new ſubſiſting between the white people and the Indians at Delaware, concerning their lands, which they ſuppoſed would be a hinderance at preſent to their entertainment of a miſſionary, and to his ſucceſs among them. And, 2. Some intimations they had received from Mr Sergeant, miſſionary to the Indians at Stockbridge, concerning the Indians of Kaunameek, and the hopeful proſpect of ſucceſs that a miſſionary might have among them.

† *Theſe were the ſame Indians that Mr Brainerd mentions in his diary for Auguſt* 12. *the preceding year.*

PART V.

FROM HIS FIRST BEGINNING TO INSTRUCT THE INDIANS AT KAUNAMEEK, TO HIS ORDINATION.

FRIDAY, April 1. 1743. I rode to Kaunameek, near twenty miles from Stockbridge, where the Indians live with whom I am concerned, and there lodged on a little heap of ſtraw: Was greatly exerciſed with inward trials, and I ſeemed to have no God to go to. O that God would help me!

[The next five days, he was for the moſt part in a dejected depreſſed ſtate of mind, and ſometimes extremely ſo. He ſpeaks of God's "waves and billows rolling over his ſoul;" and of his being ready ſometimes to ſay, "Surely his mercy is clean gone for ever, and he will be favourable no more;" and ſays, the anguiſh he endured was nameleſs and inconceivable;—but at the ſame time ſpeaks thus concerning his diſtreſſes, "What God deſigns by all my diſtreſſes I know not; but this I know, I deſerve them all, and thouſands more."—He gives an account of the Indians kindly receiving him, and being ſeriouſly attentive to his inſtructions.]

Thurſday, April 7. Appeared to myſelf exceeding ignorant, weak, helpleſs, and unworthy, and altogether unequal to my work. It ſeemed to me, I ſhould never do any ſervice, or have any ſucceſs among the Indians. My ſoul was weary of my life; I longed for death beyond meaſure. When I thought of any godly ſoul departed, my ſoul was ready to envy him in his privilege, thinking, "Oh, when will my turn "come! muſt it be years firſt?"---But I know, thoſe ardent deſires at this and other times roſe partly from want of reſignation to God under all miſeries; and ſo were but impatience. Towards night I had, I think, the exerciſe of faith in prayer, and ſome aſſiſtance in writing. O that God would keep me near him!

Friday, April 8. Was exceedingly preſſed under a ſenſe of my pride, ſelfiſhneſs, bitterneſs, and party-ſpirit, in times paſt, while I attempted to promote the cauſe of God: its vile nature and dreadful conſequences appeared in ſuch odious colours to me, that my very heart was pained; I ſaw how poor ſouls ſtumbled over it into everlaſting deſtruction, that I was conſtrained to make that prayer in the bitterneſs of my ſoul, "O Lord, deliver me from blood-guiltineſs." I ſaw my deſert of hell on this account. My ſoul was full of inward anguiſh, and ſhame before God, that I had ſpent ſo much time in converſation tending only to promote a party-ſpirit. Oh, I ſaw I had not ſuitably prized mortification, ſelf-denial, reſignation under all adverſities, meekneſs, love, candour, and holineſs of heart and life; and this day was almoſt wholly ſpent in ſuch bitter and ſoul-afflicting reflections on my paſt frames and conduct.------Of late, I have thought much of having the kingdom of Chriſt advanced in the world; but now I ſaw I had enough to do within myſelf. The Lord be merciful to me a ſinner, and waſh my ſoul!

Saturday, April 9. Remained much in the ſame ſtate as yeſterday; excepting that the ſenſe of my vileneſs was not ſo quick and acute.

Lord's Day, April 10. Roſe early in the morning, and walked out, and ſpent conſiderable time in the woods in prayer and meditation. Preached to the Indians, both forenoon and afternoon. They behaved ſoberly in general; two or three in particular appeared to be under ſome religious concern; with whom I diſcourſed privately; and one told me "her heart had cried ever ſince ſhe heard me preach firſt."

[The next day, he complains of much deſertion.]

Tueſday, April 12. Was greatly oppreſſed with grief and ſhame; reflecting on my paſt conduct, my bitterneſs and party-zeal, I was aſhamed to think that ſuch a wretch as I had ever preached:---Longed to be excuſed from that work. And when my ſoul was not in anguiſh and keen diſtreſs, I felt ſenſeleſs "as a beaſt before God," and felt a kind of guilty amuſement with the leaſt trifles; which ſtill maintained a kind

of ſtifled horror of conſcience, ſo that I could not reſt any more than a condemned malefactor.

Wedneſday April 13. My heart was overwhelmed within me; I verily thought I was the meaneſt, vileſt, moſt helpleſs, guilty, ignorant, benighted creature living. And yet I knew what God had done for my ſoul, at the ſame time; though ſometimes I was aſſaulted with damping doubts and fears, whether it was poſſible for ſuch a wretch as I to be in a ſtate of grace.

Thurſday, April 14. Remained much in the ſame ſtate as yeſterday.

Friday, April 15. In the forenoon very diſconſolate. In the afternoon preached to my people, and was a little encouraged in ſome hopes God might beſtow mercy on their ſouls. Felt ſomething reſigned to God under all diſpenſations of his providence.

Saturday, April 16. Still in the depths of diſtreſs.------In the afternoon, preached to my people; but was more diſcouraged with them than before; feared that nothing would ever be done to them for any happy effect. I retired and poured out my ſoul to God for mercy; but without any ſenſible relief. Soon after came an Iriſh-man and a Dutch-man, with a deſign, as they ſaid, to hear me preach the next day; but none can tell how I felt to hear their profane talk. Oh, I longed that ſome dear Chriſtian knew my diſtreſs. I got into a kind of hovel, and there groaned out my complaint to God; and withal felt more ſenſible gratitude and thankfulneſs to God, that he had made me to differ from theſe men, as I knew through grace he had.

Lord's Day, April 17. In the morning was again diſtreſſed as ſoon as I waked, hearing much talk about the world and the things of it. Though I perceived the men were in ſome meaſure afraid of me; and I diſcourſed ſomething about ſanctifying the Sabbath, if poſſible to ſolemnize their minds; but when they were at a little diſtance, they again talked freely about ſecular affairs. Oh, I thought what a hell it would be, to live with ſuch men to eternity! The Lord gave me ſome aſſiſtance in preaching, all day, and ſome reſignation and a ſmall degree of comfort in prayer at night.

[He continued in this diſconſolate frame the next day.]

Tueſday, April 19. In the morning, enjoyed ſome ſweet repoſe and reſt in God; felt ſome ſtrength and confidence in God; and my ſoul was in ſome meaſure refreſhed and comforted. Spent moſt of the day in writing, and had ſome exerciſe of grace ſenſible and comfortable; my ſoul ſeemed lifted above the deep waters, wherein it has been ſo long almoſt drowned; felt ſome ſpiritual longings and breathings of ſoul after God; found myſelf engaged for the advancement of Chriſt's kingdom in my own ſoul, more than in others, more than in the Heathen world.

Wedneſday, April 20. Set apart this day for faſting and prayer to bow my ſoul before God for the beſtowments of divine grace; eſpecially that all my ſpiritual afflictions and inward diſtreſſes might be ſanctified to my ſoul. And endeavoured alſo to remember the goodneſs of God to me in the year paſt, this day being my birth-day. Having obtained help of God, I have hitherto lived, and am now arrived at the age of twenty-five years. My ſoul was pained, to think of my barrenneſs and deadneſs; that I have lived ſo little to the glory of the eternal God. I ſpent the day in the woods alone, and there poured out my complaint to God. O that God would enable me to live to his glory for the future!

Thurſday, April 21. Spent the forenoon in reading and prayer, and found myſelf ſomething engaged; but ſtill much depreſſed in ſpirit under a ſenſe of my vileneſs and unfitneſs for any public ſervice. In the afternoon viſited my people, and prayed and converſed with ſome about their ſouls concerns and afterwards found ſome ardour of ſoul in ſecret prayer. O that I might grow up into the likeneſs of God.

Friday, April 22. Spent the day in ſtudy, reading and prayer; and felt a little relieved of my burden that has been ſo heavy of late; but ſtill in ſome meaſure oppreſſed; had a ſenſe of barrenneſs. Oh my leanneſs teſtifies againſt me! my very ſoul abhors itſelf for its unlikeneſs to God, its inactivity and ſluggiſhneſs. When I have done all, alas! what an unprofitable ſervant am I! My ſoul groans, to ſee the hours of the day roll away, becauſe I do not fill them in ſpirituality and heavenly-mindedneſs. And yet I long they ſhould ſpeed their pace to haſten me to my eternal home, where I

may fill up all my moments through eternity for God and his glory.

[The two following days his melancholy again prevailed—He cried out of his ignorance, ſtupidity, and ſenſeleſſneſs; and yet he ſeems to have ſpent the time with the utmoſt diligence, in ſtudy, in prayer, and in inſtructing the Indians. On Monday he ſunk into the deepeſt melancholy, ſo that he ſuppoſed he never ſpent a day in ſuch diſtreſs in his life; not in fears of hell, but a diſtreſſing ſenſe of his own vileneſs. On Tueſday, he expreſſes ſome relief. Wedneſday he kept as a day of faſting and prayer, but in great diſtreſs. The three following days, his melancholy continued, but in a leſſer degree, and with intervals of comfort.]

Lord's Day, May 1. Was at Stockbridge to-day. In the forenoon had ſome relief and aſſiſtance, though not ſo much as uſual. In the afternoon, felt poorly in body and ſoul; while I was preaching I ſeemed to be rehearſing idle tales, without the leaſt life, fervour, ſenſe, or comfort; and eſpecially afterwards, at the ſacrament, my ſoul was filled with confuſion, and the utmoſt anguiſh ever I endured, under the feeling of my inexpreſſible vileneſs and meanneſs. It was a moſt bitter and diſtreſſing ſeaſon to me, by reaſon of the view I had of my own heart, and the ſecret abominations that lurk there; I thought the eyes of all in the houſe were upon me, and I dared not to look any one in the face; for it verily ſeemed as if they ſaw the vileneſs of my heart, and all the ſins I had ever been guilty of. And if I had been baniſhed from the preſence of all mankind, never to be ſeen any more, or ſo much as thought of, ſtill I ſhould have been diſtreſſed with ſhame; and I ſhould have been aſhamed to ſee the moſt barbarous people on earth, becauſe I was viler, and ſeemingly more brutiſhly ignorant than they.---"I am made to poſſeſs the ſins of my "youth."

[The remaining days of this week were ſpent, for the moſt part, in inward diſtreſs and gloomineſs. The next Sabbath he had encouragement, aſſiſtance, and comfort; but on Monday ſunk again.]

Tueſday, May 10. Was in the ſame ſtate as to my mind that I have been in for ſome time, extremely preſſed with a ſenſe of guilt, pollution, blindneſs: "The iniquity of my "heels have compaſſed me about; the ſins of my youth have "been ſet in order before me; they have gone over my head "as an heavy burden, too heavy for me to bear." Almoſt all the actions of my life paſt ſeem to be covered over with ſin and guilt; and thoſe of them that I performed in the moſt conſcientious manner now fill me with ſhame and confuſion, that I cannot hold up my face. Oh! the pride, ſelfiſhneſs, hypocriſy, ignorance, bitterneſs, party-zeal, and the want of love, candour, meekneſs, and gentleneſs, that have attended my attempts to promote religion and virtue; and this when I have reaſon to hope I had real aſſiſtance from above, and ſome ſweet intercourſe with heaven! But alas, what corrupt mixtures attend my beſt duties!

[The next ſeven days his gloom and diſtreſs continued, for the moſt part; but he had ſome turns of relief and ſpiritual comfort. He gives an account of his ſpending part of this time in hard labour, to build himſelf a little cottage to live in amongſt the Indians, in which he might be by himſelf; having (it ſeems) hitherto lived with a poor Scotch-man, and afterwards, before his own houſe was habitable, lived in a wigwam among the Indians.]

Wedneſday, May 18. My circumſtances are ſuch that I have no comfort of any kind, but what I have in God. I live in the moſt loneſome wilderneſs; have but one ſingle perſon to converſe with, that can ſpeak Engliſh*. Moſt of the talk I hear, is either Highland-Scotch or Indian. I have no fellow-Chriſtian to whom I might unboſom myſelf, and lay open my ſpiritual ſorrows, and with whom I might take

* This perſon was Mr B.'s interpreter. He was an ingenious young Indian belonging to Stockbridge, whoſe name was JOHN WAUWAUMPEQUUNAUNT. He had been inſtructed in the Chriſtian religion by Mr Serjeant; and had been further inſtructed by Mr Williams of Longmeadow, at the charge of Mr Hollis of London. He underſtood both Engliſh and Indian very well, and wrote a good hand.

ſweet counſel in converſation about heavenly things, and join in ſocial prayer. I live poorly with regard to the comforts of life; moſt of my diet conſiſts of boiled corn, haſty-pudding, &c. I lodge on a bundle of ſtraw,—my labour is hard and extremely difficult; and I have little appearance of ſucceſs to comfort me. The Indian affairs are very unſettled;—they have no land to live on, but what the Dutch people lay claim to, and threaten to drive them from: They have no regard to the ſouls of the poor Indians; and, by what I can learn, they hate me becauſe I come to preach to them. But that which makes all my difficulties grievous to be borne is, that "God hides his face from me."

Thurſday, May 19. Spent moſt of this day in cloſe ſtudy; but was ſometimes ſo diſtreſſed that I could think of nothing but my ſpiritual blindneſs, ignorance, pride, and miſery. Oh! I have reaſon to make that prayer, "Lord, forgive my ſins of youth and former treſpaſſes."

Friday, May 20. Was much perplexed ſome part of the day; but towards night, had ſome comfortable meditations on Iſ. xl. 1. and enjoyed ſome ſweetneſs in prayer. Afterwards, my ſoul roſe ſo far above the deep waters, that I dared to rejoice in God. I ſaw there was ſufficient matter of conſolation in the bleſſed God.

[The next nine days, his burdens were for the moſt part alleviated, but with variety; at ſome times having conſiderable conſolation, and at other times more depreſſed. The next day, Monday May 30, he ſet out on a journey to New-Jerſey, to conſult the Commiſſioners that employed him about the affairs of his miſſion: performed his journey thither in four days; and arrived at Mr Burr's in Newark on Thurſday. In great part of his journey, he was in the depths of melancholy under like diſtreſſes with thoſe already mentioned. On Friday he rode to Elizabeth-Town; and on Saturday to New-York; and from thence on his way home-wards as far as White-Plains, where he ſpent the Sabbath, and had conſiderable degrees of divine conſolation and aſſiſtance in public ſervices. On Monday, he rode about ſixty miles to New-Haven. There he attempted a reconciliation with the authori-

ty of the college; and ſpent this week in viſiting his friends in thoſe parts, and in his journey homewards, till Saturday, in a pretty comfortable frame of mind. On Saturday, in his way from Stockbridge to Kaunaumeek, he was loſt in the woods, and lay all night in the open air; but happily found his way in the morning, and came to his Indians on Lord's Day, June 12. and had greater aſſiſtance in preaching among them.

From this time forward he was the ſubject of various frames and exerciſes of mind; but it ſeems, in the general, to have been with him much after the ſame manner as it had been hitherto from his firſt coming to Kaunaumeek, till he got into his own houſe, (a little hut, that he had made chiefly with his own hands with long and hard labour), which was near ſeven weeks from this time. Great part of this ſpace of time, he was dejected and depreſſed with melancholy, and ſometimes very extremely, his melancholy operating in like manner as has been related of times paſt. How it was with him in thoſe dark ſeaſons, he himſelf further deſcribes in his diary for July 2. in the following manner. "My ſoul is and has been for a long time "in a piteous condition, wading through a ſeries of ſorrows "of various kinds. I have been ſo cruſhed down ſometimes "with a ſenſe of my meanneſs and infinite unworthineſs, that "I have been aſhamed that any, even the meaneſt of my fel"low creatures, ſhould ſo much as ſpend a thought about me; "and have wiſhed ſometimes when I have travelled among the "thick brakes, as one of them, to drop into everlaſting oblivi"on. In this caſe, ſometimes, I have almoſt reſolved never "again to ſee any of my acquaintance; and really thought "I could not do it and hold up my face; and have longed for "the remoteſt region, for a retreat from all my friends, that "I might not be ſeen or heard of any more.—Sometimes the "conſideration of my ignorance has been a means of my great "diſtreſs and anxiety: And eſpecially my ſoul has been in "anguiſh with fear, ſhame, and guilt, that ever I had preach"ed, or had any thought that way.—Sometimes my ſoul has "been in diſtreſs on feeling ſome particular corruptions riſe "and ſwell like a mighty torrent, with preſent violence; ha"ving, at the ſame time, ten thouſand ſins and follies preſented "to view, in all their blackneſs and aggravations—And theſe

"attended with ſuch external circumſtances as mine at preſent "are; deſtitute of moſt of the conveniences of life, and I may "ſay, of all the pleaſures of it; without a friend to communi- "cate any of my ſorrows to, and ſometimes without any place "of retirement, where I may unburden my ſoul before God "which has greatly contributed to my diſtreſs. Of late, "more eſpecially, my great difficulty has been a ſort of care- "leſſneſs, a kind of regardleſs temper of mind, whence I "have been diſpoſed to indolence and trifling: and this tem- "per of mind has conſtantly been attended with guilt and "ſhame; ſo that ſometimes I have been in a kind of hor- "ror to find myſelf ſo unlike the bleſſed God; and have "thought I grew worſe under all my trials;----and no- "thing has cut and wounded my ſoul more than this. Oh! "if I am one of God's choſen, as I truſt through infinite grace "I am, I find of a truth, that the righteous are ſcarcely ſa- "ved."

It is apparent, that one main occaſion of that diſtreſſing gloomineſs of mind which he was ſo much exerciſed with at Kaunaumeek, was reflection on his paſt errors and miſguided zeal at college, in the beginning of the late religious commotions in the land: And therefore he repeated his endeavours this year for reconciliation with the governors of the college, whom he had in that time offended. Although he had been at New-Haven, in June this year, and had attempted a reconciliation, as has been mentioned already; yet in the begining of July, he made another journey thither, and renewed his attempt, but ſtill in vain.

Although he was much dejected great part of the ſpace of time that I am now ſpeaking of, yet there were many intermiſſions of his melancholy, and ſome ſeaſons of comfort, ſweet tranquillity and reſignation of mind, and frequent ſpecial aſſiſtance in public ſervices, that he ſpeaks of in his diary. The manner of his relief from his ſorrow, once in particular, is worthy to be mentioned in his own words, in his diary for July 25, which are as follows: "Had little or no reſolution "for a life of holineſs; was ready almoſt to renounce my "hopes of living to God. And Oh how dark it looked, to "think of being unholy for ever! This I could not endure. "The cry of my ſoul was that *iniquities prevail againſt me*. "Pſal. lxv. 3. But was in ſome meaſure relieved by a com-

"fortable meditation on God's eternity, that he never had a "beginning, &c. Whence I was led to admire his greatneſs "and power, &c. in ſuch a manner, that I ſtood ſtill and prai- "ſed the Lord for his own glories and perfections; though I "was (and if I ſhould for ever be) an unholy creature, my "ſoul was comforted to apprehend an eternal, infinite, power- "ful, holy God."]

Saturday, July 30. Juſt at night, moved into my own houſe, and lodged there that night; found it much better ſpending the time alone in my own houſe, than in the wigwam where I was before.

Lord's Day, July 31. Felt more comfortably than ſome days paſt.---Bleſſed be the Lord who has now given me a place of retirement.---O that I might find God in it, and that he would dwell with me for ever!

Monday, Auguſt 1. Was ſtill buſy on further labours on my houſe.---Felt a little of the ſweetneſs of religion, and thought it was worth the while to follow after God through a thouſand ſnares, deſarts, and death itſelf. O that I might always follow after holineſs, that I may be fully conformed to God! Had ſome degree of ſweetneſs in ſecret prayer, though I had much ſorrow.

Tueſday, Auguſt 2. Was ſtill labouring to make myſelf more comfortable with regard to my houſe and lodging. Laboured under ſpiritual anxiety; it ſeemed to me I deſerved to be kicked out of the world—yet found ſome comfort in committing my cauſe to God. "It is good for me to be afflicted," that I may die wholly to this world and all that is in it.

Wedneſday, Auguſt 3. Spent moſt of the day in writing: enjoyed ſome ſenſe of religion. Thro' divine goodneſs, I am now uninterruptedly alone, and find my retirement comfortable. I have enjoyed more ſenſe of divine things for theſe few days paſt than for ſome time before. I longed after holineſs, humility, and meekneſs. O that God would enable me to paſs the time of my ſojourning here in his fear, and always live to him.

Thurſday, Aug. 4. Was enabled to pray much thro' the whole day; and thro' divine goodneſs, found ſome intenſeneſs

of ſoul in the duty, as I uſed to do, and ſome ability to perſevere in my ſupplications:—Had ſome apprehenſion of divine things, that were engaging, and gave me ſome courage and reſolution. It is good, I find, to perſevere in attempts to pray, if I cannot pray with perſeverance, *i. e.* continue long in my addreſſes to the Divine Being. I have generally found, that the more I do in ſecret prayer, the more I have delighted to do, enjoying more of a ſpirit of prayer—and frequently have found the contrary, when, by journeying or otherwiſe, I have been much deprived of retirement. A ſeaſonable ſteady performance of ſecret duties in their proper hours, and a careful improvement of all time, filling up every hour with ſome profitable labour, either of heart, of head, or hands, are excellent means of ſpiritual peace and boldneſs before God. "Chriſt" indeed "is our peace, and by him we have boldneſs of acceſs to God;" but a "conſcience void of offence" is an excellent preparation for an approach into the divine preſence. There is difference between ſelf-confidence and a ſelf-righteous pleaſing ourſelves (with our own duties, attainments, and ſpiritual enjoyments,) which godly ſouls are ſometimes guilty of, and that holy confidence ariſing from the teſtimony of a good conſcience, which good Hezekiah had, when he ſays, "Remember, O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart."—"Then (ſays the holy Pſalmiſt,) ſhall I not be aſhamed, when I have reſpect to all thy commandments." Filling up our time with and for God is the way to riſe up and lie down in peace.

[The next eight days, he continued for the moſt part in a very comfortable frame, having his mind fixed and ſweetly engaged in religion; and more than once bleſſes God that he had given him a little cottage, where he might live alone, and enjoy a happy retirement, free from noiſe and diſturbance, and could at any hour of the day lay aſide all ſtudies, and lift up his ſoul to God for ſpiritual bleſſings.]

Saturday, Auguſt 13. Was enabled in ſecret prayer to raiſe my ſoul to God with deſire and delight. It was indeed a bleſſed ſeaſon to my ſoul: I found the comfort of being a Chriſ-

tian: "I counted the ſufferings of the preſent life not worthy to be compared with the glory" of divine enjoyments even in this world. All my paſt ſorrows ſeemed kindly to diſapear, and I "remembered no more the ſorrow for joy."—O, how kindly, and with what filial tenderneſs, the ſoul hangs on and confides in the Rock of ages, at ſuch a ſeaſon, that he will "never leave it nor forſake it," that he will cauſe "all things to work together for its good!" &c. I longed that others ſhould know how good a God the Lord is. My ſoul was full of tenderneſs and love, even to the moſt inveterate of my enemies: I longed they ſhould ſhare in the ſame mercy. I loved and longed that God ſhould do juſt as he pleaſed with me and every thing elſe. I felt exceeding ſerious, calm, and peaceful, and encouraged to preſs after holineſs as long as I live, whatever difficulties and trials may be in the way. May the Lord always help me ſo to do! Amen, and Amen.

Lord's Day, Auguſt 14. I had much more freedom in public than in private. God enabled me to ſpeak with ſome feeling ſenſe of divine things; but perceived no conſiderable effect.

Monday, Auguſt 15. Spent moſt of the day in labour to procure ſomething to keep my horſe on in the winter.—Enjoyed not much ſweetneſs in the morning: was very weak in body through the day, and thought this frail body would ſoon drop into the duſt: had ſome very realizing apprehenſions of a ſpeedy entrance into another world. And in this weak ſtate of body, was not a little diſtreſſed for want of ſuitable food. Had no bread, nor could I get any. I am forced to go or ſend ten or fifteen miles for all the bread I eat; and ſometimes it is mouldy and ſour before I eat it, if I get any conſiderable quantity; and then again I have none for ſome days together, for want of an opportunity to ſend for it, and cannot find my horſe in the woods to go myſelf; and this was my caſe now: but through divine goodneſs I had ſome Indian meal, of which I made little cakes and fried them. Yet felt contented with my circumſtances, and ſweetly reſigned to God. In prayer I enjoyed great freedom; and bleſſed God as much for my preſent circumſtances, as if I had been a king and thought I found a diſpoſition to be contented in any circumſtance---bleſſed be God!

[The reſt of this week, he was exceeding weak in body, and much exerciſed with pain; and yet obliged from day to day to labour hard, to procure fodder for his horſe, excepting ſome part of the time he was ſo very ill, that he was neither able to work nor ſtudy; but ſpeaks of longings after holineſs and perfect conformity to God; complains of enjoying but little of God; yet ſays, that little was better to him than all the world beſides. In his diary for Saturday, he ſays, he was ſomething melancholy, and ſorrowful in mind; and adds, "I never feel comfortably, but when I find my ſoul going "forth after God; if I cannot be holy, I muſt neceſſarily be "miſerable for ever."]

Lord's Day, Auguſt 21: Was much ſtraitened in the forenoon-exerciſe; my thoughts ſeemed to be all ſcattered to the ends of the earth. At noon, I fell down before the Lord, and groaned under my vileneſs, barrenneſs, deadneſs; and felt as if I was guilty of ſoul-murder, in ſpeaking to immortal ſouls in ſuch a manner as I had then done.---In the afternoon, God was pleaſed to give me ſome aſſiſtance, and I was enabled to ſet before my hearers the nature and neceſſity of true repentance, &c. Afterwards had ſome ſmall degree of thankfulneſs. Was very ill and full of pain in the evening; and my ſoul mourned that I had ſpent ſo much time to ſo little profit.

Monday, Auguſt 22. Spent moſt of the day in ſtudy; and found my bodily ſtrength in a meaſure reſtored. Had ſome intenſe and paſſionate breathings of ſoul after holineſs, and very clear manifeſtations of my utter inability to procure or work it in myſelf; it is wholly owing to the power of God. O, with what tenderneſs the love and deſire of holineſs fills the ſoul! I wanted to wing out of myſelf to God, or rather to get a conformity to him; but, alas! I cannot add to my ſtature in grace one cubit. However, my ſoul can never leave ſtriving for it; or at leaſt groaning that it cannot ſtrive for it, and obtain more purity of heart.---At night, I ſpent ſome time in inſtructing my poor people; Oh that God would pity their ſouls!

Tueſday, Auguſt 23. Studied in the forenoon, and enjoyed ſome freedom. In the afternoon, laboured abroad---endea-

voured to pray much; but found not much ſweetneſs or intenſeneſs of mind. Towards night, was very weary, and tired of this world of ſorrow; the thoughts of death and immortality appeared very deſirable, and even refreſhed my ſoul. Theſe lines turned into my mind with pleaſure;

Come, Death, ſhake hands; I'll kiſs thy hands;
'Tis happineſs for me to die.
What! doſt thou think, that I will ſhrink?
I'll go to immortality.

In evening-prayer, God was pleaſed to draw near to my ſoul though very ſinful and unworthy; was enabled to wreſtle with God, and to perſevere in my requeſts for grace; I poured out my ſoul for all the world, friends and enemies. My ſoul was concerned, not ſo much for ſouls as ſuch, but rather for Chriſt's kingdom that it might appear in the world, that God might be known to be God! in the whole earth. And Oh! my ſoul abhorred the very thought of a party in religion. Let the truth of God appear wherever it is and God have the glory for ever. Amen. This was indeed a comfortable ſeaſon; I thought I had ſome ſmall taſte of and real reliſh for the enjoyments and employments of the upper world. O that my ſoul was more attempered to it!

Wedneſday, Auguſt 24. Spent ſome time, in the morning, in ſtudy and prayer. Afterwards, was engaged in ſome neceſſary buſineſs abroad. Towards night, found a little time for ſome particular ſtudies. I thought if God ſhould ſay, "Ceaſe making any proviſion for this life, for you ſhall in a "few days go out of time into eternity," my ſoul would leap for joy. O that I may both "deſire to be diſſolved, to "be with Chriſt," and likewiſe "wait patiently all the days "of my appointed time till my change come!"---But alas! I am very unfit for the buſineſs and bleſſedneſs of heaven.---O for more holineſs!

Thurſday, Auguſt 25. Part of the day engaged in ſtudies, and part in labour abroad. I find it is impoſſible to enjoy peace and tranquillity of mind without a careful improvement of time. This is really an imitation of God and Chriſt Jeſus; "My Father worketh hitherto and I work," ſays our Lord.

But ſtill, if we would be like God, we muſt ſee that we fill up our time for him.---I daily long to dwell in perfect light and love. In the mean time, my ſoul mourns that I make ſo little progreſs in grace, and preparation for the world of bleſſedneſs. I ſee and know that I am a very barren tree in God's vineyard, and that he might juſtly ſay, "Cut it down," &c. O that God would make me more lively and vigorous in grace, for his own glory! Amen.

[The two next days, he was much engaged in ſome neceſſary labours, in which he extremely ſpent himſelf. He ſeems theſe days to have had a great ſenſe of the vanity of the world; and continued longing after holineſs, and more fervency of ſpirit in the ſervice of God.]

Lord's Day, Auguſt 28. Was much perplexed with ſome irreligious Dutch-men. All their diſcourſe turned upon the things of the world; which was no ſmall exerciſe to my mind. Oh, what a hell it would be to ſpend an eternity with ſuch men! Well might David ſay, "I beheld the tranſgreſſors, and was "grieved."---But adored be God, heaven is a place "into "which no unclean thing enters." Oh! I long for the holineſs of that world. Lord, prepare me therefor.

[The next day he ſet out on a journey to New-York. Was ſomething dejected the two firſt days of his journey; but yet ſeems to have enjoyed ſome degrees of the ſenſible preſence of God.]

Wedneſday, Auguſt 31. Rode down to Bethlehem; was in a ſweet, ſerious, and I hope, Chriſtian frame, when I came there; eternal things engroſſed all my thoughts; and I longed to be in the world of ſpirits. O how happy is it to have all our thoughts ſwallowed up in that world; to feel one's ſelf a ſerious conſiderate ſtranger in this world, diligently ſeeking a road through it, the beſt, the ſure road to the heavenly Jeruſalem!

Thurſday, Sept. 1. Rode to Danbury. Was more dull and dejected than yeſterday. Indeed, I always feel comfortably

when God realizes death and the things of another world to my mind; whenever my mind is taken off from the things of this world, and ſet on God, my ſoul is then at reſt.

[He went forward on his journey, and came to New-York on the next Monday: And after tarrying there two or three days, ſet out from the city towards New-Haven, intending to be there at the Commencement; and on Friday came to Horſe-Neck. In the mean time he complains much of dulneſs, and want of fervour in religion; but yet from time to time, ſpeaks of his enjoying ſpiritual warmth and ſweetneſs in converſation with Chriſtian friends, aſſiſtance in public ſervices, &c.]

Saturday, Sept. 10. Rode ſix miles to Stanwich, and preached to a conſiderable aſſembly of people. Had ſome aſſiſtance and freedom, eſpecially towards the cloſe. Endeavoured much afterwards, in private converſation, to eſtabliſh holineſs, humility, meekneſs, &c. as the eſſence of true religion; and to moderate ſome noiſy perſons, that appeared to me to be acted by unſeen ſpiritual pride. Alas! what extremes men incline to run into!—Returned to Horſe-Neck, and felt ſome ſeriouſneſs and ſweet ſolemnity in the evening.

Lord's Day, Sept. 11. In the afternoon, preached from Titus iii. 8. I think, God never helped me more in painting out true religion, and in detecting clearly, and tenderly diſcountenancing falſe appearances of religion, wild-fire party-zeal, ſpiritual pride, &c. as well as a confident dogmatical ſpirit, and its ſpring, viz. ignorance of the heart.---In the evening, took much pains in private converſation to ſuppreſs ſome confuſions, that I perceived were amongſt that people.

Monday, Sept. 12. Rode to Mr Mills's at Ripton. Had ſome perplexing hours; but was ſome part of the day very comfortable. It is "through great trials," I ſee, "that we muſt enter into the gates of paradiſe." If my ſoul could but be holy, that God might not be diſhonoured, methinks I could bear ſorrows.

Tueſday, September 13. Rode to New-Haven. Was ſometimes dejected; not in the ſweeteſt frame. Lodged at ****. Had ſome profitable Chriſtian converſation, &c.---

I find, though my inward trials are great, and a life of ſolitude gives them a greater advantage to ſettle, and penetrate to the very inmoſt receſſes of the ſoul; yet it is better to be alone than incumbered with noiſe and tumult. I find it very difficult maintaining any ſenſe of divine things, while removing from place to place, diverted with new objects, and filled with care and buſineſs. A ſettled ſteady buſineſs is beſt adapted to a life of ſtrict religion.

Wedneſday, Sept. 14. This day I ought to have taken my *degree;* [this being commencement day]; but God ſees fit to deny it me. And though I was greatly afraid of being overwhelmed with perplexity and confuſion, when I ſhould ſee my claſs-mates take theirs; yet in the very ſeaſon of it, God enabled me with calmneſs and reſignation to ſay, "The will of "the Lord be done." Indeed, through divine goodneſs, I have ſcarcely felt my mind ſo calm, ſedate, and comfortable for ſome time. I have long feared this ſeaſon, and expected my humility, meekneſs, patience, and reſignation would be much tried; but found much more pleaſure and divine comfort than I expected.—Felt ſpiritually ſerious, tender and affectionate in private prayer with a dear Chriſtian friend to-day.

Thurſday, Sept. 15. Had ſome ſatisfaction in hearing the miniſters diſcourſe, &c. It is always a comfort to me, to hear religious and ſpiritual diſcourſe. O that miniſters and people were more ſpiritual and devoted to God!—Towards night, with the advice of Chriſtian friends, I offered the following reflections in writing to the rector and truſtees of the college, (which are for ſubſtance the ſame that I had freely offered to the rector before, and entreated him to accept); and this I did, that if poſſible I might cut off all occaſion of ſtumbling and offence from thoſe that ſeek occaſion. What I offered is as follows:

"Whereas, I have ſaid before ſeveral perſons, concerning "Mr Whittelſey, one of the tutors of Yale-college, that I "did not believe he had any more grace than the chair I "then leaned upon; I humbly confeſs, that herein I have "ſinned againſt God, and acted contrary to the rules of his "word, and have injured Mr Whittelſey. I had no right to "make thus free with his character; and had no juſt reaſon

"to say as I did concerning him. My fault herein was the "more aggravated, in that I said this concerning one that "was so much my superior, and one that I was obliged to treat "with special respect and honour, by reason of the relation I "stood in to him in the college. Such a manner of behaviour, "I confess, did not become a Christian; it was taking too "much upon me, and did not savour of that humble respect "that I ought to have expressed towards Mr Whittelsey. I "have long since been convinced of the falseness of those appre-"hensions by which I then justified such a conduct. I have often "reflected on this act with grief; I hope, on account of the "sin of it; and am willing to lie low and be abased before "God and man for it; and humbly ask the forgiveness of "the governors of the college, and of the whole society, but "of Mr Whittelsey in particular. And whereas I have been "accused by one person for saying, concerning the reverend "rector of Yale-college, that I wondered he did not expect to "drop down dead for fining the scholars that followed Mr "Tenent to Milford; I seriously profess that I do not remem-"ber my saying any thing to this purpose. But if I did, and I "am not certain, I utterly condemn it, and detest all such kind "of behaviour; and especially in an undergraduate towards "the rector. And I now appear to judge and condemn my-"self for going once to the separate meeting in New-Haven "a little before I was expelled, though the rector had refused "to give me leave. For this I humbly ask the rector's for-"giveness. And whether the governors of the college shall "ever see cause to remove the academical censure I lie under "or no, or to admit me to the privileges I desire; yet I am "willing to appear, if they think fit, openly to own, and to "humble myself for those things I have herein confessed."

God has made me willing to do any thing that I can do consistent with truth, for the sake of peace, and that I might not be a stumbling-block and offence to others. For this reason, I can chearfully forego what I verily believe, after the most mature and impartial search, is my right, in some instances.—God has given me that disposition, that if a man had done me an hundred injuries, and I, tho' ever so much provoked to it, had done him one, I feel heartily willing humbly to acknow-

ledge my fault, and on my knees to aſk forgiveneſs of him—tho' at the ſame time he ſhould juſtify himſelf in all the injuries he had done me, and ſhould only make uſe of my humble confeſſion to blacken my character the more, repreſenting me as the only perſon guilty; yea, tho' he ſhould inſult me, and ſay, he knew all this before, and that I was making work for repentance, &c. Tho' what I ſaid concerning Mr Whittelſey was only ſpoken in private to a friend or two, and, being partly overheard, was related to the Rector. and by him extorted from my friends—yet ſeeing it was divulged and made public, I was willing to confeſs my fault therein publicly.—But, I truſt, God will plead my cauſe.*

[The next day he went to Derby,—and then to Southbury where he ſpent the Sabbath. He ſpeaks of ſome ſpiritual comfort; but complains much of unfixedneſs, and wanderings of mind in religion.]

Monday, Sept. 19. In the afternoon I rode to Bethlehem, and there preached. Had ſome meaſure of aſſiſtance, both in prayer and preaching. I felt ſerious, kind and tender towards all mankind—and longed that holineſs might flouriſh more on earth.

Tueſday, Sept. 20. Had thoughts of going forward on my journey to my Indians; but towards night was taken with an acute pain in my teeth, and ſhivering cold, and could not recover a comfortable degree of warmth the whole night following. I continued very full of pain all night; and in the morning had a very ſevere fever, and pains almoſt over my whole body. I had a ſenſe of the divine goodneſs in appointing this to be the place of my ſickneſs, *viz.* among my friends, who

* The Governors of the College were ſo far ſatisfied, that they appeared willing to admit Mr B. again into College, but not to give him his degree till he ſhould have remained there at leaſt a twelvemonth; which being contrary to what the Correſpondents, to whom he was now engaged, had declared to be their mind, he did not conſent to it. He wiſhed his degree from the ſuppoſition that it would tend to his being more extenſively uſeful; but when denied it, he manifeſted no diſappointment or reſentment.

were very kind to me. I ſhould probably have periſhed had I firſt got home to my houſe in the wilderneſs, where I have none to converſe with but the poor rude ignorant Indians :— Here I ſaw mercy in the midſt of affliction. I continued thus, moſtly confined to my bed, till Friday night, very full of pain moſt of the time ; but thro' divine goodneſs, was not afraid of death. Then appeared to me the extreme folly of thoſe who put off their turning to God till a ſickbed— Surely this is not a time proper to prepare for eternity. — On Friday evening, my pains went off ſomething ſuddenly ; I was exceeding weak, and almoſt fainted, but was very comfortable the night following. Theſe words, Pſalm cxviii. 17, I frequently revolved in my mind ; and thought, we were to prize the continuation of life, only that we may " ſhew forth God's goodneſs, and works of grace."

[From this time he gradually recovered ; and next Tueſday was ſo well as to be able to go forward on his journey homewards, but did not reach Kaunaumeek till Tueſday following. He ſeems great part of this time to have had a very deep and lively ſenſe of the vanity and emptineſs of all earthly things, and of the reality, nearneſs, and importance of eternal things.]

Tueſday, Oct. 4. This day rode home. The poor Indians appeared very glad of my return. I found my houſe and all things in ſafety. I preſently fell on my knees, and bleſſed God for my ſafe return, after a long and tedious journey, and a ſeaſon of ſickneſs in ſeveral places where I had been, and after I had been ſick myſelf. God has renewed his kindneſs to me, in preſerving me one journey more. I have taken many conſiderable journeys ſince this time laſt year, and yet God has never ſuffered one of my bones to be broken, or any diſtreſſing calamity to befal me, excepting the ill turn I had in my laſt journey ; tho' often expoſed to cold and hunger in the wilderneſs, where the comforts of life were not to be had—have often been loſt in the woods ; ſometimes obliged to ride much of the night, and once lay out in the woods all night. Bleſſed be God that has preſerved me !

[In his diary for the next eleven days, are great complaints of diſtance from God, ſpiritual pride, corruption, and exceeding vileneſs. He once ſays, his heart was ſo preſſed with a ſenſe of his pollution, that he could ſcarcely have the face and impudence (as it then appeared to him) to deſire that God ſhould not damn him for ever. And at another time, he ſays, he had ſo little ſenſe of God, or apprehenſion and reliſh of his glory and excellency, that it made him more diſpoſed to kindneſs and tenderneſs towards thoſe who are blind and ignorant of God and things divine and heavenly.]

Lord's Day, October 16. In the evening, God was pleaſed to give a feeling ſenſe of my own unworthineſs; but through divine goodneſs ſuch as tended to draw, rather than drive me from God; it filled me with ſolemnity. I retired alone (having at this time a friend with me), and poured out my ſoul to God with much freedom, and yet in anguiſh, to find myſelf ſo unſpeakably ſinful and unworthy before a holy God. Was now much reſigned under God's diſpenſations towards me, though my trials had been very great. But thought whether I could be reſigned, if God ſhould let the French Indians come upon me, or deprive me of my life, or carry me away captive, (though I knew of no ſpecial reaſon then to propoſe this trial to myſelf more than any other); and my ſoul ſeemed ſo far to reſt and acquieſce in God, that the ſting and terror of theſe things ſeemed in a great meaſure gone. Preſently after I came to the Indians, whom I was teaching to ſing pſalm-tunes that evening, I received the following letter from Stockbridge, by a meſſenger ſent on the Sabbath on purpoſe, which made it appear of greater importance.

"Sir, Juſt now we received advices from Col. Stoddard, "that there is the utmoſt danger of a rupture with France. "He has received the ſame from his Excellency our Gover- "nor, ordering him to give notice to all the expoſed places, "that they may ſecure themſelves the beſt way they can againſt "any ſudden invaſion. We thought beſt to ſend directly to "Kaunaumeek, that you may take the prudenteſt meaſures "for your ſafety that dwell there. I am, Sir, &c."

I thought, upon reading the contents, it came in a good ſeaſon; for my heart ſeemed ſomething fixed on God, and therefore I was not much ſurpriſed: but this news only made me more ſerious, and taught me that I muſt not pleaſe myſelf with any of the comforts of life which I had been preparing for my ſupport. Bleſſed be God, that gave me any intenſeneſs and fervency this evening!

Monday, October 17. Had ſome riſing hopes ſometimes, that "God would ariſe and have mercy on Zion ſpeedily." My heart is indeed refreſhed, when I have any prevailing hopes of Zion's proſperity. O that I may ſee the glorious day, when Zion ſhall become the joy of the whole earth!—Truly there is nothing I greatly value in this lower world.

[On Tueſday, he rode to Stockbridge; complains of being much diverted, and having but little life: On Wedneſday, he expreſſes ſome ſolemn ſenſe of divine things, and a longing to be always doing for God, with a godly frame of ſpirit.]

Thurſday, October 20. Had but little ſenſe of divine things this day. Alas, that ſo much of my precious time is ſpent with ſo little of God! Thoſe are tedious days wherein I have no ſpirituality.

Friday, October 21: Returned home to Kaunaumeek; was glad to get alone into my little cottage, and to cry to that God who ſeeth in ſecret, and is preſent in a wilderneſs.

Saturday, October 22. Had but little ſenſible communion with God—This world is a dark cloudy manſion. Oh! when will the Sun of righteouſneſs ſhine on my ſoul without ceſſation or intermiſſion!

Lord's Day, October 23. In the morning, had a little dawn of comfort ariſing from the hopes of ſeeing glorious days in the church of God—was enabled to pray for ſuch a glorious day with ſome courage and ſtrength of hope. In the forenoon, treated on the glories of heaven, &c.—In the afternoon, on the miſeries of hell, and the danger of going there. Had ſome freedom and warmth, both parts of the day; and my people were very attentive. In the evening two or three came

to me under concern for their ſouls; to whom I was enabled to diſcourſe cloſely, and with ſome earneſtneſs and deſire. O that God would be merciful to their poor ſouls!

[He ſeems through the whole of this week, to have been greatly engaged to fill up every inch of time in the ſervice of God, and to have been moſt diligently employed in ſtudy, prayer, and inſtructing the Indians; and from time to time expreſſes longings of ſoul after God, and the advancement of his kingdom, and ſpiritual comfort and refreſhment.]

Lord's Day, October 30. In the morning enjoyed ſome fixedneſs of ſoul in prayer, which was indeed ſweet and deſirable; was enabled to leave myſelf with God, and to acquieſce in him. At noon, my ſoul was refreſhed with reading Rev. iii. more eſpecially the 11th and 12th verſes. O my ſoul longed for that bleſſed day, when I ſhould "dwell in the temple of "God, and go no more out" of his immediate preſence!

Monday, October 31. Rode to Kinderhook, about fifteen miles from my place. While riding I felt ſome divine ſweetneſs in the thoughts of being "a pillar in the temple of God" in the upper world, and being no more deprived of his bleſſed preſence, and the ſenſe of his favour, which is "better than "life." My ſoul was ſo lifted up to God, that I could pour out my deſires to him, for more grace and further degrees of ſanctification with abundant freedom. Oh! I longed to be more abundantly prepared for that bleſſedneſs with which I was then in ſome meaſure refreſhed.—Returned home in the evening: but took an extremely bad cold by riding in the night.

Tueſday, Nov. 1. Was very much diſordered in body, and ſometimes full of pain in my face and teeth; was not able to ſtudy much, and had not much ſpiritual comfort. Alas, when God is withdrawn all is gone.—Had ſome ſweet thoughts which I could not but write down, on the deſign, nature, and end of Chriſtianity.

Wedneſday, November. 2. Was ſtill more indiſpoſed in body, and in much pain, moſt of the day; had not much comfort—was ſcarcely able to ſtudy at all; and ſtill entirely alone

in the wilderneſs. But bleſſed be the Lord, I am not expoſed in the open air; I have an houſe, and many of the comforts of life to ſupport me. I have learned, in a meaſure, that all good things, relating both to time and eternity, come from God.—In the evening had ſome degree of quickening in prayer; I think, God gave me ſome ſenſe of his preſence.

Thurſday, Nov. 3. Spent this day in ſecret faſting and prayer, from morning till night. Early in the morning, had (I think) ſome ſmall degree of aſſiſtance in prayer. Afterwards read the ſtory of Elijah the prophet, 1 Kings xvii xviii and xix chapters, and alſo 2 Kings ii and iv chapters. My ſoul was much moved, obſerving the faith, zeal, and power of that holy man; how he wreſtled with God in prayer, &c. My ſoul then cried with Eliſha, "Where is the Lord God of E-"lijah!" Oh! I longed for more faith! My ſoul breathed after God, and pleaded with him, that a double portion of "that Spirit," which was given to Elijah might "reſt on me." And that which was divinely refreſhing and ſtrengthening to my ſoul, was, I ſaw that God is the ſame that he was in the days of Elijah.—Was enabled to wreſtle with God by prayer, in a more affectionate, fervent, humble, intenſe, and importunate manner, than I have for many months paſt. Nothing ſeemed too hard for God to perform; nothing too great for me to hope for from him.—I had for many months entirely loſt all hopes of being made inſtrumental in any ſpecial ſervice for God in the world; it has appeared entirely impoſſible, that one ſo black and vile ſhould be thus improved for God. But at this time God was pleaſed to revive this hope.——Afterwards read the iiid chapter of Exodus and on to the xxth, and ſaw more of the glory and majeſty of God diſcovered in thoſe chapters, than ever I had ſeen before; frequently in the mean time falling on my knees, and crying to God for the faith of Moſes, and for a manifeſtation of the divine glory. Eſpecially the iiid and ivth, and part of the xivth and xvth chapters, were unſpeakably ſweet to my ſoul; my ſoul bleſſed God that he had ſhewn himſelf ſo gracious to his ſervants of old. The xvth chapter ſeemed to be the very language which my ſoul uttered to God in the ſeaſon of my firſt ſpiritual comfort, when I had juſt got through the Red ſea, by a way that I had no ex-

pectation of. O how my ſoul then rejoiced in God! And now thoſe things came freſh and lively to my mind; now my ſoul bleſſed God afreſh, that he had opened the unthought of way to deliver me from the fear of the Egyptians, when I almoſt deſpaired of life.—Afterwards read the ſtory of Abraham's pilgrimage in the land of Canaan; my ſoul was melted, in obſerving his faith, how he leaned on God, how he communed with God, and what a ſtranger he was here in the world. After that, read the ſtory of Joſeph's ſufferings, and God's goodneſs to him; bleſſed God for theſe examples of faith and patience. My ſoul was ardent in prayer, was enabled to wreſtle ardently for myſelf, for Chriſtian friends, and for the church of God. And felt more deſire to ſee the power of God in the converſion of ſouls, than I have done for a long ſeaſon. Bleſſed be God for this ſeaſon of faſting and prayer! May his goodneſs always abide with me, and draw my ſoul to him!

Thurſday, Nov. 4. Rode to Kinderhook; went quiet to Hudſon's river, about twenty miles from my houſe; performed ſome buſineſs, and returned home in the evening to my own houſe. I had rather ride hard, and fatigue myſelf to get home, than to ſpend the evening and night amongſt thoſe that have no regard for God.

[The two next days, he was very ill and full of pain, probably through his riding in the night, after a fatiguing day's journey on Thurſday; but yet ſeems to have been diligent in buſineſs.]

Monday, Nov. 7. This morning the Lord afforded me ſome ſpecial aſſiſtance in prayer; my mind was ſolemn, fixed, and ardent in deſires after holineſs, and felt full of tenderneſs and love; and my affections ſeemed to be diſſolved into kindneſs and ſoftneſs.—In the evening enjoyed the ſame comfortable aſſiſtance in prayer as in the morning: my ſoul longed after God, and cried to him with a filial freedom, reverence, and boldneſs. O that I might be entirely conſecrated and devoted to God!

[The two next days, he complans of bodily illneſs and pain, but much more of ſpiritual barrenneſs and unprofitableneſs.]

Thurſday, Nov. 10. Spent this day in faſting and prayer alone. In the morning, was very dull and lifeleſs; was ſomething melancholy and diſcouraged. But after ſome time reading 2 Kings xix chapter, my ſoul was moved and affected; eſpecially reading verſe 14 and onward. I ſaw there was no other way for the afflicted children of God to take but to go to God with all their ſorrows. Hezekiah in his great diſtreſs went and ſpread his complaint before the Lord. I was then enabled to ſee the mighty power of God, and my extreme need of that power; was enabled to cry to God affectionately and ardently for his divine power and grace to be exerciſed towards me.—Afterwards read the ſtory of David's trials, and obſerved the courſe he took under them, how he ſtrengthened his hands in God; whereby my ſoul was carried out after God, enabled to cry to him, and rely upon him, and felt ſtrong in the Lord. Was afterwards refreſhed, obſerving the bleſſed temper that was wrought in David by his trials; all bitterneſs and deſire of revenge ſeemed wholly taken away, ſo that he mourned for the death of his enemies; 2 Sam. i. 17, iv. 9 *ad fin.*—Was enabled to bleſs God, that he had given me ſomething of this divine temper, that my ſoul freely forgives, and heartily loves my enemies.

[It apears by his diary for the remaining part of this week and for the two following weeks, that great part of the time he was very ill, and full of pain; and yet obliged, through his circumſtances, in this ill ſtate of body, to be at great fatigues, in labour, and travelling day and night, and to expoſe himſelf in ſtormy and ſevere ſeaſons. He from time to time, within this ſpace, ſpeaks of outgoings of ſoul after God; his heart ſtrengthened in God; ſeaſons of divine ſweetneſs and comfort; his heart affected with gratitude for mercies, &c. And yet there are many complaints of lifeleſsneſs, weakneſs of grace, diſtance from God, and great unprofitableneſs. But ſtill there appears a conſtant care, from day to day, not to loſe time, but to improve it all for God.]

Lord's Day, Nov. 27. In the evening was greatly affected in reading an account of the very joyful death of a pious gentleman, which ſeemed to invigorate my ſoul in God's ways: I felt courageouſly engaged to purſue a life of holineſs and ſelf-denial as long as I live; and poured out my ſoul to God for his help and aſſiſtance in order thereto. Eternity then ſeemed near, and my ſoul rejoiced, and longed to meet it. O, I truſt that will be a bleſſed day, that finiſhes my toil here!

Monday, Nov. 28. In the evening, was obliged to ſpend time in company and converſation that was unprofitable.—Nothing lies heavier upon me than the miſimprovement of time.

Tueſday, Nov. 29. Began to ſtudy the Indian tongue, with Mr Sergeant at Stockbridge*.—Was perplexed for want of more retirement.—I love to live alone in my own little cottage, where I can ſpend much time in prayer, &c.

Wedneſday, Nov. 30. Purſued my ſtudy of Indian: but was very weak and diſordered in body, and was troubled in mind at the barrenneſs of the day, that I had done ſo little for God. I had ſome enlargement in prayer at night. Oh! a barn, or ſtable, hedge, or any other place, is truly deſirable, if God is there. Sometimes, of late, my hopes of Zion's proſperity are more raiſed than they were in the Summer paſt. My ſoul ſeems to confide in God, that he will yet "ſhew "forth his ſalvation" to his people, and make Zion "the joy "of the whole earth. O how excellent is the loving-kind-"ſ of the Lord!" My ſoul ſometimes inwardly exults at the lively thoughts of what God has already done for his church, and what "mine eyes have ſeen of the ſalvation of God." It is ſweet, to hear nothing but ſpiritual diſcourſe from God's children; and ſinners "enquiring the way to Zion," ſaying, "What ſhall we do?" &c. O that I may ſee more of this bleſſed work!

* The Commiſſioners that employed him had directed him to ſpend much time this winter with Mr Sergeant, to learn the language of the Indians; which neceſſitated him very often to ride backwards and forwards, twenty miles through the uninhabited woods between Stockbridge and Kaunaumeek; which many times expoſed him to extreme hardſhip in the ſevere ſeaſons of the winter.

Thurſday, Dec. 1. Both morning and evening, I enjoyed ſome intenſeneſs of ſoul in prayer, and longed for the enlargement of Chriſt's kingdom in the world. My ſoul ſeems, of late, to wait on God for his bleſſing on Zion. O that religion might powerfully revive!

Friday, Dec. 2. Enjoyed not ſo much health of body, or fervour of mind, as yeſterday. If the chariot-wheels move with eaſe and ſpeed at any time, for a ſhort ſpace, yet by and by they drive heavily again. "O that I had the wings of a "dove, that I might fly away" from ſin and corruption, and be *at reſt in God!*

Saturday, Dec. 3. Rode home to my houſe and people. Suffered much with the extreme cold.—I truſt, I ſhall ere long arrive ſafe at my journey's end, where my toils ſhall ceaſe.

Lord's Day, Dec. 4. Had but little ſenſe of divine and heavenly things. My ſoul mourns over my barrenneſs. Oh how ſad is ſpiritual deadneſs!

Monday, Dec. 5. Rode to Stockbridge. Was almoſt outdone with the extreme cold. Had ſome refreſhing meditations by the way; but was barren, wandering, and lifeleſs, much of the day. Thus my days roll away, with but little done for God; and this is my burden.

Tueſday, Dec. 6. Was perplexed to ſee the vanity and levity of profeſſed Chriſtians. Spent the evening with a Chriſtian friend, that was able in ſome meaſure to ſympathize with me in my ſpiritual conflicts. Was a little refreſhed to find one with whom I could converſe of *inward trials*, &c.

Wedneſday, Dec. 7. Spent the evening in perplexity, with a kind of guilty indolence. When I have no heart or reſolution for God, and the duties incumbent on me, I feel guilty of negligence and miſimprovement of time. Certainly I ought to be engaged in my work and buſineſs, to the utmoſt extent of my ſtrength and ability.

Thurſday, Dec. 8. My mind was moſt diſtracted with different affections. Seemed to be at an amazing diſtance from God: and looking round in the world, to ſee if there was not ſome happineſs to be derived from it, God, and ſome certain objects in the world, ſeemed each to invite my heart and af-

fections; and my ſoul ſeemed to be diſtracted between them. I have not been ſo much beſet with the world for a long time; and that with relation to ſome particular objects which I thought myſelf moſt dead to. But even while I was deſiring to pleaſe myſelf with any thing below, guilt, ſorrow, and perplexity, attended the firſt motions of deſire. Indeed I cannot ſee the appearance of pleaſure and happineſs in the world, as I uſed to do: and bleſſed be God for any habitual deadneſs to the world.—I found no peace, or deliverance from this diſtraction and perplexity of mind, till I found acceſs to the throne of grace: and as ſoon as I had any ſenſe of God and things divine, the allurements of the world vaniſhed, and my heart was determined for God. But my ſoul mourned over my folly, that I ſhould deſire any pleaſure but only in God. God forgive my ſpiritual idolatry!

[The next thirteen days, he appears to have been continually in deep concerns about the improvement of precious time; and there are many expreſſions of grief, that he improved time no better; ſuch as, "Oh, what miſery do I feel, when "my thoughts rove after vanity! I ſhould be happy if always "engaged for God! O wretched man that I am!" &c. Speaks of his being pained with a ſenſe of his barrenneſs, perplexed with his wanderings, longing for deliverance from the being of ſin, mourning that time paſſed away, and ſo little was done for God, &c.—On Tueſday, Dec. 20. he ſpeaks of his being viſited at Kaunaumeek by ſome under ſpiritual concern.]

Thurſday, Dec. 22. Spent this day alone in faſting and prayer, and reading in God's word the exerciſes and deliverances of God's children. Had, I truſt, ſome exerciſe of faith, and realizing apprehenſion of divine power, grace, and holineſs; and alſo of the unchangeableneſs of God, that he is the ſame as he was when he delivered his ſaints of old out of great tribulation. My ſoul was ſundry times in prayer enlarged for God's church and people. O that Zion might become the "joy of the whole earth!" It is better to wait upon God with patience, than to put confidence in any thing in this low-

er world. "My ſoul, wait thou on the Lord; for from him "comes thy ſalvation."

Friday, Dec. 23. Felt a little more courage and reſolution in religion, than at ſome other times.

Saturday, Dec. 24. Had ſome aſſiſtance, and longing deſires after ſanctification, in prayer this day, eſpecially in the evening: was ſenſible of my own weakneſs and ſpiritual impotency: ſaw plainly, I ſhould fall into ſin, if God of his abundant mercy did not "uphold my ſoul, and with-hold me "from evil." O that God would "uphold me by his free "Spirit, and ſave me from the hour of temptation!"

Lord's Day, Dec. 25. Prayed much, in the morning, with a feeling ſenſe of my own ſpiritual weakneſs and inſufficiency for any duty. God gave me ſome aſſiſtance in preaching to the Indians; and eſpecially in the afternoon, when I was enabled to ſpeak with uncommon plainneſs, freedom, and earneſtneſs. Bleſſed be God for any aſſiſtance granted to one ſo unworthy. Afterwards felt ſome thankfulneſs; but ſtill ſenſible of barrenneſs.—Spent ſome time in the evening, with one or two perſons under ſpiritual concern, and exhorting others to their duty, &c.

Monday, Dec. 26. Rode down to Stockbridge. Was very much fatigued with my journey, wherein I underwent great hardſhip: was much expoſed and very wet by falling into a river. Spent the day and evening without much ſenſe of divine and heavenly things; but felt guilty, grieved, and perplexed with wandering, careleſs thoughts.

Tueſday, Dec. 27. Had a ſmall degree of warmth in ſecret prayer, in the evening; but, alas! had but little ſpiritual life, and conſequently but little comfort. Oh, the preſſure of a *body of death!*

Wedneſday, Dec. 28. Rode about ſix miles to the ordination of Mr Hopkins. In the ſeaſon of the ſolemnity was ſomewhat affected with a ſenſe of the greatneſs and importance of the work of a miniſter of Chriſt. Afterwards was grieved to ſee the vanity of the multitude. In the evening ſpent a little time with ſome Chriſtian friends, with ſome degree of ſatisfaction; but moſt of the time, had rather have been alone.

Thurſday, Dec. 29. Spent the day mainly in converſing with friends; yet enjoyed little ſatisfaction, becauſe I could find but few diſpoſed to converſe of divine and heavenly things. Alas! what are the things of this world, to afford ſatisfaction to the ſoul!—Near night, returned to Stockbridge; in ſecret bleſſed God for retirement, and that I be not always expoſed to the company and converſation of the world. O that I could live "in the ſecret of God's preſence!

Friday, Dec. 30. Was in a ſolemn devout frame in the evening. Wondered the earth, with all its charms, ſhould ever allure me in the leaſt degree. O that I could always realize the being and holineſs of God!

Saturday, December 31. Rode from Stockbridge home to my houſe; the air was clear and calm, but as cold as ever I felt it in the world, or near. I was in great danger of periſhing by the extremity of the ſeaſon.---Was enabled to meditate much on the road.

Lord's Day, Jan. 1. 1743---4. In the morning, had ſome ſmall degree of aſſiſtance in prayer. Saw myſelf ſo vile and unworthy, that I could not look my people in the face when I came to preach. Oh, my meanneſs, folly, ignorance, and inward pollution!---In the evening, had a little aſſiſtance in prayer, ſo that the duty was delightſome, rather than burdenſome. Reflected on the goodneſs of God to me in the paſt year, &c. Of a truth God has been kind and gracious to me, though he has cauſed me to paſs through many ſorrows; he has provided for me bountifully, ſo that I have been enabled theſe fifteen months paſt, to beſtow to charitable uſes about an hundred pounds New-England money, that I can now remember*. Bleſſed be God that has ſo far uſed me as his ſteward, to diſtribute a portion of his goods. May I always remember that all I have comes from God. Bleſſed be the Lord that has carried me through all the toils, fatigues, and hardſhips of the year paſt, as well as the ſpiritual conflicts and ſorrows that have attended it. O that I could begin this year with God, and ſpend the whole of it to his glory either in life or death!

* Which was I ſuppoſe to the value of about one hundred and eighty-five pounds in our bills of the old tenor, as they now paſs.

Monday, Jan. 2. Had some affecting sense of my own impotency and spiritual weakness.—It is nothing but the power of God that keeps me from all manner of wickedness.—I see I am nothing, and can do nothing without help from above. Oh, for divine grace! In the evening had some ardour of soul in prayer, and longing desires to have God for my guide and safeguard at all times.

Tuesday, Jan. 3. Was employed much of the day in writing; and spent some time in other necessary employment. But my time passes away so swiftly, that I am astonished when I reflect on it, and see how little I do in it. My state of solitude does not make the hours hang heavy upon my hands. O what reason of thankfulness have I on account of this retirement! I find, that I do not, and it seems I cannot lead a Christian life when I am abroad, and cannot spend time in devotion, Christian conversation, and serious meditation, as I should do. Those weeks that I am obliged now to be from home in order to learn the Indian tongue, are most spent in perplexity and barrenness, without much sweet relish of divine things; and I feel myself a stranger at the throne of grace, for want of more frequent and continued retirement. When I return home, and give myself to meditation, prayer, and fasting, a new scene opens to my mind, and my soul longs for mortification, self-denial, humility, and divorcement from all the things of the world. This evening, my heart was somewhat warm and fervent in prayer and meditation, so that I was loth to indulge sleep. Continued in those duties till about midnight.

Wednesday, Jan. 4. Was in a resigned and mortified temper of mind, much of the day. Time appeared a moment, life a vapour, and all its enjoyments as empty bubbles, and fleeting blasts of wind.

Thursday, Jan. 5. Had a humbling and pressing sense of my unworthiness. My sense of the badness of my own heart filled my soul with bitterness and anguish which was ready to sink, as under the weight of a heavy burden. And thus spent the evening till late.—Was somewhat intense and ardent in prayer.

Friday, Jan. 6. Feeling and considering my extreme weak-

neſs, and want of grace, the pollution of my ſoul, and danger of temptations on every ſide, I ſet apart this day for faſting and prayer, neither eating nor drinking from evening to evening, beſeeching God to have mercy on me. And my ſoul intenſely longed, that the dreadful ſpots and ſtains of ſin might be waſhed from it. Saw ſomething of the power and allſufficiency of God. My ſoul ſeemed to reſt on his power and grace; longed for reſignation to his will, and mortification to all things here below. My mind was greatly fixed on divine things; my reſolutions for a life of mortification, continual watchfulneſs, ſelf-denial, ſerioufneſs, and devotion to God, were ſtrong and fixed; my deſires ardent and intenſe; my conſcience tender, and afraid of every appearance of evil. My ſoul grieved with the reflection on paſt levity, and want of reſolution for God. I ſolemnly renewed the dedication of myſelf to God, and longed for grace to enable me always to keep covenant with him. Time appeared very ſhort, eternity near; and a great name, either in or after life, together with all earthly pleaſures and profits, but an empty bubble, a deluding dream.

Saturday, Jan. 7. Spent this day in ſerioufneſs, with ſtedfaſt reſolution for God and a life of mortification. Studied cloſely, till I felt my bodily ſtrength fail. Felt ſome degree of reſignation to God, with an acquieſcence in his diſpenſations. Was grieved that I could do ſo little for God before my bodily ſtrength failed.—In the evening though tired, yet was enabled to continue inſtant in prayer for ſome time. Spent the time in reading, meditation, and prayer, till the evening was far ſpent; was grieved, to think that I could not watch unto prayer the whole night. — But bleſſed be God, heaven is a place of continual and inceſſant devotion, though earth is dull.

[The ſix days following, he continued in the ſame happy frame of mind; enjoyed the ſame compoſure, calmneſs, reſignation, ardent deſire, and ſweet fervency of ſpirit, in a high degree, every day, not one excepted. Thurſday, this week, he kept as a day of ſecret faſting and prayer.]

Saturday, January 14. This morning, I enjoyed a moſt

ſolemn ſeaſon in prayer; — my ſoul ſeemed to be greatly enlarged and aſſiſted to pour out itſelf to God for grace, and every bleſſing I wanted, for myſelf, my dear Chriſtian friends, and for the church of God; and was ſo enabled to ſee him who is inviſible that my ſoul reſted upon him for the performance of every thing I aſked agreeable to his will. It was then my happineſs, to "continue inſtant in prayer," and I was enabled to continue in it for near an hour. My ſoul was then "ſtrong in the Lord, and in the power of his might." Longed exceedingly for angelic holineſs and purity, and to have all my thoughts, at all times, employed in divine and heavenly things. O how bleſſed is an heavenly temper! O how unſpeakably bleſſed it is to feel a meaſure of that rectitude in which we were at firſt created! — Felt the ſame divine aſſiſtance in prayer ſundry times in the day. My ſoul confided in God for myſelf, and for his Zion; truſted in divine power and grace, that he would do glorious things in his church on earth, for his own glory.

[The next day he ſpeaks of ſome glimpſes he had of the divine glories, and of his being enabled to maintain his reſolutions in ſome meaſure; but complains that he could not draw near to God; ſeems to be filled with trembling fears leſt he ſhould return to a life of vanity, to pleaſe himſelf with ſome of the enjoyments of the lower world; and ſpeaks of his being much troubled, and feeling guilty, that he ſhould addreſs immortal ſouls with no more ardency and deſire of their ſalvation. — On Monday, he rode down to Stockbridge, was diſtreſſed with the extreme cold; but notwithſtanding, his mind was in a devout and ſolemn frame in his journey. The four next days he was very ill, probably by his ſuffering from the cold in his journey; yet he ſays, he ſpent the time in a more ſolemn manner than he feared. On Friday evening, he rode down and viſited Mr Hopkins; and on Saturday, rode eighteen miles to Solſbury, where he kept Sabbath, and enjoyed conſiderable degrees of God's gracious preſence, aſſiſtance in duty and divine comfort and refreſhment, longing to give himſelf wholly to God, to be his for ever.]

Monday Jan. 23. I think I never felt more reſigned to God, nor ſo much dead to the world, in every reſpect as now; was dead to all deſire of reputation and greatneſs, either in life, or after death; all I longed for was to be holy, humble, crucified to the world, &c.

Tueſday, Jan. 24. Near noon, rode over to Canaan. In the evening was unexpectedly viſited by a conſiderable number of people with whom I was enabled to converſe profitably of divine things; took pains to deſcribe the difference between a regular and irregular ſelf-love; the one conſiſting with a ſupreme love to God, but the other not; the former uniting God's glory and the ſoul's happineſs, that they become one common intereſt, but the latter disjoining God's glory and man's happineſs, ſeeking the latter with a neglect of the former. Illuſtrated this by that genuine love that is found between the ſexes; which is diverſe from that which is wrought up towards a perſon only by rational arguments, or hope of ſelf-intereſt. Love is a pleaſing paſſion, it affords pleaſure to the mind wherever it is; but yet true genuine love is not, nor can be placed upon any object with that deſign of pleaſing itſelf with the feeling of it in a man's own breaſt.

[On Wedneſday he rode to Sheffield; the next day, to Stockbridge; and on Saturday, home to Kaunaumeek, though the ſeaſon was cold and ſtormy; which journey was followed with illneſs and pain. It appears by his diary, that he ſpent the time while riding in profitable meditations, and in lifting up his heart to God; and he ſpeaks of aſſiſtance, comfort, and refreſhment; but ſtill complains of barrenneſs, &c. His diary for the next five days, is full of the moſt heavy bitter complaints; and he expreſſes himſelf as full of ſhame and ſelf-loathing for his lifeleſs temper of mind and ſluggiſhneſs of ſpirit, and as being in perplexity and extremity, and appearing to himſelf unſpeakably vile and guilty before God, on account of ſome inward workings of corruption he found in his heart, &c.]

Thurſday, Feb. 2. Spent this day in faſting and prayer,

ſeeking the preſence and aſſiſtance of God, that he would enable me to overcome all my corruptions and ſpiritual enemies.

Friday, Feb. 3. Enjoyed more freedom and comfort than of late; was intenſely engaged in meditation upon the different whiſpers of the various powers and affections of a pious mind, exerciſed with a great variety of diſpenſations; and could not but write, as well as meditate, on ſo entertaining a ſubject*. I hope, the Lord gave me ſome ſenſe of divine things this day; but alas! how great and preſſing are the remains of indwelling corruption! I am now more ſenſible than ever, that God alone is "the author and finiſher of our faith," *i. e.* that the whole and every part of the ſanctification, and every good word, work, or thought, that is found in me, is the effect of his power and grace; that, "without him I can do nothing," in the ſtricteſt ſenſe, and that "he works in us to will and to do of his own good pleaſure," and from no other motive. Oh, how amazing it is, that people can talk ſo much about mens power and goodneſs, when, if God did not hold us back every moment, we ſhould be devils incarnate! This my bitter experience for ſeveral days laſt paſt, has abundantly taught me concerning myſelf.

Saturday, Feb. 4. - I enjoyed ſome degree of freedom and ſpiritual refreſhment—was enabled to pray with ſome fervency, and longing deſires for Zion's proſperity; and my faith and hope ſeemed to *take hold of God* for the performance of what I was enabled to plead for. Sanctification in myſelf, and the ingathering of God's elect, was all my deſire; and the hope of its accompliſhment, all my joy.

Lord's Day, Feb. 5. Was enabled in ſome meaſure to reſt and confide in God, and to prize his preſence and ſome glimpſes of the light of his countenance above my neceſſary food.—Thought myſelf, after the ſeaſon of weakneſs, temptation, and deſertion I endured laſt week, to be ſomewhat like Sampſon, when his locks began to grow again. Was enabled to ſpeak to my people with more life and warmth than for ſome weeks paſt.

* I find what he wrote on this head among his papers that were left in my hand, and it is here publiſhed at the end of this account of his life.

Monday, Feb. 6. This morning my ſoul was again ſtrengthened in God, and found ſome ſweet repoſe in him in prayer—longing eſpecially for the complete mortification of ſenſuality and pride, and for reſignation to God's diſpenſations at all times, as thro' grace I felt it at this time. I did not deſire delivery from any difficulty that attends my circumſtances, unleſs God was willing. O how comfortable is this temper!—Spent moſt of the day in reading God's word, in writing, and prayer. Enjoyed frequent comfort in prayer thro' the day. In the evening, ſpent ſome hours in private converſation with my people; and afterwards felt ſome warmth in ſecret prayer.

Tueſday, Feb. 7. Was much engaged in ſome ſweet meditations on the powers and affections of the godly ſoul in their purſuit of their beloved object—Wrote ſomething on the native language of ſpiritual ſenſation, in its ſoft and tender whiſpers; declaring that it now "feels and taſtes that the Lord is gracious," that he is the ſupreme good, the only ſoul-ſatisfying happineſs,—that he is a complete, ſufficient, and almighty portion,—ſaying, "Whom have I in heaven but thee? and there is none upon earth whom I deſire beſides this bleſſed portion. O! I feel it is heaven to pleaſe him, and to be juſt what he would have me to be. O that my ſoul were 'holy as he is holy'! O that it were 'pure, even as Chriſt is pure, and perfect, as my Father in heaven is perfect'! Theſe, I feel, are the ſweeteſt commands in God's book, compriſing all others. And ſhall I break them! muſt I break them! am I under a neceſſity of it as long as I live in the world! O my ſoul, wo, wo is me that I am a ſinner, becauſe I now neceſſarily grieve and offend this bleſſed God, who is infinite in goodneſs and grace! Oh! methinks, if he would puniſh me for my ſins, it would not wound my heart ſo deep to offend him; but tho' I ſin continually, yet he continually repeats his kindneſs to me. Oh! methinks, I could bear any ſuffering; but how can I bear to grieve and diſhonour this bleſſed God! How ſhall I yield ten thouſand times more honour to him? what ſhall I do to glorify and worſhip this beſt of beings? O that I could conſecrate myſelf ſoul and body to his ſervice for ever! O that I could give up myſelf to him, ſo as never more to attempt to be my

own, or to have any will or affections that are not perfectly conformed to him! But, alas, alas! I find I cannot be thus entirely devoted to God — I cannot live, and not ſin. O ye angels! do ye glorify him inceſſantly, and, if poſſible, proſtrate yourſelves lower before the bleſſed King of heaven? I long to bear a part with you, and if it were poſſible, to help you. Oh! when we have done all that we can to all eternity, we ſhall not be able to offer the ten thouſandth part of the homage that the glorious God deſerves."

Felt ſomething ſpiritual, devout, reſigned, and mortified to the world, much of the day, and eſpecially towards and in the evening. Bleſſed be God, that he enables me to love him for himſelf.

Wedneſday, Feb. 8. Was in a comfortable frame of ſoul, moſt of the day; though ſenſible of and reſtleſs under ſpiritual barrenneſs. I find that both mind and body are quickly tired with intenſeneſs, and fervour in the things of God. O that I could be as inceſſant as angels in devotion and ſpiritual fervour!

Thurſday, Feb. 9. Obſerved this day as a day of faſting and prayer, entreating of God to beſtow upon me his bleſſing and grace; eſpecially to enable me to live a life of mortification to the world, as well as of reſignation and patience. Enjoyed ſome realizing ſenſe of divine power and goodneſs in prayer, ſeveral times; and was enabled to roll the burden of myſelf and friends, and of Zion, upon the goodneſs and grace of God; but, in the general, was more dry and barren than I have uſually been of late upon ſuch occaſions.

Friday, Feb. 10. Was exceedingly oppreſſed, moſt of the day, with ſhame, grief, and fear, under a ſenſe of my paſt folly, as well as preſent barrenneſs and coldneſs. When God ſets before me my paſt miſconduct, eſpecially any inſtances of miſguided zeal, it ſinks my ſoul into ſhame and confuſion, makes me afraid of a ſhaking leaf. My fear is ſuch as the prophet Jeremiah complains of, Jer. xx. 10.—I have no confidence to hold up my face, even before my fellow-worms, but only when my ſoul confides in God, and I find the ſweet temper of Chriſt, the ſpirit of humility, ſolemnity, and mortification, and reſignation, alive in my ſoul.—But in the evening was un-

expectedly refreshed in pouring out my complaint to God; my shame and fear was turned into a sweet composure and acquiescence in God.

Saturday, February 11. Felt much as yesterday: Enjoyed but little sensible communion with God.

Lord's Day, February 12. My soul seemed to confide in God, and to repose itself on him; and had outgoings of soul after God in prayer. Enjoyed some divine assistance, in the forenoon, in preaching; but in the afternoon, was more perplexed with shame, &c. Afterwards found some relief in prayer; loved, as a feeble, afflicted, despised creature, to cast myself on a God of infinite grace and goodness, hoping for no happiness but from him.

Monday, February 13. Was calm and sedate in morning devotions, and my soul seemed to rely on God.—Rode to Stockbridge, and enjoyed some comfortable meditations by the way; had a more refreshing taste and relish of heavenly blessedness than I have enjoyed for many months past. I have many times of late felt as ardent desires of holiness as ever; but not so much sense of the sweetness and unspeakable pleasure of the enjoyments and employments of heaven. My soul longed to leave earth, and to bear a part with angels in their celestial employments. My soul said, "Lord, it is good to be "here;" and it appeared to me better to die, than to lose the relish of these heavenly delights.

[A sense of divine things seemed to continue with him, in a lesser degree, through the next day. On Wednesday he was, by some discourse that he heard, cast into a melancholy gloom, that operated much in the same manner as his melancholy had formerly done, when he came first to Kaunaumeek; the effects of which seemed to continue in some degree the six following days.]

Wednesday, February 22. In the morning, had as clear a sense of the exceeding pollution of my nature, as ever I remember to have had in my life. I then appeared to myself inexpressibly loathsome and defiled; sins of childhood, of early youth, and such follies as I had not thought of for years to-

gether, (as I remember) came now freſh to my view, as if committed but yeſterday, and appeared in the moſt odious colours; they appeared more in number than the hairs of my head; yea, they "went over my head as an heavy burden." —In the evening, the hand of faith ſeemed to be ſtrengthened in God; my ſoul ſeemed to reſt and acquieſce in him; was ſupported under my burdens by reading the cxxvth Pſalm; found that it was ſweet and comfortable to lean on God.

Thurſday, February 23. Was frequent in prayer, and enjoyed ſome aſſiſtance.—"There is a God in heaven," that over-rules all things for the beſt; and this is the comfort of my ſoul: "I had fainted, unleſs I had believed to ſee the "goodneſs of God in the land of the living," notwithſtanding preſent ſorrows.—In the evening enjoyed ſome freedom in prayer, for myſelf, friends, and the church of God.

Friday, February 24. Was exceeding reſtleſs and perplexed, under a ſenſe of the miſimprovement of time; mourned to ſee time paſs away; felt in the greateſt hurry; ſeemed to have every thing to do, yet could do no thing, but only grieve and groan under my ignorance, unprofitableneſs, meanneſs, the fooliſhneſs of my actions and thoughts, the pride and bitterneſs of my paſt frames, (at ſome times at leaſt) all which at this time appeared to me in lively colours, and filled me with ſhame. I could not compoſe my mind to any profitable ſtudies, by reaſon of this preſſure. And the reaſon, I judge, why I am not allowed to ſtudy a great part of my time is, becauſe I am endeavouring to lay in ſuch a ſtock of knowledge as ſhall be a ſelf-ſufficiency.—I know it to be my indiſpenſible duty to ſtudy, and qualify myſelf in the beſt manner I can for public ſervice; but this is my miſery, I naturally ſtudy and prepare, that I may "conſume it upon my luſts" of pride and ſelf-confidence.

[He continued in much the ſame frame of uneaſineſs at the miſimprovement of time, and preſſure of ſpirit under a ſenſe of vileneſs, unprofitableneſs, &c. for the ſix next following days; excepting ſome intervals of calmneſs and compoſure, in reſignation to, and confidence in God.]

Friday, March 2. Was moſt of the day employed in writing on a divine ſubject. Was frequent in prayer, and enjoyed ſome ſmall degree of aſſiſtance. But in the evening, God was pleaſed to grant me a divine ſweetneſs in prayer; eſpecially in the duty of interceſſion. I think I never felt ſo much kindneſs and love to thoſe who I have reaſon to think are my enemies, (though at that time I found ſuch a diſpoſition to think the beſt of all, that I ſcarce knew how to think that any ſuch thing as enmity and hatred lodged in any ſoul; it ſeemed as if all the world muſt needs be friends); and never prayed with more freedom and delight for myſelf, or deareſt friend, than I did now for my enemies.

Saturday, March 3. In the morning, ſpent (I believe) an hour in prayer, with great intenſeneſs and freedom, and with the moſt ſoft and tender affection towards mankind. I longed that thoſe who I have reaſon to think owe me ill-will, might be eternally happy; it ſeemed refreſhing to think of meeting them in heaven, how much ſoever they had injured me on earth: Had no diſpoſition to inſiſt upon any confeſſion from them, in order to reconciliation, and the exerciſe of love and kindneſs to them. O it is an emblem of heaven itſelf to love all the world with a love of kindneſs, forgiveneſs, and benevolence; to feel our ſouls ſedate, mild, and meek; to be void of all evil ſurmiſings and ſuſpicions, and ſcarce able to think evil of any man upon any occaſion; to find our hearts ſimple, open, and free, to thoſe that look upon us with a different eye!—Prayer was ſo ſweet an exerciſe to me, that I knew not how to ceaſe, leſt I ſhould loſe the ſpirit of prayer. Felt no diſpoſition to eat or drink, for the ſake of the pleaſure of it, but only to ſupport my nature, and fit me for divine ſervice. Could not be content without a very particular mention of a great number of my dear friends at the throne of grace; as alſo the particular circumſtances of many, ſo far as they were known.

Lord's Day, March 4. In the morning enjoyed the ſame intenſeneſs in prayer as yeſterday morning, though not in ſo great a degree: Felt the ſame ſpirit of love, univerſal benevolence, forgiveneſs, humility, reſignation, mortification to the world, and compoſure of mind, as then. "My ſoul

"rested in God;" and I found I wanted no other refuge or friend. While my soul thus trusts in God, all things seem to be at peace with me, even the stones of the earth; but when I cannot apprehend and confide in God, all things appear with a different aspect.

[Through the four next days he complains of barrenness, want of holy confidence in God, stupidity, wanderings of mind, &c. and speaks of oppression of mind under a sense of exceeding meanness, past follies, as well as present workings of corruption.—On Friday he seems to have been restored to a considerable degree of the same excellent frame that he enjoyed the Saturday before.]

Saturday, March 10. In the morning felt exceeding dead to the world and all its enjoyments: I thought I was ready and willing to give up life and all its comforts, as soon as called to it; and yet then had as much comfort of life as almost ever I had. Life itself now appeared but an empty bubble; the riches, honours, and common enjoyments of life appeared extremely tasteless. I longed to be perpetually and entirely crucified to all things here below, by the cross of Christ. My soul was sweetly resigned to God's disposal of me, in every regard; and I saw there had nothing happened to me but what was best for me. I confided in God, that he would "never "leave me," though I should "walk through the valley of "the shadow of death." It was then "my meat and drink to be holy, to live to the Lord, and die to the Lord." And I thought that I then enjoyed such a heaven as far exceeded the most sublime conceptions of an unregenerate soul; and even unspeakably beyond what I myself could conceive of at another time. I did not wonder that Peter said, "Lord, it is good to be here," when thus refreshed with divine glories.—My soul was full of love and tenderness in the duty of intercession; especially felt a most sweet affection to some precious godly ministers of my acquaintance. I prayed earnestly for dear Christians, and for those I have reason to fear are my enemies; and could not have uttered a word of bitterness, or entertained a bitter thought, against the vilest man living. I

had a ſenſe of my own great unworthineſs: My ſoul ſeemed to breathe forth love and praiſe to God afreſh, when I thought he would let his children love and receive me as one of their brethren and fellow-citizens; --- and when I thought of their treating me in that manner, I longed to lie at their feet; and could think of no way to expreſs the ſincerity and ſimplicity of my love and eſteem of them, as being much better than myſelf. — Towards night was very ſorrowful; ſeemed to myſelf the worſt creature living; and could not pray, or meditate, or think of holding up my face before the world. Was a little relieved in prayer in the evening; but longed to get on my knees, and aſk forgiveneſs of every body that ever had ſeen any thing amiſs in my paſt conduct, eſpecially in my religious zeal. Was afterwards much perplexed, ſo that I could not ſleep quietly.

Lord's Day, March 11. My ſoul was, in ſome meaſure, ſtrengthened in God in morning devotion, ſo that I was releaſed from trembling fear and diſtreſs.—Preached to my people from the parable of the ſower, Matt. xiii. and enjoyed ſome aſſiſtance both parts of the day—had ſome freedom, affection, and fervency in addreſſing my poor people; longed that God ſhould take hold of their hearts, and make them ſpiritually alive. And indeed I had ſo much to ſay to them, that I knew not how to leave off ſpeaking.*

Monday, March 12. In the morning, was in a devout, tender, and loving frame of mind, and was enabled to cry to God, I hope, with a child-like ſpirit, with importunity, reſignation, and compoſure of mind. My ſpirit was full of quietneſs, and love to mankind; and longed that peace ſhould reign on the earth; was grieved at the very thought of a fiery, angry, and intemperate zeal in religion; mourned over paſt follies in that regard; and my ſoul confided in God for ſtrength and grace ſufficient for my future work and trials. Spent the day mainly in hard labour, making preparation for my intended journey.

* This was the laſt Sabbath that ever he performed public ſervice at Kaunaumeek, and theſe the laſt ſermons that ever he preached there. It appears by his diary, that while he continued with theſe Indians, he took great pains with them, and did it with much diſcretion; but the particular manner how, has been ommitted for brevity's ſake.

Tueſday, March 13. Felt my ſoul going forth after God ſometimes, but not with ſuch ardency as I longed for. In the evening, was enabled to continue inſtant in prayer, for ſome conſiderable time together; and eſpecially had reſpect to the journey I intended to enter upon, with the leave of Divine Providence, on the morrow. Enjoyed ſome freedom and fervency entreating that the divine preſence might attend me in every place where my buſineſs might lead me; and had a particular reference to the trials and temptations that I apprehended I might be more imminently expoſed to in particular places. Was ſtrengthened and comforted, altho' I was before very weary. Truly, the "joy of the Lord is ſtrength and life."

Wedneſday, March 14. Enjoyed ſome intenſeneſs of ſoul in prayer, repeating my petition for God's preſence in every place where I expected to be in my journey. Beſought the Lord that I might not be too much pleaſed and amuſed with dear friends and acquaintance, in one place and another.—Near ten ſet out on my journey, and near night came to Stockbridge.

Thurſday, March 15. Rode down to Sheffield. Here I met a meſſenger from Eaſt-Hampton on Long-Iſland; who, by the unanimous vote of that large town, was ſent to invite me thither, in order to ſettle with that people, where I had been before frequently invited. Seemed more at a loſs what was my duty than before; when I heard of the great difficulties of that place, I was much concerned and grieved, and felt ſome deſires to comply with their requeſt; but knew not what to do; endeavoured to commit the caſe to God.

[The two next days he went no further than Saliſbury, being much hindered by the rain. When he came there, he was much indiſpoſed.—He ſpeaks of comfortable and profitable converſation with Chriſtian friends, on theſe days.]

Lord's day, March 18. [At Salisbury] was exceeding weak and faint, ſo that I could ſcarce walk; but God was pleaſed to afford me much freedom, clearneſs, and fervency in preaching. I have not had the like aſſiſtance in preaching to ſinners

for many months paſt.—Here another meſſenger met me, and informed of the vote of another congregation, to give me an invitation to come among them upon probation for ſettlement*. Was ſomething exerciſed in mind with a weight and burden of care. O that God would "ſend forth faithful labourers into his harveſt!"

[After this, he went forward on his journey towards New-York and New-Jerſey; in which he proceeded ſlowly; performing his journey under great degrees of bodily indiſpoſition. However, he preached ſeveral times by the way, being urged by friends; in which he had conſiderable aſſiſtance. He ſpeaks of comfort in converſation with Chriſtian friends, from time to time, and of various things in the exerciſes and frames of his heart, that ſhew much of a divine influence on his mind in this journey; but yet complains of the thing that he feared, *viz.* a decline of his ſpiritual life, or vivacity in religion, by means of his conſtant removing from place to place, and want of retirement, and complains bitterly of his unworthineſs, deadneſs, &c.—He came to New-York on Wedneſday, March 28. and to Elizabeth-Town on the Saturday following, where it ſeems he waited till the Commiſſioners came together.]

Thurſday, April 5. Was again much exerciſed with weakneſs, and with pain in my head. Attended on the Commiſſioners in their meeting†. Reſolved to go on ſtill with the Indian affair, if Divine Providence permitted; althought I had

* This congregation was that at Millington near Haddam. They were very earneſtly deſirous of his coming among them.

† *The Indians at Kaunaumeek being but few in number, and Mr Brainerd having now been labouring among them about a year, and having prevailed upon them to be willing to leave Kaunaumeek, and remove to Stockbridge, to live conſtantly under Mr Sergeant's miniſtry; he thought he might now do more ſervice for Chriſt among the Indians elſewhere: and therefore went this journey to New-Jerſey to lay the matter before the Commiſſioners; who met at Eliſabeth-Town, on this occaſion, and determined that he ſhould forthwith leave Kaunaumeek, and go to the Delaware Indians.*

before felt ſome inclination to go to Eaſt-Hampton where I was ſolicited to go †.

[After this, he continued two or three days in the Jerſeys, very ill; and then returned to New-York; and from thence into New-England; and went to his native town of Haddam, where he arrived on Saturday, April 14.—And he continues ſtill his bitter complaints of want of retirement. While he was in New-York, he ſays thus, "Oh, it is not the pleaſures of "the world that can comfort me! If God deny his preſence, "what are the pleaſures of the city to me? One hour of ſweet "retirement where God is, is better than the whole world." And he continues to cry out of his ignorance, meanneſs, and unworthineſs. However, he ſpeaks of ſome ſeaſons of ſpecial aſſiſtance, and divine ſweetneſs.—He ſpent ſome days among his friends at Eaſt-Hampton and Millington.]

Tueſday, April 17. Rode to Millington again; and felt perplexed when I ſet out; was feeble in body, and weak in

† *By the invitations Mr Brainerd had lately received, it appears, that it was not from neceſſity, or for want of opportunities to ſettle in the miniſtry amongſt the Engliſh, notwithſtanding the diſgrace he had been laid under at college, that he was determined to forſake all the outward comforts to be enjoyed in the Engliſh ſettlements, to go and ſpend his life amomg the brutiſh* ſavages, *and endure the difficulties and ſelf-denials of an Indian* miſſion. *He had, juſt as he was leaving Kaunaumeek, had an earneſt invitation to a ſettlement at East-Hampton on Long Iſland, the faireſt, pleaſanteſt town on the whole iſland, and one of its largeſt and moſt wealthy pariſhes. The people there were unanimous in their deſires to have him for their paſtor, and for a long time continued in an earneſt purſuit of what they deſired, and were hardly brought to relinquiſh their endeavours and give up their hopes of obtaining him. Beſides the invitation he had to Millington, which was near his native town, and in the midſt of his friends. Nor did Mr Brainerd chuſe the buſineſs of a miſſionary to the Indians, rather than accept of thoſe invitations, becauſe he was unacquainted with the difficulties and ſufferings which attended ſuch a ſervice: For he had had experience of theſe difficulties in ſummer and winter; having ſpent about a twelvemonth in a lonely deſart among theſe ſavages, where he had gone through extreme hardſhips, and been the ſubject of a train of outward and inward ſorrows, which were now freſh in his mind.*

faith. I was going to preach a lecture; and feared I ſhould never have aſſiſtance enough to get through. But contriving to ride alone, at a diſtance from the company that was going, I ſpent the time in lifting up my heart to God; had not gone far before my ſoul was abundantly ſtrengthened with thoſe words, "If God be for us, who can be againſt us?" I went on, confiding in God; and fearing nothing ſo much as ſelf-confidence. In this frame I went to the houſe of God, and enjoyed ſome aſſiſtance. Afterwards felt the ſpirit of love and meekneſs in converſation with ſome friends. Then rode home to my brother's; and in the evening, ſinging hymns with friends, my ſoul ſeemed to melt; and in prayer afterwards, enjoyed the exerciſe of faith, and was enabled to be fervent in ſpirit; found more of God's preſence than I have done any time in my late weariſome journey. Eternity appeared very near; my nature was very weak, and ſeemed ready to be diſſolved; the ſun declining and the ſhadows of the evening drawing on apace. O I longed to fill up the remaining moments all for God! Though my body was ſo feeble, and wearied with preaching and much private converſation, yet I wanted to ſit up all night to do ſomething for God. To God the giver of theſe refreſhments, be glory, for ever and ever. Amen.

Wedneſday April 18. Was very weak, and enjoyed but little ſpiritual comfort. Was exerciſed with one cavilling againſt original ſin. May the Lord open his eyes to ſee the fountain of ſin in himſelf.

[After this, he viſited ſeveral miniſters in Connecticut; and then travelled towards Kaunaumeek, and came to Mr Sergeant's at Stockbridge, Thurſday, April 26. He performed this journey in a very weak ſtate of body. The things he ſpeaks of in the mean time, appertaining to the frames and exerciſes of his mind, are at ſome times deadneſs and a being void of ſpiritual comfort, at other times reſting in God, ſpiritual ſweetneſs in converſation, engagedneſs in meditation on the road, aſſiſtance in preaching, rejoicing to think that ſo much more of his work was done, and he ſo much nearer

to the eternal world. And he once and again ſpeaks of a ſenſe of great ignorance, ſpiritual pollution, &c.]

Friday and Saturday, April 27. and 28. Spent ſome time in viſiting friends and diſcourſing with my people, (who were now moved down from their own place to Mr Sergeant's), and found them very glad to ſee me returned. Was exerciſed in my mind with a ſenſe of my own unworthineſs.

Lord's Day, April 29. Preached for Mr Sergeant, both parts of the day, from Rev. xiv. 4. Enjoyed ſome freedom in preaching, though not much ſpirituality. In the evening my heart was in ſome meaſure lifted up in thankfulneſs to God for any aſſiſtance.

Monday, April 30. Rode to Kaunaumeek, but was extremely ill; did not enjoy the comfort I hoped for in my own houſe.

Tueſday, May 1. Having received new orders to go to a number of Indians on Delaware river in Penſylvania, and my people here being moſtly removed to Mr Sergeant's, I this day took all my clothes, books, &c. and diſpoſed of them, and ſet out for Delaware river; but made it my way to return to Mr Sergeant's; which I did this day, juſt at night. Rode ſeveral hours in the rain through the howling wilderneſs, although I was ſo diſordered in body, that little or nothing but blood came from me.

[He continued at Stockbridge the next day; and on Thurſday rode a little way to Sheffield, under a great degree of illneſs; but with encouragement and chearfulneſs of mind under his fatigues. On Friday he rode to Salisbury, and continued there till after the Sabbath. He ſpeaks of his ſoul's being, ſome part of this time refreſhed in converſation with ſome Chriſtian friends, about their heavenly home, and their journey thither. At other times he ſpeaks of himſelf as exceedingly perplexed with barrenneſs and deadneſs, and has this exclamation, "Oh, that time ſhould paſs with ſo little done for "God!" — On Monday he rode to Sharon; and ſpeaks of himſelf as diſtreſſed at the conſideration of the miſimprovement of time.]

May 8. Set out from Sharon to Connecticut, and travel-

led about forty-five miles to a place called the *Fiſh-kil**, and lodged there. Spent much of my time while riding, in prayer, that God would go with me to Delaware. My heart ſometimes was ready to ſink with the thoughts of my work, and going alone in the wilderneſs, I knew not where; but ſtill it was comfortable to think, that others of God's children had "wandered about in caves and dens of the earth;" and Abraham when he went forth, "went out not knowing whi-"ther he went." O that I might follow after God!

[The next day, he went forward on his journey; croſſed Hudſon's river, and went to Goſhen in the Highlands; and ſo travelled acroſs the woods, from Hudſon's river to Delaware, about an hundred miles through a deſolate and hideous country, above New-Jerſey, where are very few ſettlements; in which journey he ſuffered much fatigue and hardſhip. He viſited ſome Indians in the way †, and diſcourſed with them concerning Chriſtianity. Was conſiderably melancholy and diſconſolate, being alone in a ſtrange wilderneſs. On Saturday, he came to a ſettlement of Iriſh and Dutch people, about twelve miles above the forks of Delaware.]

Lord's Day, May 13. Roſe early; felt very poorly after my long journey, and after being wet and fatigued. Was very melancholy; have ſcarce ever ſeen ſuch a gloomy morning in my life; there appeared to be no Sabbath; the children were all at play; I a ſtranger in the wilderneſs, and knew not where to go; and all circumſtances ſeemed to conſpire to render my affairs dark and diſcouraging. Was diſappointed reſpecting an interpreter, and heard that the Indians were much ſcattered, &c. Oh! I mourned after the preſence of God, and ſeemed like a creature baniſhed from his ſight; yet he was pleaſed to ſupport my ſinking ſoul, amidſt all my ſorrows; ſo that I never entertained any thought of quitting my buſineſs among the poor Indians; but was comforted to think, that death would ere long ſet me free from theſe diſtreſſes.—Rode about three or four miles to the Iriſh people, where I found ſome

* *On the weſt ſide of Hudſon's river.*

† *See Mr Brainerd's Narrative, in a letter to Mr Pemberton, inſerted at the end of this work.*

that appeared ſober, and concerned about religion. My heart then began to be a little encouraged; went and preached, firſt to the Iriſh, and then to the Indians; and in the evening, was a little comforted; my ſoul ſeemed to reſt on God, and take courage. O that the Lord would be my ſupport and comforter in an evil world!

May 14. Was very buſy in ſome neceſſary ſtudies. Felt myſelf very looſe from all the world; all appeared "vanity "and vexation of ſpirit." Seemed ſomething loneſome and diſconſolate, as if I was baniſhed from all mankind, and bereaved of all that is called pleaſurable in the world; but appeared to myſelf ſo vile and unworthy, it ſeemed fitter for me to be here than any where.

May 15. Still much engaged in my ſtudies, and enjoyed more health than I have for ſome time paſt; but was ſomething dejected in ſpirit with a ſenſe of my meanneſs; ſeemed as if I could never do any thing at all to any good purpoſe by reaſon of ignorance and folly. O that a ſenſe of theſe things might work more habitual humility in my ſoul!

[He continued much in the ſame frame the next day.]

May 17. Was this day greatly diſtreſſed with a ſenſe of my vileneſs! appeared to myſelf too bad to walk on God's earth, or to be treated with kindneſs by any of his creatures. God was pleaſed to let me ſee my inward pollution and corruption to ſuch a degree that I almoſt deſpaired of being made holy. "Oh! wretched man that I am! who ſhall deliver me from "the body of this death?" In the afternoon met with the Indians, according to appointment, and preached to them. And while riding to them, my ſoul ſeemed to confide in God, and afterwards had ſome relief and enlargement of ſoul in prayer, and ſome aſſiſtance in the duty of interceſſion; vital piety and holineſs appeared ſweet to me, and I longed for the perfection of it.

May 18. Felt again ſomething of the ſweet ſpirit of religion; and my ſoul ſeemed to confide in God, that he would never leave me.—But oftentimes ſaw myſelf ſo mean a creature, that I knew not how to think of preaching. O that I could always live to and upon God!

May 19. Was, ſome part of the time, greatly oppreſſed with the weight and burden of my work; it ſeemed impoſſible for me ever to go through with the buſineſs I had undertaken. Towards night was very calm and comfortable; and I think my ſoul truſted in God for help.

Lord's Day, May 20. Preached twice to the poor Indians, and enjoyed ſome freedom in ſpeaking, while I attempted to remove their prejudices againſt Chriſtianity. My ſoul longed for aſſiſtance from above all the while; for I ſaw I had no ſtrength ſufficient for that work. Afterwards preached to the Iriſh people; was much aſſiſted in the firſt prayer, and ſomething in ſermon. Several perſons ſeemed much concerned for their ſouls, with whom I diſcourſed afterwards with much freedom and ſome power. Bleſſed be God for any aſſiſtance afforded to an unworthy worm. O that I could live to him!

[Through the reſt of this week, he was ſometimes ready to ſink with a ſenſe of his unworthineſs and unfitneſs for the work of the miniſtry; and ſometimes encouraged and lifted above his fears and ſorrows, and was enabled confidently to rely on God; and eſpecially on Saturday towards night, he enjoyed calmneſs and compoſure, and aſſiſtance in prayer to God. He rejoiced, "That God remains unchangeably powerful and faithful, a ſure and ſufficient portion, and the dwelling place of his children in all generations."]

Lord's Day, May 27. Viſited my Indians in the morning, and attended upon a funeral among them; was affected to ſee their heatheniſh practices. O that they may be "turned from darkneſs to light!" Afterwards, got a conſiderable number of them together, and preached to them; and obſerved them very attentive. After this, preached to the white people from Heb. ii. 3. Was enabled to ſpeak with ſome freedom and power; ſeveral people ſeemed much concerned for their ſouls eſpecially one who had been educated a Roman Catholic. Bleſſed be the Lord for any help.

May 28. Set out from the Indians above the forks of Delaware, on a journey towards Newark in New-Jerſey, according to my orders. Rode through the wilderneſs; was much

fatigued with the heat; lodged at a place called Black-River, was exceedingly tired and worn out.

[May 29. He came to Newark. The next day, went to Eliſabeth Town; on Thurſday, he went to New-York; and on Friday returned to Elizabeth-Town. Theſe days were ſpent in ſome perplexity of mind. He continued at Elizabeth-Town till Friday in the week following. Was enlivened, refreſhed and ſtrengthened on the Sabbath, at the Lord's table. The enſuing days of the week were ſpent chiefly in ſtudies preparatory to his ordination; and on ſome of them he ſeemed to have God's gracious preſence, and of the ſweet influences of his Spirit but was in a very weak ſtate of body. On Saturday he rode to Newark.]

Lord's Day, June 10. [At Newark.] In the morning was much concerned how I ſhould perform the work of the day, and trembled at the thoughts of being left to myſelf.— Enjoyed very conſiderable aſſiſtance in all parts of the public ſervice. Had an opportunity again to attend on the ordinance of the Lord's ſupper, and through divine goodneſs was refreſhed in it: My ſoul was full of love and tenderneſs towards the children of God, and towards all men; felt a certain ſweetneſs of diſpoſition towards every creature. At night, I enjoyed more ſpirituality, and ſweet deſire of holineſs, than I have felt for ſome time: Was afraid of every thought and every motion, leſt thereby my heart ſhould be drawn away from God. O that I might never leave the bleſſed God! "Lord, "in thy preſence is fulneſs of joy." O the bleſſedneſs of living to God!

June 11. This day the *preſbytery* met together at Newark, in order to my *ordination*. Was very weak and diſordered in body; yet endeavoured to repoſe my confidence in God. Spent moſt of the day alone, eſpecially the forenoon. At three in the afternoon preached my probation-ſermon, from Acts xxvi. 17, 18. being a text given me for that end. Felt not well, either in body or mind; however, God carried me through comfortably. Afterwards, paſſed an examination before the *preſbytery*. Was much tired, and my mind burdened with the greatneſs of that charge I was in the moſt ſolemn manner about to take upon me: My mind was ſo preſſed

with the weight of the work incumbent upon me, that I could not ſleep this night, though very weary, and in great need of reſt.

June 12. Was this morning further examined, reſpecting my experimental acquaintance with Chriſtianity.* At ten o'clock my *ordination* was attended; the ſermon preached by the Reverend Mr Pemberton. At this time I was affected with a ſenſe of the important truſt committed to me; yet was compoſed, and ſolemn, without diſtraction: And I hope, I then (as many times before) gave myſelf up to God, to be for him, and not for another. O that I might always be engaged in the ſervice of God, and duly remember the ſolemn charge I have received, in the preſence of God, angels, and men. Amen. May I be aſſiſted of God for this purpoſe.—Towards night rode to Elizabeth Town.

PART VI.

FROM HIS ORDINATION, TILL HE FIRST BEGAN TO PREACH TO THE INDIANS AT CROSWEEKSUNG, AMONG WHOM HE HAD HIS MOST REMARKABLE SUCCESS.

WEDNESDAY, June 13. Spent ſome conſiderable time in writing an account of the Indian affairs, to go to Scotland: ſpent ſome time in converſation with friends, but enjoyed not much ſweetneſs and ſatisfaction.

June 14. Received ſome particular kindneſs from friends; and wondered, that God ſhould open the hearts of any to

* Mr Pemberton, in a letter to the Honourable Society in Scotland that employed Mr Brainerd, which he wrote concerning him, (publiſhed in Scotland, in *The Chriſtian monthly Hiſtory*,) writes thus: "We can "with pleaſure ſay, that Mr Brainerd paſſed through his ordination-"trials, to the univerſal approbation of the *preſbytery*, and appeared un-"commonly qualified for the work of the miniſtry. He ſeems to be "armed with a great deal of ſelf-denial, and animated with a noble "zeal to propagate the goſpel among theſe barbarous nations, who "have long dwelt in the darkneſs of Heatheniſm."

treat me with kindneſs: ſaw myſelf to be unworthy of any favour from God, or any of my fellow-men. Was much exerciſed with pain in my head; however, determined to ſet out on my journey towards Delaware in the afternoon: But in the afternoon my pain increaſed exceedingly, ſo that I was obliged to betake myſelf to the bed; and the night following, was greatly diſtreſſed with pain and ſickneſs—was ſometimes almoſt bereaved of the exerciſe of reaſon by the extremity of pain. Continued much diſtreſſed till Saturday, when I was ſomething relieved by an emetic: But was unable to walk abroad till Monday following, in the afternoon; and ſtill remained very feeble. I often admired the goodneſs of God, that he did not ſuffer me to proceed on my journey from this place where I was ſo tenderly uſed, and to be ſick by the way among ſtrangers.—God is very gracious to me, both in health and ſickneſs, and intermingles much mercy with all my afflictions and toils. Enjoyed ſome ſweetneſs in things divine, in the midſt of my pain and weakneſs. Oh that I could praiſe the Lord!

[June 19. He ſet out on his journey home, and in three days reached his place, near the Forks of Delaware. Performed the journey under much weakneſs of body; but had comfort in his ſoul, from day to day: And both his weakneſs of body, and conſolation of mind, continued through the week.]

Lord's Day, June 24. Extremely feeble; ſcarce able to walk: However, viſited my Indians, and took much pains to inſtruct them; labourcd with ſome that were much diſaffected to Chriſtianity. My mind was much burdened with the weight and difficulty of my work. My whole dependence and hope of ſucceſs ſeemed to be on God; who alone, I ſaw, could make them willing to receive inſtruction. My heart was much engaged in prayer, ſending up ſilent requeſts to God, even while I was ſpeaking to them. O that I could always go in the ſtrength of the Lord!

June 25. Was ſomething better in health than of late; was able to ſpend a conſiderable part of the day in prayer and cloſe ſtudies. Had more freedom and fervency in prayer than uſual of late; eſpecially longed for the preſence of God in

my work, and that the poor Heathen might be converted. And in evening-prayer my faith and hope in God were much raiſed. To an eye of reaſon every thing that reſpects the converſion of the Heathen is as dark as midnight; and yet I cannot but hope in God for the accompliſhment of ſomething glorious among them. My ſoul longed much for the advancement of the Redeemer's kingdom on earth. Was very fearful leſt I ſhould admit ſome vain thought, and ſo loſe the ſenſe I then had of things divine. O for an abiding heavenly temper!

June 26. In the morning, my deſires ſeemed to riſe, and aſcend up freely to God. Was buſy moſt of the day in tranſlating prayers into the language of the Delaware Indians; met with great difficulty, by reaſon that my interpreter was altogether unacquainted with the buſineſs. But though I was much diſcouraged with the extreme difficulty of that work, yet God ſupported me; and eſpecially in the evening, gave me ſweet refreſhment: In prayer my ſoul was enlarged, and my faith drawn into ſenſible exerciſe; was enabled to cry to God for my poor Indians; and though the work of their converſion appeared "impoſſible with man, yet with God" I ſaw "all things were "poſſible." My faith was much ſtrengthened, by obſerving the wonderful aſſiſtance God afforded his ſervants Nehemiah and Ezra, in reforming his people, and re-eſtabliſhing his ancient church. I was much aſſiſted in prayer for dear Chriſtian friends, and for others that I apprehended to be Chriſtleſs; but was more eſpecially concerned for the poor Heathen, and thoſe of my own charge: Was enabled to be inſtant in prayer for them; and hoped that God would bow the heavens and come down for their ſalvation. It ſeemed to me, there could be no impediment ſufficient to obſtruct that glorious work, ſeeing the living God, as I ſtrongly hoped, was engaged for it. I continued in a ſolemn frame, lifting up my heart to God for aſſiſtance and grace, that I might be more mortified to this preſent world, that my whole ſoul might be taken up continually in concern for the advancement of Chriſt's kingdom; longed that God would purge me more, that I might be as a choſen veſſel to bear his name among the Heathens. Continued in this frame till I dropped aſleep.

June 27. Felt ſomething of the ſame ſolemn concern, and

ſpirit of prayer, that I enjoyed laſt night, ſoon after I roſe in the morning.—In the afternoon, rode ſeveral miles to ſee if I could procure any lands for the poor Indians, that they might live together, and be under better advantages for inſtruction. While I was riding, had a deep ſenſe of the greatneſs and difficulty of my work; and my ſoul ſeemed to rely wholly upon God for ſucceſs, in the diligent and faithful uſe of means. Saw with greateſt certainty, that the arm of the Lord muſt be revealed for the help of theſe poor heathen, if ever they were delivered from the bondage of the powers of darkneſs. Spent moſt of the time, while riding, in lifting up my heart for grace and aſſiſtance.

June 28. Spent the morning in reading ſeveral parts of the holy ſcripture, and in fervent prayer for my Indians, that God would ſet up his kingdom among them, and bring them into his church.—About nine I withdrew to my uſual place of retirement in the woods, and there enjoyed ſome aſſiſtance in prayer. My great concern was for the converſion of the heathen to God; and the Lord helped me to plead for it. Towards noon, rode up to the Indians, in order to preach to them; and while going, my heart went up to God in prayer for them; —could freely tell God, he knew that the cauſe was not mine which I was engaged in; but it was his own cauſe, and it would be for his own glory to convert the poor Indians: and bleſſed be God, I felt no deſire of their converſion that I might receive honour from the world, as being the inſtrument of it. Had ſome freedom in ſpeaking to the Indians.

[The next day he ſpeaks of ſome ſerious concern for the kingdom of the bleſſed Redeemer; but complains much of barrenneſs, wanderings, and inactivity, &c.]

June 30. My ſoul was much ſolemnized in reading God's word, eſpecially the ninth chapter of Daniel. I ſaw how God had called out his ſervants to prayer, and made them wreſtle with him, when he deſigned to beſtow any great mercy on his church. And, alas! I was aſhamed of myſelf, to think of my dulneſs and inactivity, when there ſeemed to be ſo much to do for the upbuilding of Zion. Oh, how does Zion lie waſte! I longed that the church of God might be enlarged; was enabled to pray, I think, in faith; my ſoul

ſeemed ſenſibly to confide in God, and was enabled to wreſtle with him. Afterwards walked abroad to a place of ſweet retirement, and enjoyed ſome aſſiſtance in prayer again; had a ſenſe of my great need of divine help, and felt my ſoul ſenſibly depend on God. Bleſſed be God, this has been a comfortable week to me.

Lord's Day, July 1. In the morning, was perplexed with wandering vain thoughts; was much grieved; I judged and condemned myſelf before God. And Oh, how miſerable did I feel, becauſe I could not live to God! At ten, rode away with a heavy heart to preach to my Indians. Upon the road I attempted to lift up my heart to God, but was infeſted with an unſettled wandering frame of mind; and was exceeding reſtleſs and perplexed, and filled with ſhame and confuſion before God. I ſeemed to myſelf to be "more brutiſh than a-"ny man;" and thought, none deſerved to be "caſt out of "God's preſence" ſo much as I. If I attempted to lift up my heart to God, as I frequently did by the way, on a ſudden, before I was aware, my thoughts were wandering "to "the ends of the earth;" and my ſoul was filled with ſurpriſe and anxiety, to find it thus. Thus alſo after I came to the Indians, my mind was confuſed; and I felt nothing ſenſibly of that ſweet reliance on God, that my ſoul has been comforted with in days paſt. Spent the forenoon in this poſture of mind, and preached to the Indians without any heart. In the afternoon, I felt ſtill barren when I began to preach; and about half an hour after, I ſeemed to myſelf to know nothing, and to have nothing to ſay to the Indians; but ſoon after, I found in myſelf a ſpirit of love, and warmth, and power, to addreſs the poor Indians; and God helped me to plead with them, to "turn from all the vanities of the Heathen, to the "living God;" and I am perſuaded, the Lord touched their conſciences, for I never ſaw ſuch attention raiſed in them before. And when I came away from them, I ſpent the whole time while I was riding to my lodgings, three miles diſtant, in prayer and praiſe to God: And after I had rode more than two miles, it came into my mind to dedicate myſelf to God again; which I did with great ſolemnity, and unſpeakable ſatisfaction; eſpecially gave up myſelf to him renewedly

in the work of the miniſtry. And this I did by divine grace, I hope, without any exception or reſerve; not in the leaſt ſhrinking back from any difficulties that might attend this great and bleſſed work. I ſeemed to be moſt free, chearful, and full in this dedication of myſelf. My whole ſoul cried, "Lord, to thee I dedicate myſelf; O accept of me, and let me "be thine for ever. Lord, I deſire nothing elſe; I deſire "nothing more. O come, come, Lord, accept a poor worm. "*Whom have I in heaven but thee? and there is none upon* "*earth that I deſire beſides thee.*" After this, was enabled to praiſe God with my whole ſoul, that he had enabled me to devote and conſecrate all my powers to him in this ſolemn manner. My heart rejoiced in my particular work as a miſſionary; rejoiced in my neceſſity of ſelf-denial in many reſpects; and ſtill continued to give up myſelf to God, and implore mercy of him; praying inceſſantly, every moment, with ſweet fervency. My nature, being very weak of late and much ſpent, was now conſiderably overcome; my fingers grew very weary and ſomewhat numb, ſo that I could ſcarcely ſtretch them out ſtraight; and when I lighted from my horſe, could hardly walk, my joints ſeemed all to be looſed. But I felt abundant ſtrength in the inner man. Preached to the white people; God helped me much, eſpecially in prayer. Sundry of my poor Indians were ſo moved as to come to meeting alſo; and one appeared much concerned.

July 2. Had ſome reliſh of the divine comforts of yeſterday; but could not get the warmth and exerciſe of faith that I deſired. Had ſometimes a diſtreſſing ſenſe of my paſt follies, and preſent ignorance and barrenneſs; and eſpecially in the afternoon, was ſunk under a load of ſin and guilt, in that I had lived ſo little to God, after his abundant goodneſs to me yeſterday. In the evening, though very weak, was enabled to pray with fervency, and to continue inſtant in prayer, near an hour. My ſoul mourned over the power of its corruption, and longed exceedingly to be waſhed and purged as with hyſſop. Was enabled to pray for dear abſent friends, Chriſt's miniſters, and his church; and enjoyed much freedom and fervency, but not ſo much comfort, by reaſon of guilt and ſhame before

God.—I judged and condemned myſelf for the follies of the day.

July 3. Was ſtill very weak. This morning, was enabled to pray under a feeling ſenſe of my need of help from God, and I truſt, had ſome faith in exerciſe; and, bleſſed be God, was enabled to plead with God a conſiderable time. Truly God is good to me. But my ſoul mourned, and was grieved at my ſinfulneſs and barrenneſs, and longed to be more engaged for God. Near nine, withdrew again for prayer; and through divine goodneſs had the bleſſed ſpirit of prayer; my ſoul loved the duty, and longed for God in it. O it is ſweet to be the Lord's, to be ſenſibly devoted to him! What a bleſſed portion is God! How glorious, how lovely in himſelf! O my ſoul longed to improve time wholly for God!—Spent moſt of the day in tranſlating prayers into Indian.—In the evening was enabled to wreſtle with God in prayer with fervency: Was enabled to maintain a ſelf-diffident and watchful frame of ſpirit, and was jealous and afraid leſt I ſhould admit careleſſneſs and ſelf-confidence.

[The next day, he ſeems to have had ſpecial aſſiſtance and fervency moſt of the day, but in a leſs degree than the preceding day. Thurſday was ſpent in great bodily weakneſs; yet ſeems to have been ſpent in continual and exceeding painfulneſs in religion, but in great bitterneſs of ſpirit, by reaſon of his vileneſs and corruption. He ſays thus: "I thought there "was not one creature living ſo vile as I. Oh, my inward pol-"lution! Oh, my guilt and ſhame before God!—I know not "what to do. Oh, I long ardently to be cleanſed and waſh-"ed from the ſtains of inward pollution! Oh, to be made "like God, or rather to be made fit for God to own!"]

July 6. Awoke this morning in the fear of God; ſoon called to mind my ſadneſs in the evening paſt; and ſpent my firſt waking minutes in prayer for ſanctification, that my ſoul might be waſhed from its exceeding pollution and defilement. After I aroſe, I ſpent ſome time in reading God's word and in prayer: I cried to God under a ſenſe of my great indigency.—I am of late moſt of all concerned for miniſterial qualifications, and the converſion of the Heathen; laſt year I longed to be prepared for a world of glory, and ſpeedily to da-

part out of this world; but now, almoſt all my concern is for the converſion of the Heathen; and for that end, I long to live. But bleſſed be God, I have leſs deſire to live for any of the pleaſures of the world than ever I had; I long and love to be a pilgrim; and want grace to imitate the life, labours, and ſufferings of St Paul among the Heathen. And when I long for holineſs now, it is not ſo much for myſelf as formerly; but rather that thereby I may become an "able miniſter of the New-Teſta-"ment," eſpecially to the Heathen. Spent about two hours this morning in reading and prayer by turns; and was in a watchful tender frame, afraid of every thing that might cool my affections, and draw away my heart from God. Was ſomething ſtrengthened in my ſtudies; but near night very weak and weary.

July 7. Was very much diſordered in the morning, and my vigour all ſpent and exhauſted; but was affected and refreſhed in reading the ſweet ſtory of Elijah's tranſlation, and enjoyed ſome affection and fervency in prayer; longed much for miniſterial gifts and graces, that I might do ſomething in the cauſe of God. Afterwards was refreſhed and invigorated, while reading Mr Joſeph Alleine's firſt caſe of conſcience, &c. and enabled then to pray with ſome ardour of ſoul, and was afraid of carleſſneſs and ſelf-confidence, and longed for holineſs.

Lord's Day, July 8. Was ill laſt night, not able to reſt quietly. Had ſome ſmall degree of aſſiſtance in preaching to the Indians; and afterwards was enabled to preach to the white people with ſome power, eſpecially in the cloſe of my diſcourſe, from Jer. iii. 23. The Lord alſo aſſiſted me in ſome meaſure in the firſt prayer, bleſſed be his name. Near night, though very weary, was enabled to read God's word with ſome ſweet reliſh of it, and to pray with affection, fervency, and I truſt, faith; my ſoul was more ſenſibly dependent on God than uſual. Was watchful, tender, and jealous of my own heart leſt I ſhould admit careleſſneſs and vain thoughts, and grieve the bleſſed Spirit, ſo that he ſhould withdraw his ſweet, kind, and tender influences. Longed to "depart, and to be with "Chriſt," more than at any time of late. My ſoul was exceedingly united to the ſaints of ancient times, as well as thoſe now

living; especially my soul melted for the society of Elijah and Elisha. Was enabled to cry to God with a child-like spirit, and to continue instant in prayer for some time. Was much enlarged in the sweet duty of intercession; was enabled to remember great numbers of dear friends, and precious souls, as well as Christ's ministers. Continued in this frame, afraid of every idle thought, till I dropt asleep.

July 9. Was under much illness of body most of the day, and not able to sit up the whole day. Towards night felt a little better. Then spent some time in reading God's word and prayer; enjoyed some degree of fervency and affection; was enabled to plead with God for his cause and kingdom; and, through divine goodness, it was apparent to me, that it was his cause I pleaded for, and not my own; and was enabled to make this an argument with God to answer my requests.

July 10. Was very ill, and full of pain, and very dull and spiritless.—In the evening had an affecting sense of my ignorance, &c. and of my need of God at all times, to do every thing for me; and my soul was humbled before God.

July 11. Was still exercised with illness and pain. Had some degree of affection and warmth in prayer and reading God's word; longed for Abraham's faith and fellowship with God; and felt some resolution to spend all my time for God, and to exert myself with more fervency in his service; but found my body weak and feeble. In the afternoon, though very ill, was enabled to spend some considerable time in prayer; spent indeed most of the day in that exercise; and my soul was diffident, watchful and tender, lest I should offend my blessed friend, in thought or behaviour. I am persuaded my soul confided in, and leaned upon the blessed God. Oh, what need did I see myself to stand in of God at all times, to assist me and lead me!—Found a great want of strength and vigour, both in the outward and inner man.

[The exercises and experiences that he speaks of in the next nine days, are very similar to those of the preceding days of this and the foregoing week; a sense of his own weakness, ignorance, unprofitableness, and vileness; lothing and abhorring himself for self-diffidence; a sense of the greatness of his work,

and his great need of divine help, and the extreme danger of ſelf-confidence; longing for holineſs and humility, and to be fitted for his work, and to live to God; and longing for the converſion of the Indians; and theſe things to a very great degree.]

July 21. This morning, was greatly oppreſſed with guilt and ſhame, from a ſenſe of inward vileneſs and pollution. About nine, withdrew to the woods for prayer; but had not much comfort; I appeared to myſelf the vileſt, meaneſt creature upon earth, and could ſcarcely live with myſelf; ſo mean and vile I appeared, that I thought I ſhould never be able to hold up my face in heaven, if God of his infinite grace ſhould bring me thither. Towards night my burden reſpecting my work among the Indians began to increaſe much; and was aggravated by hearing ſundry things that looked very diſcouraging, in particular that they intended to meet together the next day for an idolatrous feaſt and dance. Then I began to be in anguiſh: I thought I muſt in conſcience go and endeavour to break them up; and knew not how to attempt ſuch a thing. However, I withdrew for prayer, hoping for ſtrength from above. And in prayer I was exceedingly enlarged, and my ſoul was as much drawn out as ever I remember it to have been in my life, or near. I was in ſuch anguiſh, and pleaded with ſo much earneſtneſs and importunity, that when I roſe from my knees I felt extremely weak and overcome; I could ſcarcely walk ſtraight, my joints were looſed, the ſweat ran down my face and body, and nature ſeemed as if it would diſſolve. So far as I could judge, I was wholly free from ſelfiſh ends in my fervent ſupplications for the poor Indians. I knew, they were met together to worſhips devils, and not God; and this made me cry earneſtly that God would now appear, and help me in my attempts to break up this idolatrous meeting. My ſoul pleaded long; and I thought, God would hear, and would go with me to vindicate his own cauſe: I ſeemed to confide in God for his preſence and aſſiſtance. And thus I ſpent the evening, praying inceſſantly for divine aſſiſtance, and that I might not be ſelf-dependent, but ſtill have my whole dependence upon God. What I paſſed through was remarkable, and indeed inexpreſ-

ſible. All things here below vaniſhed; and there appeared to be nothing of any conſiderable importance to me, but holineſs of heart and life, and the converſion of the Heathen to God. All my cares, fears, and deſires, which might be ſaid to be of a worldly nature, diſappeared; and were, in my eſteem, of little more importance than a puff of wind. I exceedingly longed, that God would get to himſelf a name among the Heathen; and I appealed to him with the greateſt freedom, that he knew I "preferred him above my chief joy." Indeed, I had no notion of joy from this world; I cared not where or how I lived, or what hardſhips I went through, ſo that I could but gain ſouls to Chriſt. I continued in this frame all the evening and night. While I was aſleep, I dreamed of theſe things; and when I waked, (as I frequently did,) the firſt thing I thought of was this great work of pleading for God againſt Satan.

Lord's Day, June 22. When I awaked, my ſoul was burdened with what ſeemed to be before me: I cried to God, before I could get out of my bed: and as ſoon as I was dreſſed, I withdrew into the woods, to pour out my burdened ſoul to God, eſpecially for aſſiſtance in my great work; for I could ſcarcely think of any thing elſe: and enjoyed the ſame freedom and fervency as the laſt evening; and did with unſpeakable freedom give myſelf afreſh to God, for life or death, for all hardſhips he ſhould call me to among the Heathen; and felt as if nothing could diſcourage me from this bleſſed work. I had a ſtrong hope, that God would "bow the heavens and "come down," and do ſome marvellous work among the Heathen. And when I was riding to the Indians, three miles, my heart was continually going up to God for his preſence and aſſiſtance; and hoping, and almoſt expecting, that God would make this the day of his power and grace amongſt the poor Indians. When I came to them, I found them engaged in their frolic; but through divine goodneſs I got them to break up and attend to my preaching: Yet ſtill there appeared nothing of the ſpecial power of God among them. Preached again to them in the afternoon; and obſerved the Indians were more ſober than before: but ſtill ſaw nothing ſpecial among them; from whence Satan took occaſion

to tempt and buffet me with theſe curſed ſuggeſtions, There is no God, or if there be, he is not able to convert the Indians before they have more knowledge, &c. I was very weak and weary, and my ſoul borne down with perplexity; but was mortified to all the world, and was determined ſtill to wait upon God for the converſion of the Heathen, though the devil tempted me to the contrary.

July 23. Retained ſtill a deep and preſſing ſenſe of what lay with ſo much weight upon me yeſterday; but was more calm and quiet; enjoyed freedom and compoſure, after the temptations of the laſt evening; had ſweet reſignation to the divine will; and deſired nothing ſo much as the converſion of the Heathen to God, and that his kingdom might come in my own heart and the hearts of others. Rode to a ſettlement of Iriſh people, about fifteen miles ſouth-weſtward; ſpent my time in prayer and meditation by the way. Near night preached from Matth. v. 3.—God was pleaſed to afford me ſome degree of freedom and fervency. Bleſſed be God for any meaſure of aſſiſtance.

July 24. Rode about ſeventeen miles weſtward, over a hideous mountain, to a number of Indians. Got together near thirty of them; preached to them in the evening, and lodged among them*.—Was weak, and felt ſomething diſconſolate; yet could have no freedom in the thought of any other circumſtances or buſineſs in life; all my deſire is the converſion of the Heathen, and all my hope was in God; God does not ſuffer me to pleaſe or comfort myſelf with hopes of ſeeing friends, returning to my dear acquaintance, and enjoying worldly comforts.

[The next day, he preached to theſe Indians again; and then returned to the Iriſh ſettlement, and there preached to a numerous congregation; there was a conſiderable appearance of awakening in the congregation. Thurſday he returned home, exceedingly fatigued and ſpent; ſtill in the ſame frame of mortification to the world, and ſolicitous for the advancement of Chriſt's kingdom; and on this day he ſays thus; "I have felt this week more of the ſpirit of a pilgrim on earth "than perhaps ever before; and yet ſo deſirous to ſee Zion's

* See Mr Brainerd's narrative at the end of this work p. 34.

"prosperity, that I was not so willing to leave this scene of "sorrow as I used to be."—The two remaining days of the week, he was very ill, and cries out of wanderings, dulness, and want of spiritual fervency and sweetness. On the Sabbath, he was confined by illness, not able to go out to preach. After this, his illness increased upon him, and he continued very ill all the week; and says, that "he thought he never be- "fore endured such a season of distressing weakness; and that "his nature was so spent, that he could neither stand, sit nor "lie with any quiet; and that he was exercised with extreme "faintness and sickness at his stomach; and that his mind was "as much disordered as his body, seeming to be stupid, and "without all kinds of affections towards all objects; and yet "perplexed to think, that he lived for nothing, that precious "time rolled away, and he could do nothing but trifle; and "speaks of it as a season wherein Satan buffeted him with "some peculiar temptations."—Concerning the next five days "he writes thus, "On Lord's Day, Aug. 5. was still very "poor. But though very weak, I visited and preached to "the poor Indians twice, and was strengthened vastly beyond "my expectations. And indeed the Lord gave me some free- "dom and fervency in addressing them; though I had not "strength enough to stand, but was obliged to sit down the "whole time. Towards night, was extremely weak, faint, "sick, and full of pain. And thus I have continued much in "the same state that I was in last week, through the most of "this, (it being now Friday), unable to engage in any busi- "ness; frequently unable to pray in the family. I am oblig- "ed to let all my thoughts and concerns run at random; for "I have neither strength to read, meditate, or pray; and this "naturally perplexes my mind. I seem to myself like a man "that has all his estate embarked in one small boat, unhappi- "ly going adrift down a swift torrent. The poor owner "stands on the shore, and looks, and laments his loss.—But "alas! though my all seems to be adrift, and I stand and see "it, I dare not lament; for this sinks my spirits more, and ag- "gravates my bodily disorders. I am forced therefore to di- "vert myself with trifles; although at the same time I am a- "fraid, and often feel as if I was guilty of the misimprovement "of time. And oftentimes my conscience is so exercised with

"with this miſerable way of ſpending time, that I have no "peace; though I have no ſtrength of mind or body to im- "prove it to better purpoſe. O that God would pity my diſ- "treſſed ſtate!"

The next three weeks after this, his illneſs was not ſo extreme; he was in ſome degree capable of buſineſs, both public and private; (aſthough he had ſome turns wherein his indiſpoſition prevailed to a great degree); he alſo in this ſpace had, for the moſt part, much more inward aſſiſtance and ſtrength of mind; he often expreſſes great longings for the enlargement of Chriſt's kingdom; eſpecially by the converſion of the Heathen to God; he ſpeaks of his hope of this as all his delight and joy. He continues ſtill to expreſs his uſual longings after holineſs, and living to God, and his ſenſe of his own unworthineſs; he ſeveral times ſpeaks of his appearing to himſelf the vileſt creature on earth; and once ſays, that he verily thought there was none of God's children who fell ſo far ſhort of that holineſs and perfection in their obedience which God requires, as he. He ſpeaks of his feeling more dead than ever to the enjoyments of the world. He ſometimes mentions ſpecial aſſiſtance that he had in this ſpace of time, in preaching to the Indians, and of appearances of religious concern among them. He ſpeaks alſo of aſſiſtance in prayer for abſent friends, and eſpecially miniſters and candidates for the miniſtry; and of much comfort he enjoyed in the company of ſome miniſters that came to viſit him.]

Sept. 1. Was ſo far ſtrengthened, after a ſeaſon of great weakneſs, that I was able to ſpend two or three hours in writing on a divine ſubject. Enjoyed ſome comfort and ſweetneſs in things divine and ſacred; and as my bodily ſtrength was in ſome meaſure reſtored, ſo my ſoul ſeemed to be ſomewhat vigorous, and engaged in the things of God.

Lord's Day, Sept. 2. Was enabled to ſpeak to my poor Indians with much concern and fervency; and I am perſuaded, God enabled me to exerciſe faith in him, while I was ſpeaking to them. I perceived that ſome of them were afraid to hearken to, and embrace Chriſtianity, leſt they ſhould be inchanted and poiſoned by ſome of the Powows; but I was enabled to plead with them not to fear theſe; and confiding in

God for ſafety and deliverance, I bid a challenge to all theſe powers of darkneſs, to do their worſt upon me firſt: I told my people, I was a Chriſtian, and aſked them why the Powows did not bewitch and poiſon me. I ſcarcely ever felt more ſenſible of my own unworthineſs than in this action: I ſaw that the honour of God was concerned in the affair; and I deſired to be preſerved, not from ſelfiſh views, but for a teſtimony of the divine power and goodneſs, and of the truth of Chriſtianity, and that God might be glorified. Afterwards, I found my ſoul rejoiced in God for his aſſiſting grace.

[After this, he went a journey into New-England, and was abſent from the place of his abode, at the Forks of Delaware, about three weeks. He was in a feeble ſtate the greater part of the time. But in the latter part of the journey, he found he gained much in health and ſtrength. And as to the ſtate of his mind, and his religious and ſpiritual exerciſes, it was much with him as had been before uſual in journeys; excepting that the frame of his mind ſeemed more generally to be comfortable. But yet there are complaints of ſome uncomfortable ſeaſons, want of fervency, and want of retirement and time alone with God. In this journey, he did not forget the Indians; but once and again ſpeaks of his longing for their converſion.]

Sept. 26. Rode home to the Forks of Delaware.—What reaſon have I to bleſs God, who has preſerved me in riding more than four hundred and twenty miles, and has "kept all my bones, that not one of them has been broken!" My health likewiſe is greatly recovered. O that I could dedicate my all to God! This is all the return I can make to him.

Sept. 27. Was ſomething melancholy; had not much freedom and comfort in prayer: my ſoul is diſconſolate, when God is withdrawn.

Sept. 28. Spent the day in prayer, reading, and writing. Felt ſome ſmall degree of warmth in prayer, and ſome deſires for the enlargement of Chriſt's kingdom by the converſion of the Heathen, and that God would make me a "choſen veſſel, to bear his name before them:" Longed for grace to enable me to be faithful.

[The next day, he ſpeaks of the ſame longings for the advancement of Chriſt's kingdom, and the converſion of the Indians; but complains greatly of the ill effects of the diverſions of his late journey, as unfixing his mind from that degree of engagedneſs, fervency, watchfulneſs, &c. which he enjoyed before. And the like complaints are continued the next day.]

Oct. 1. Was engaged this day in making preparation for my intended journey to Suſquehannah: Withdrew ſeveral times to the woods for ſecret duties, and endeavoured to plead for the Divine preſence to go with me to the poor Pagans, to whom I was was going to preach the goſpel. Towards night rode about four miles, and met brother Byram *; who was come, at my deſire, to be my companion in travel to the Indians. I rejoiced to ſee him; and, I truſt, God made his converſation profitable to me: I ſaw him, as I thought, more dead to the world, its anxious cares, and alluring objects, than I was: and this made me look within myſelf, and gave me a greater ſenſe of my guilt, ingratitude, and miſery.

Oct. 2. Set out on my journey, in company with dear brother Byram, and my interpreter, and two chief Indians from the Forks of Delaware. Travelled about twenty-five miles, and lodged in one of the laſt houſes on our road; after which there was nothing but a hideous and howling wilderneſs.

Oct. 3. We went on our way into the wilderneſs, and found the moſt difficult and dangerous travelling by far that ever any of us had ſeen; we had ſcarce any thing elſe but lofty mountains, deep valleys, and hideous rocks, to make our way through. However, I felt ſome ſweetneſs in divine things part of the day, and had my mind cloſely engaged in meditation on a divine ſubject. Near night, my beaſt that I rode upon hung one of her legs in the rocks, and fell down under me; but thro' divine goodneſs, I was not hurt. However, ſhe broke her leg; and being in ſuch a hideous place, and near thirty miles from any houſe, I ſaw that nothing could be done

* Miniſter at a place called *Rockciticus*, about forty miles from Mr Brainerd's lodgings.

to preſerve her life, and ſo was obliged to kill her, and to proſecute my journey on foot. This accident made me admire the divine goodneſs toward me, that my bones were not broken, and the multitude of them filled with ſtrong pain. Juſt at dark we kindled a fire, cut up a few buſhes, and made a ſhelter ever our heads, to ſave us from the froſt, which was very hard that night; and committing ourſelves to God by prayer, we lay down on the ground, and ſlept quietly.

[The next day, they went forward on their journey, and at night took up their lodging in the woods in like manner.]

Oct. 5. We arrived at Suſquehannah river at a place called *Opeholhaupung* *: found there twelve Indian houſes; after I had ſaluted the king in a friendly manner, I told him my buſineſs, and that my deſire was to teach them Chriſtianity. After ſome conſultation, the Indians gathered, and I preached to them. And when I had done, I aſked, if they would hear me again. They replied, that they would conſider of it; and ſoon after ſent me word that they would immediately attend if I would preach; which I did with freedom both times. When I aſked them again, whether they would hear me further, they replied, they would the next day. I was exceeding ſenſible of the impoſſibility of doing any thing for the poor Heathen without ſpecial aſſiſtance from above; and my ſoul ſeemed to reſt on God, and leave it to him to do as he pleaſed in that which I ſaw was his own cauſe; and indeed, through divine goodneſs, I had felt ſomething of this frame moſt of the time while I was travelling thither; and in ſome meaſure before I ſet out.

Oct. 6. Roſe early, and beſought the Lord for help in my great work. Near noon, preached again to the Indians: and in the afternoon, viſited them from houſe to houſe, and invited them to come and hear me again the next day, and put off their hunting deſign, which they were juſt entering upon, till Monday. "This night," I truſt "the Lord ſtood by me," to encourage and ſtrengthen my ſoul: I ſpent more than an hour in ſecret retirement; was enabled to "pour out my heart before God," for the increaſe of grace in my ſoul, for

* *See his narrative at the end of this work.*

miniſterial endowments, for ſucceſs among the poor Indians, for God's miniſters and people, and for dear friends vaſtly diſtant, &c. Bleſſed be God!

[The next day, he complains of great want of fixedneſs and intenſeneſs in religion, ſo that he could not keep any ſpiritual thought one minute without diſtraction; which occaſioned anguiſh of ſpirit. He felt (he ſays) amazingly guilty, and extremely miſerable; and cries out, "Oh my ſoul, what death "it is, to have the affections unable to centre in God, by rea-"ſon of darkneſs, and conſequently roving after that ſatisfac-"tion elſewhere, that is only to be found here!" However, he preached twice to the Indians with ſome freedom and power; but was afterwards damped by the objections they made againſt Chriſtianity. In the evening, in a ſenſe of his great defects in preaching, he "intreated God not to impute "to him blood-guiltineſs;" but yet was at the ſame time enabled to rejoice in God.]

Oct. 8. Viſited the Indians with a deſign to take my leave of them, ſuppoſing they would this morning go out to hunting early; but beyond my expectation and hope, they deſired to hear me preach again. I gladly complied with their requeſt, and afterwards endeavoured to anſwer their objections againſt Chriſtianity. Then they went away; and we ſpent the reſt of the afternoon in reading and prayer, intending to go homeward very early the next day. My ſoul was in ſome meaſure refreſhed in ſecret prayer and meditation. Bleſſed be the Lord for all his goodneſs.

Oct. 9 We roſe about four in the morning, and commending ourſelves to God in prayer, and aſking his ſpecial protection, we ſet out on our journey homewards, about five, and travelled with great ſteadineſs till paſt ſix at night. And then made us a fire, and a ſhelter of barks, and ſo reſted. I had ſome clear and comfortable thoughts on a divine ſubject, by the way, towards night.—In the night, the wolves howled around us, but God preſerved us.

[The next day, they roſe early, and ſet forward, and travelled that day, till they came to an Iriſh ſettlement, where Mr Brainerd was acquainted, and lodged there. He ſpeaks of ſome ſweetneſs in divine things, and thankfulneſs to God for

his goodneſs to him in this journey, that he felt in his heart in the evening, though attended with ſhame for his barrenneſs. On Thurſday, he continued in the ſame place; and he and Mr Byram preached there to the people.]

Oct. 12. Rode home to my lodging; where I poured out my ſoul to God in ſecret prayer, and endeavoured to bleſs him for his abundant goodneſs to me in my late journey. I ſcarce ever enjoyed more health, at leaſt, of later years; and God marvellouſly, and almoſt miraculouſly, ſupported me under the fatigues of the way, and travelling on foot. Bleſſed be the Lord, that continually preſerves me in all my ways.

[On Saturday, he went again to the Iriſh ſettlement, to ſpend the Sabbath there, his Indians being gone.]

Lord's Day, Oct. 14. Was much confuſed and perplexed in my thoughts; could not pray; and was almoſt diſcouraged, thinking I ſhould never be able to preach any more. But afterwards, God was pleaſed to give me ſome relief from theſe confuſions; but ſtill I was afraid, and even trembled before God. I went to the place of public worſhip, lifting up my heart to God for aſſiſtance and grace, in my great work; and God was gracious to me, and helped me to plead with him for holineſs, and to uſe the ſtrongeſt arguments with him drawn from the incarnation and ſufferings of Chriſt for this very end, that men might be made holy. Afterwards I was much aſſiſted in preaching. I know not that ever God helped me to preach in a more cloſe and diſtinguiſhing manner for the trial of men's ſtate. Through the infinite goodneſs of God, I felt what I ſpake, and God enabled me to treat on divine truth with uncommon clearneſs; and yet I was ſo ſenſible of my defects in preaching, that I could not be proud of my performance, as at ſome times; and bleſſed be the Lord for this mercy. In the evening, I longed to be entirely alone, to bleſs God for help in time of an extremity; and longed for great degrees of holineſs, that I might ſhew my gratitude to God.

[The next morning, he ſpent ſome time before ſun-riſe in prayer, in the ſame ſweet and grateful frame of mind, that he had been in the evening before; and afterwards went to his

Indians, and ſpent ſome time teaching and exhorting them.]

Oct. 16. Felt a ſpirit of ſolemnity and watchfulneſs; was afraid I ſhould not live to and upon God; longed for more intenſeneſs and ſpirituality. Spent the day in writing; frequently lifting up my heart to God for more heavenly-mindedneſs. In the evening enjoyed ſweet aſſiſtance in prayer, and thirſted and pleaded to be as holy as the bleſſed angels; longed for miniſterial gifts and graces, and ſucceſs in my work; was ſweetly aſſiſted in the duty of interceſſion, and enabled to remember and plead for numbers of dear friends and Chriſt's miniſters.

[He ſeemed to have much of the ſame frame of mind the two next days.]

October 19. Felt an abaſing ſenſe of my own impurity and unholineſs; and felt my ſoul melt and mourn, that I had abuſed and grieved a very gracious God, who was ſtill kind to me, notwithſtanding all my unworthineſs. My ſoul enjoyed a ſweet ſeaſon of bitter repentance and ſorrow, that I had wronged that bleſſed God, who (I was perſuaded) was reconciled to me in his dear Son. My ſoul was now tender, devout, and ſolemn. And I was afraid of nothing but ſin; and afraid of that in every action and thought.

[The four next days, were manifeſtly ſpent in a moſt conſtant tenderneſs, watchfulneſs, diligence, and ſelf-diſſidence. But he complains of wanderings of mind, languour of affections, &c.]

October 24. Towards noon, I rode to my people; ſpent ſome time, and prayed with them; felt the frame of a pilgrim on earth; longed much to leave this gloomy manſion; but yet found the exerciſe of patience and reſignation. And as I returned home from the Indians, ſpent the whole time in lifting up my heart to God. In the evening, enjoyed a bleſſed ſeaſon alone in prayer; was enabled to cry to God with a child-like ſpirit, for the ſpace of near an hour; enjoyed a ſweet freedom in ſupplicating for myſelf, for dear friends, miniſters, and ſome who are preparing for that work, and for the church of God; and longed to be as lively myſelf in God's ſervice as the angels.

Oct. 25. Was buſy in writing. Was very ſenſible of my abſolute dependence on God in all reſpects; ſaw that I could do nothing in thoſe affairs that I have ſufficient natural faculties for, unleſs God ſhould ſmile upon my attempt. "Not "that we are ſufficient of ourſelves, to think any thing, as of "ourſelves," was a ſacred text that I ſaw the truth of.

Oct. 26. In the morning, my ſoul was melted with a ſenſe of divine goodneſs and mercy to ſuch a vile unworthy worm as I; delighted to lean upon God, and place my whole truſt in him; my ſoul was exceedingly grieved for ſin, and prized and onged after holineſs; it wounded my heart deeply, yet ſweetly, to think how I had abuſed a kind God. I longed to be perfectly holy, that I might not grieve a gracious God, who will continue to love, notwithſtanding his love is abuſed. I longed for holineſs more for this end, than I did for my own happineſs ſake; and yet this was my greateſt happineſs, never more to diſhonour, but always to glorify the bleſſed God. Afterwards rode up to the Indians in the afternoon.

[The four next days, he was exerciſed with much diſorder and pain of body, with a degree of melancholy and gloominess of mind, bitterly complaining of deadneſs and unprofitableneſs, yet mourning and longing after God.]

Oct. 31. Was ſenſible of my barrenneſs, and decays in the things of God; my ſoul failed when I remembered the fervency I had enjoyed at the throne of grace. Oh (I thought) if I could but be ſpiritual, warm, heavenly-minded, and affectionately breathing after God, this would be better than life to me! My ſoul longed exceedingly for death, and to be looſed from this dulneſs and barrenneſs, and made for ever active in the ſervice of God. I ſeemed to live for nothing, and to do no good; and Oh the burden of ſuch a life! Oh, death, death, my kind friend, haſten and deliver me from dull mortality, and make me ſpiritual and vigorous to eternity!

Nov. 1. Had but little ſweetneſs in divine things. But afterwards, in the evening, felt ſome life, and longings after God; I longed to be always ſolemn, devout, and heavenly-minded; and was afraid to leave off praying, leſt I ſhould again loſe a ſenſe of the ſweet things of God.

Nov. 2. Was filled with ſorrow and confuſion in the morning, and could enjoy no ſweet ſenſe of divine things, nor get any relief in prayer. Saw I deſerved that every one of God's creatures ſhould be let looſe upon me to be the executioners of his wrath againſt me: and yet therein I ſaw I deſerved what I did not fear as my portion. About noon, rode up to the Indians; and while going, could feel no deſires for them, and even dreaded to ſay any thing to them; but God was pleaſed to give me ſome freedom and enlargement, and made the ſeaſon comfortable to me. In the evening had enlargement in prayer. But alas! what comforts and enlargements I have felt for theſe many weeks paſt, have been only tranſient and ſhort; and the greater part of my time has been filled up with deadneſs, or ſtruggles with deadneſs, and bitter conflicts with corruption. I have found myſelf exerciſed ſorely with ſome particular things that I thought myſelf moſt of all freed from. And thus I have ever found it, when I have thought the battle was over, and the conqueſt gained, and ſo let down my watch, the enemy has riſen up and done me the greateſt injury.

Nov. 3. I read the life and trials of a godly man, and was much warmed by it; I wondered at my paſt deadneſs; and was more convinced of it than ever. Was enabled to confeſs and bewail my ſin before God, with ſelf-abhorrence.

Lord's Day, Nov. 4. Had, I think, ſome exerciſe of faith in prayer, in the morning; longed to be ſpiritual. Had conſiderable help in preaching to my poor Indians; was encouraged with them, and hoped that God deſigned mercy for them.

[The next day, he ſet out on a journey to New-York, to the meeting of the Preſbytery there; and was gone from home more than a fortnight. He ſeemed to enter on this journey with great reluctance; fearing, that the diverſions of it would prove a means of cooling his religious affections, as he had found in other journeys. But yet, in this journey he had ſome ſpecial ſeaſons wherein he enjoyed extraordinary evidence and fruits of God's gracious preſence. He was greatly fatigued and expoſed in this journey by cold and ſtorms; and when he returned from New-York to New Jerſey, on Friday, was taken very ill, and was detained by his illneſs ſome time.]

November 21. Rode from Newark to Rockciticus in the cold, and was almoſt overcome with it. Enjoyed ſome ſweetneſs in converſation with dear Mr Jones, while I dined with him—My ſoul loves the people of God, and eſpecially the miniſters of Jeſus Chriſt, who feel the ſame trials that I do.

Nov. 22. Came on my way from Rockciticus to Delaware river. Was very much diſordered with a cold and pain in my head. About ſix at night, I loſt my way in the wilderneſs, and wandered over rocks and mountains, down hideous ſteeps, through ſwamps, and moſt dreadful and dangerous places: and the night being dark, ſo that few ſtars could be ſeen, I was greatly expoſed; was much pinched with cold, and diſtreſſed with a pain in my head, attended with ſickneſs at my ſtomach; ſo that every ſtep I took was diſtreſſing to me. I had little hope for ſeveral hours together, but I muſt lie out in the woods all night in this diſtreſſed caſe. But about nine o'clock I found a houſe, through the abundant goodneſs of God, and was kindly entertained. Thus I have been frequently expoſed, and ſometimes lain out the whole night: but God has hitherto preſerved me; and bleſſed be his name. Such fatigues and hardſhips as theſe ſerve to wean me more from the earth; and I truſt, will make heaven the ſweeter. Formerly, when I was thus expoſed to cold, rain, &c. I was ready to pleaſe myſelf with the thoughts of enjoying a comfortable houſe, a warm fire, and other outward comforts; but now theſe have leſs place in my heart, (through the grace of God), and my eye is more to God for comfort. In this world I expect tribulation; and it does not now as formerly, appear ſtrange to me; I do not in ſuch ſeaſons of difficulty flatter myſelf that it will be better hereafter; but rather think how much worſe it might be; how much greater trials others of God's children have endured; how much greater are yet perhaps reſerved for me. Bleſſed be God, that he makes the thoughts of my journey's end and of my diſſolution a great comfort to me under my ſharpeſt trials; and ſcarce ever lets theſe thoughts be attended with terror or melancholy; but they are attended frequently with great joy.

Nov. 23. Viſited a ſick man; diſcourſed and prayed with him. Then viſited another houſe, where was one dead and

laid out. I looked on the corpſe, and longed that my time might come to depart and be with Chriſt. Then went home to my lodgings, about one o'clock. Felt poorly; but was able to read moſt of the afternoon.

[Within the ſpace of the next twelve days, he paſſed under many changes in the frames and exerciſes of his mind. He he had many ſeaſons of the ſpecial influences of God's Spirit, animating, invigorating and comforting him in the ways of God and duties of religion; but had ſome turns of great dejection and melancholy. He ſpent much time, within this ſpace, in hard labour, with others, to make for himſelf a little cottage or hut to live in by himſelf through the winter. Yet he frequently preached to the Indians, and ſpeaks of ſpecial aſſiſtance he had from time to time in addreſſing himſelf to them; and of his ſometimes having conſiderable encouragement from the attention they gave. But on Dec. 4. he was ſunk into great diſcouragement, to ſee them (moſt of them) going in company to an idolatrous feaſt or dance, after he had taken abundant pains with them to diſſuade them from theſe things.

Dec. 6. Having now a happy opportunity of being retired in a houſe of my own, which I have lately procured and moved into, and conſidering that it is now a long time ſince I have been able, either on account of bodily weakneſs, or for want of retirement, or ſome other difficulty, to ſpend any time in ſecret faſting and prayer; conſidering alſo the greatneſs of my work and the extreme difficulties that attend it; and that my poor Indians are now worſhipping devils, notwithſtanding all the pains I have taken with them, which almoſt overwhelms my ſpirit: moreover, conſidering my extreme barrenneſs, ſpiritual deadneſs and dejection, of late; as alſo the power of ſome particular corruptions; I ſet apart this day for ſecret prayer and faſting, to implore the bleſſing of God on myſelf, on my poor people, on my friends, and on the church of God. At firſt I found a backwardneſs to the duties of the day, on account of the ſeeming impoſſibility of performing them; but the Lord helped me to break through this difficulty. God was pleaſed by the uſe of means, to give me ſome clear conviction of my ſinfulneſs, and a diſcovery of the plague of my own heart, more affecting than what I have of late had. And eſpecially I ſaw

my ſinfulneſs in this, that when God had withdrawn himſelf, then, inſtead of living and dying in purſuit of him, I have been diſpoſed to one of theſe two things, either, *1ſt*, to yield an unbecoming reſpect to ſome earthly objects, as if happineſs were to be derived from them; or, *2dly*, to be ſecretly froward and impatient, and unſuitably deſirous of death, ſo that I have ſometimes thought I could not bear to think my life muſt be lengthened out. And that which often drove me to this impatient deſire of death, was a deſpair of doing any good in my life; and I choſe death rather than a life ſpent for nothing. But now God made me ſenſible of my ſin in theſe things, and enabled me to cry to him for forgiveneſs. Yet this was not all I wanted; for my ſoul appeared exceedingly polluted, my heart ſeemed like a neſt of vipers, or a cage of unclean and hateful birds; and therefore I wanted to be purified "by the "blood of ſprinkling, that cleanſeth from all ſin." And this, I hope, I was enabled to pray for in faith. I enjoyed much more intenſeneſs, fervency, and ſpirituality, than I expected; God was better to me than my fears. And towards night, I felt my ſoul rejoice, that God is unchangeably happy and glorious; that he will be glorified, whatever become of his creatures. I was enabled to perſevere in prayer till ſome time in the evening; at which time I ſaw ſo much need of divine help in every reſpect, that I knew not how to leave off, and had forgot that I needed food. This evening, I was much aſſiſted in meditating on Iſ. lii. 3. Bleſſed be the Lord for any help in the paſt day.

Dec. 7. Spent ſome time in prayer, in the morning; enjoyed ſome freedom and affection in the duty, and had longing deſires of being made "faithful to the death." Spent a little time in writing on a divine ſubject; then viſited the Indians, and preached to them, but under inexpreſſible dejection: I had no heart to ſpeak to them, and could not do it but as I forced myſelf: I knew they muſt hate to hear me, as having but got home from their idolatrous feaſt and devil-worſhip.—In the evening, had ſome freedom in prayer and meditation.

Dec. 8. Have been uncommonly free this day from dejection, and from that diſtreſſing apprehenſion, that I could do nothing; was enabled to pray and ſtudy with ſome comfort,

and especially was assisted in writing on a divine subject. In the evening my soul rejoiced in God; and I blessed his name for shining on my soul. O the sweet and blessed change I then felt, when God "brought me out of darkness into his marvellous light!"

Lord's Day, Dec. 9. Preached, both parts of the day, at a place called Greenwich, in New-Jersey, about ten miles from my own house. In the first discourse I had scarce any warmth or affectionate longing for souls. In the intermission season I got alone among the bushes, and cried to God for pardon of my deadness; and was in anguish and bitterness that I could not address souls with more compassion and tender affection; judged and condemned myself for want of this divine temper, though I saw I could not get it as of myself, any more than I could make a world. In the latter exercise, blessed be the Lord, I had some fervency, both in prayer and preaching; and especially in the application of my discourse was enabled to address precious souls with affection, concern, tenderness, and importunity. The Spirit of God, I think, was there, as the effects were apparent, tears running down many cheeks.

Dec. 10. Near noon, I preached again; God gave me some assistance, and enabled me to be in some degree faithful; so that I had peace in my own soul, and a very comfortable composure, "although Israel should not be gathered." Came away from Greenwich, and rode home; arrived just in the evening. By the way my soul blessed God for his goodness, and I rejoiced that so much of my work was done, and I so much nearer my blessed reward. Blessed be God for grace to be faithful.

Dec. 11. Felt very poorly in body, being much tired and worn out the last night. Was assisted in some measure in writing on a divine subject; but was so feeble and sore in my breast, that I had not much resolution in my work. Oh, how I long for that world "where the weary are at rest!" and yet through the goodness of God I do not now feel impatient.

Dec. 12. Was again very weak, but somewhat assisted in secret prayer, and enabled with pleasure and sweetness to cry, "Come, Lord Jesus! come, Lord Jesus! come quickly." My "soul longed for God, for the living God." O how delight-

ful it is, to pray under ſuch ſweet influences! Oh, how much better is this, than one's neceſſary food! I had at this time no diſpoſition to eat, (though late in the morning); for earthly food appeared wholly taſteleſs. O how much "better is thy "love than wine," than the ſweeteſt wine!—I viſited and preached to the Indians, in the afternoon; but under much dejection. Found my interpreter under ſome concern for his ſoul, which was ſome comfort to me, and yet filled me with new care. I longed greatly for his converſion; lifted up my heart to God for it, while I was talking to him; came home, and poured out my ſoul to God for him; enjoyed ſome freedom in prayer, and was enabled, I think, to leave all with God.

Dec. 13. Endeavoured to ſpend the day in faſting and prayer, to implore the divine bleſſing, more eſpecially on my people; and in particular, I ſought for converting grace for my interpreter, and three or four more under ſome concern for their ſouls. I was much diſordered in the morning when I aroſe; but having determined to ſpend the day in this manner, I attempted it. Some freedom I had in pleading for theſe poor concerned ſouls, ſeveral times, and when interceding for them, I enjoyed greater freedom from wandering and diſtracting thoughts, than in any part of my ſupplications; but in the general, was greatly exerciſed with wanderings; ſo that in the evening it ſeemed as if I had need to pray for nothing ſo much as for the pardon of ſins committed in the day paſt, and the vileneſs I then found in myſelf. The ſins I had moſt ſenſe of were pride, and wandering thoughts, whereby I mocked God. The former of theſe curſed iniquities excited me to think of writing, or preaching, or converting the Heathen, or performing ſome other great work, that my name might live when I ſhould be dead. My ſoul was in anguiſh and ready to drop into deſpair, to find ſo much of that curſed temper. With this, and the other evil I laboured under, *viz.* wandering thoughts, I was almoſt overwhelmed, and even ready to give over ſtriving after a ſpirit of devotion; and oftentimes ſunk into a conſiderable degree of deſpondency, and thought I was "more brutiſh than any man." Yet after all my ſorrows, I truſt, through grace, this day and the exerciſes of it have

been for my good, and taught me more of my corruption, and weakneſs without Chriſt, than I knew before.

Dec. 14. Near noon, went to the Indians; but knew not what to ſay to them, and was aſhamed to look them in the face. I felt I had no power to addreſs their conſciences, and therefore I had no boldneſs to ſay any thing. Was much of the day in a great degree of deſpair about ever "doing, or ſeeing, "any good in the land of the living."

[He continued under the ſame dejection the next day.]

Lord's Day, Dec. 16. Was ſo overwhelmed with dejection, that I knew not how to live; I longed for death exceedingly; my ſoul was ſunk into deep waters, and the floods were ready to drown me; I was ſo much oppreſſed, that my ſoul was in a kind of horror; I could not keep my thoughts fixed in prayer, for the ſpace of one minute without fluttering and diſtraction. I was exceedingly aſhamed, that I did not live to God; I had no diſtreſſing doubt about my own ſtate; but would have cheerfully ventured as far as I could poſſibly know into eternity. While I was going to preach to the Indians, my ſoul was in anguiſh; I was ſo overborne with diſcouragement, that I deſpaired of doing any good, and was driven to my wits-end. I knew nothing what to ſay, nor what courſe to take. But at laſt I inſiſted on the evidence we have of the truth of Chriſtianity from the miracles of Chriſt; many of which I ſet before them; and God helped me to make a cloſe application to thoſe that refuſed to believe the truth of what I taught them; and indeed I was enabled to ſpeak to the conſciences of all, in ſome meaſure. I was ſomething encouraged, to find that God enabled me to be faithful once more. Then came and preached to another company of them; but was very weary and faint. In the evening, I was ſomething refreſhed, and was enabled to pray and praiſe God with compoſure and affection; had ſome enlargement and courage with reſpect to my work; was willing to live, and longed to do more for God, than my weak ſtate of body would admit of. "I can do all things through Chriſt that ſtrengthens me;" and by his grace, I am willing to ſpend and be ſpent in his ſervice, when I am not thus ſunk in dejection, and a kind of deſpair.

Dec. 17. Was ſomething comfortable in mind, moſt of the day; and was enabled to pray with ſome freedom, cheerfulneſs, and compoſure; had alſo ſome aſſiſtance in writing on a divine ſubject.

Dec. 18. Went to the Indians, and diſcourſed to them near an hour, without any power to come cloſe to their hearts. But at laſt I felt ſome fervency, and God helped me to ſpeak with warmth. My interpreter alſo was amazingly aſſiſted; and I doubt not but "the Spirit of God was upon him," (though I had no reaſon to think he had any true and ſaving grace, but was only under conviction of his loſt ſtate); and preſently upon this moſt of the grown perſons were much affected, and the tears ran down their cheeks; and one old man (I ſuppoſe, an hundred years old) was ſo affected that he wept, and ſeemed convinced of the importance of what I taught them. I ſtaid with them a conſiderable time, exhorting and directing them; and came away lifting up my heart to God in prayer and praiſe, and encouraged and exhorted my interpreter to "ſtrive to enter in at the ſtrait gate." Came home, and ſpent moſt of the evening in prayer and thankſgiving; and found myſelf much enlarged and quickened. Was greatly concerned, that the Lord's work, which ſeemed to be begun, might be carried on with power, to the converſion of poor ſouls, and the glory of divine grace.

Dec. 19. Spent a great part of the day in prayer to God for the outpouring of his Spirit on my poor people; as alſo to bleſs his name for awakening my interpreter and ſome others, and giving us ſome tokens of his preſence yeſterday. And bleſſed be God, I had much freedom and fervency five or ſix times in the day in prayer and praiſe, and felt a weighty concern upon my ſpirit for the ſalvation of thoſe precious ſouls, and the enlargement of the Redeemer's kingdom among them. My ſoul hoped in God for ſome ſucceſs in my miniſtry; and bleſſed be his name for ſo much hope.

Dec. 20. Was enabled to viſit the throne of grace frequently, this day; and through divine goodneſs enjoyed much freedom and fervency, ſundry times; was much aſſiſted in crying for mercy for my poor people, and felt cheerfulneſs and hope

in my requeſts for them. I ſpent much of the day in writing; but was enabled to intermix prayer with my ſtudies.

Dec. 21. Was enabled again to pray with freedom, cheerfulneſs, and hope. God was pleaſed to make the duty comfortable and pleaſant to me; ſo that I delighted to perſevere and repeatedly to engage in it. Towards noon viſited my people, and ſpent the whole time in the way to them in prayer, longing to ſee the power of God among them, as there appeared ſomething of it the laſt Tueſday; and I found it ſweet to reſt and hope in God. Preached to them twice, and at two diſtinct places; had conſiderable freedom each time, and ſo had my interpreter. Several of them followed me from one place to the other; and I thought there was ſome divine influence diſcernible amongſt them. In the evening was aſſiſted in prayer again. Bleſſed, bleſſed be the Lord!

[Very much the ſame things are expreſſed concerning his inward frame, exerciſes, and aſſiſtances on Saturday, as on the preceding days. He obſerves, that this was a comfortable week to him. But then concludes, "Oh that I had no reaſon to "complain of much barrenneſs! Oh that there were no vain "thoughts and evil affections lodging within me! The Lord "knows how I long for that world, where they reſt not day "nor night, ſaying, *Holy, holy, holy is the Lord God Almighty*," &c. On the following Sabbath, he ſpeaks of aſſiſtance and freedom in his public work, but as having leſs of the ſenſible preſence of God, than frequently in the week paſt; but yet ſays, his ſoul was kept from ſinking in diſcouragement. On Monday again he ſeemed to enjoy very much the ſame liberty and fervency through the day that he enjoyed through the greater part of the preceding week.]

Dec. 25. Enjoyed very little quiet ſleep laſt night, by reaſon of bodily weakneſs, and the cloſeneſs of my ſtudies yeſterday; yet my heart was ſomewhat lively in prayer and praiſe; I was delighted with the divine glory and happineſs, and rejoiced that God was God, and that he was unchangeably poſſeſſed of glory and bleſſedneſs. Though God held my eyes waking, yet he helped me to improve my time profitably amidſt pains and weakneſs, in continued meditations on Luke xiii. 7. "Behold theſe three years I come ſeeking fruit," My me-

ditations were ſweet; and I wanted to ſet before ſinners their ſin and danger.

[He continued in a very low ſtate, as to his bodily health for ſome days; which ſeems to have been a great hinderance to him in his religious exerciſes and purſuits. But he expreſſes ſome degree of divine aſſiſtance, from day to day, through the remaining part of this week. He preached ſeveral times this week to his Indians; and there appeared ſtill ſome concern amongſt them for their ſouls. On Saturday, he rode to the Iriſh ſettlement about fifteen miles from his lodgings, in order to ſpend the Sabbath there.]

Lord's Day, Dec. 30. Diſcourſed both parts of the day from Mark viii. 34. "Whoſoever will come after me," &c. God gave me very great freedom and clearneſs, and (in the afternoon eſpecially) conſiderable warmth and fervency. In the evening alſo, very great clearneſs while converſing with friends on divine things; I do not remember to have had more clear apprehenſions of religion in my life; but found a ſtruggle in the evening with ſpiritual pride.

[On Monday, he preached again in the ſame place with freedom and fervency; and rode home to his lodging; and arrived in the evening, under a conſiderable degree of bodily illneſs, which continued the two next days. And he complains much of ſpiritual emptineſs and barrenneſs on thoſe days.]

Jan. 3. 1744-5. Being ſenſible of the great want of divine influences, and the outpouring of God's Spirit, I ſpent this day in faſting and prayer, to ſeek ſo great a mercy for myſelf, and my poor people in particular, and for the church of God in general. In the morning, was very lifeleſs in prayer and could get ſcarce any ſenſe of God. Near noon, enjoyed ſome ſweet freedom to pray that the will of God might in every reſpect become mine; and I am perſuaded it was ſo at that time in ſome good degree. In the afternoon, I was exceeding weak, and could not enjoy much fervency in prayer; but felt a great degree of dejection; which, I believe, was very much owing to my bodily weakneſs and diſorder.

Jan. 4. Rode up to the Indians near noon; ſpent ſome

time there under great diſorder; my ſoul was ſunk down into waters, and I was almoſt overwhelmed with melancholy.

Jan. 5. Was able to do ſomething at writing; but was much diſordered with pain in my head. Was diſtreſſed with a ſenſe of my inward pollution, and ten thouſand youthful, yea, and childiſh follies, that no body but myſelf had any thought about: all which appeared to me now freſh, and in a lively view, as if committed yeſterday, and made my ſoul aſhamed before God, and cauſed me hate myſelf.

Lord's Day, Jan. 6. Was ſtill diſtreſſed with vapoury diſorders. Preached to my poor Indians; but had little heart or life. Towards night, my ſoul was preſſed under a ſenſe of my unfaithfulneſs, O the joy and peace that ariſes from a ſenſe of "having obtained mercy of God to be faithful!" And oh the miſery and anguiſh that ſpring from an apprehenſion of the contrary!

[His dejection continued the two next days; but not to ſo great degree on Tueſday, when he enjoyed ſome freedom and fervency in preaching to the Indians.]

Jan. 9. In the morning, God was pleaſed to remove that gloom which has of late oppreſſed my mind, and gave me freedom and ſweetneſs in prayer. I was encouraged and ſtrengthened, and enabled to plead for grace for myſelf, and mercy for my poor Indians; and was ſweetly aſſiſted in my interceſſions with God for others. Bleſſed be his holy name for ever & ever. Amen and Amen. Thoſe things that of late have appeared moſt difficult and almoſt impoſſible, now appeared not only poſſible, but eaſy. My ſoul ſo much delighted to continue inſtant in prayer at this bleſſed ſeaſon, that I had no deſire for my neceſſary food: even dreaded leaving off praying at all, leſt I ſhould loſe this ſpirituality, and this bleſſed thankfulneſs to God which I then felt. I felt now quite willing to live, and undergo all trials that might remain for me in a world of ſorrow; but ſtill longed for heaven, that I might glorify God in a perfect manner. O "come, Lord Jeſus, come quickly." Spent the day in reading a little; and in ſome diverſions, which I was neceſſitated to take by reaſon of much weakneſs and diſorder. In the evening, enjoyed ſome freedom and intenſeneſs in prayer.

[The three remaining days of the week, he was very low and feeble in body; but nevertheleſs continued conſtantly in the ſame comfortable ſweet frame of mind, as is expreſſed on Wedneſday. On the Sabbath, this ſweetneſs in ſpiritual alacrity began to abate; but ſtill he enjoyed ſome degree of comfort, and had aſſiſtance in preaching to the Indians.]

Jan. 14. Spent this day under a great degree of bodily weakneſs and diſorder; and had very little freedom, either in my ſtudies or devotions; and in the evening I was much dejected and melancholy. It pains and diſtreſſes me, that I live ſo much of my time for nothing. I long to do much in a little time, and if it might be the Lord's will to finiſh my work ſpeedily in this tireſome world. I am ſure, I do not deſire to live for any thing in this world; and through grace I am not afraid to look the king of terrors in the face; I know I ſhall be afraid, if God leaves me; and therefore I think it always duty to lay in for that ſolemn hour. But for a very conſiderable time paſt, my ſoul has rejoiced to think of death in its neareſt approaches; and even when I have been very weak, and ſeemed neareſt eternity. "Not unto me, not unto me, but to God be the glory." I feel that which convinces me, that if God do not enable me to maintain a holy dependence upon him, death will eaſily be a terror to me; but at preſent, I muſt ſay, "I long to depart, and to be with Chriſt," which is beſt of all. When I am in a ſweet reſigned frame of ſoul, I am willing to tarry a while in a world of ſorrow, I am willing to be from home as long as God ſees fit it ſhould be ſo; but when I want the influence of this temper, I am then apt to be impatient to be gone.—Oh when will the day appear, that I ſhall be perfect in holineſs, and in the enjoyment of God!

[The next day was ſpent under a great degree of dejection and melancholy; which (as he himſelf ſays), he was perſuaded was owing partly to bodily weakneſs, and vapoury diſorders.]

Jan. 16. and 17. I ſpent moſt of the time in writing on a ſweet divine ſubject, and enjoyed ſome freedom and aſſiſtance. Was likewiſe enabled to pray more frequently and fervently than uſual: and my ſoul I think rejoiced in God; eſpecially on the evening of the laſt of theſe days: praiſe then ſeemed

comely, and I delighted to bleſs the Lord. O what reaſon have I to be thankful that God ever helps me to labour and ſtudy for him! he does but receive his own, when I am enabled in any meaſure to praiſe him, labour for him, and live to him. Oh, how comfortable and ſweet it is, to feel the aſſiſtance of divine grace in the performance of the duties God has enjoined us! "Bleſs the Lord, O my ſoul."

[The ſame enlargement of heart, and joyful frame of ſoul continued through the next day. But on the day following it began to decline; which decay ſeems to have continued the whole of the next week; yet he enjoyed ſome ſeaſon of ſpecial and ſweet aſſiſtance.]

Lord's Day, Jan. 27. Had the greateſt degree of inward anguiſh that almoſt ever I endured: I was perfectly overwhelmed, and ſo confuſed, that after I began to diſcourſe to the Indians, before I could finiſh a ſentence, ſometimes I forgot entirely what I was aiming at; or if, with much difficulty, I had recollected what I had before deſigned, ſtill it appeared ſtrange, and like ſomething that I had long forgotten, and had now but an imperfect remembrance of. I know it was a degree of diſtraction, occaſioned by vapoury diſorders, melancholy, ſpiritual deſertion, and ſome other things that particularly preſſed upon me this morning, with an uncommon weight, the principal of which reſpected my Indians. This diſtreſſing gloom never went off the whole day; but was ſo far removed, that I was enabled to ſpeak with ſome freedom and concern to the Indians, at two of their ſettlements; and I think, there was ſome appearance of the preſence of God with us, ſome ſerioufneſs, and ſeeming concern among the Indians, at leaſt a few of them. In the evening, this gloom continued ſtill, till family-prayer *, about nine o'clock, and almoſt thro' this, until I came near the cloſe, when I was praying (as I uſually do) for the illumination and converſion of my poor people; and then the cloud was ſcattered, ſo that I enjoyed ſweetneſs and freedom, and conceived hopes, that God deſigned mercy for ſome of them. The ſame I enjoyed afterwards in

* *Though Mr Brainerd now dwelt by himſelf in the forementioned little cottage, which he had built for his own uſe; yet that was near to a family of white people with whom he had lived before, and with whom he ſtill attended family-prayer.*

ſecret prayer; in which precious duty, I had for a conſiderable time ſweetneſs and freedom, and (I hope) faith, in prayer for myſelf, my poor Indians, and dear friends and acquaintance in New-England, and elſewhere, and for the dear intereſt of Zion in general. "Bleſs the Lord, O my ſoul, and forget not all his benefits."

[He ſpent the reſt of this week, or at leaſt the moſt of it, under dejection and melancholy; which on Friday roſe to an extreme height; he being then, as he himſelf obſerves, much exerciſed with vapoury diſorders. This exceeding gloominess continued on Saturday, till the evening, when he was again relieved in family-prayer; and after it, was refreſhed in ſecret, and felt willing to live, and endure hardſhips in the cauſe of God; and his hopes of the advancement of Chriſt's kingdom, as alſo his hopes to ſee the power of God among the poor Indians conſiderably raiſed.]

Lord's Day, Feb. 3. In the morning, I was ſomewhat relieved of that gloom and confuſion, that my mind has of late been greatly exerciſed with: was enabled to pray with ſome compoſure and comfort. But however, went to my Indians trembling; for my ſoul "remembered the wormwood and the gall" (I might almoſt call it the hell) of Friday laſt; and I was greatly afraid I ſhould be obliged again to drink of that cup of trembling, which was inconceivably more bitter than death, and made me long for the grave more, unſpeakably more, than for hid treaſures, yea, inconceivably more than the men of this world long for ſuch treaſures. But God was pleaſed to hear my cries, and to afford me great aſſiſtance, ſo that I felt peace in my own ſoul; and was ſatisfied that if not one of the Indians ſhould be profited by my preaching, but ſhould all be damned, yet I ſhould be accepted and rewarded as faithful; for I am perſuaded, God enabled me to be ſo. —Had ſome good degree of help afterwards, at another place: and much longed for the converſion of the poor Indians. Was ſomewhat refreſhed, and comfortable towards night, and in the evening. O that my ſoul might praiſe the Lord for his goodneſs!—Enjoyed ſome freedom, in the evening, in meditation on Luke xiii. 24.

[In the three next days, he was the ſubject of much de-

jection; but the three remaining days of the week ſeem to have been ſpent with much compoſure and comfort. On the next Sabbath, he preached at Greenwich in New-Jerſey. In the evening he rode eight miles to viſit a ſick man at the point of death, and found him ſpeechleſs and ſenſeleſs.]

Feb. 11. About break-of-day the ſick man died. I was affected at the ſight; ſpent the morning with the mourners; and after prayer, and ſome diſcourſe with them, I returned to Greenwich, and preached again from Pſal. lxxxix. 15. and the Lord gave me ſome aſſiſtance; I felt a ſweet love to ſouls, and to the kingdom of Chriſt; and longed that poor ſinners might know the joyful ſound. Several perſons were much affected. And after meeting I was enabled to diſcourſe with freedom and concern, to ſome perſons that applied to me under ſpiritual trouble. Left the place, ſweetly compoſed, and rode home to my houſe about eight miles diſtant. Diſcourſed to friends, and inculcated divine truths upon ſome. In the evening, was in the moſt ſolemn frame that almoſt ever I remember to have experienced I know not that ever death appeared more real to me, or that ever I ſaw myſelf in the condition of a dead corpſe, laid out, and dreſſed for a lodging in the ſilent grave, ſo evidently as at this time. And yet I felt exceeding comfortable; my mind was compoſed and calm, and death appeared without a ſting. I think, I never felt ſuch an univerſal mortification to all created objects as now. Oh, how great and ſolemn a thing it appeared to die! Oh, how it lays the greateſt honour in the duſt! And oh, how vain and trifling did the riches, honours, and pleaſures of the world appear! I could not, I dare not, ſo much as think of any of them; for death, death, (ſolemn though not frightful) death appeared at the door. Oh, I could ſee myſelf dead, and laid out and incloſed in my coffin, and put down into the cold grave, with the greateſt ſolemnity, but without terror! I ſpent moſt of the evening in converſing with a Chriſtian friend; and, bleſſed be God, it was a comfortable evening to us both.—What are friends? What are comforts? What are ſorrows? What are diſtreſſes?—"The time is ſhort; it remains that they which "weep, be as though they wept not; and they that rejoice, as though they rejoiced not; for the faſhion of this

"world paſſeth away. O come, Lord Jeſus, come quickly. "Amen."—Bleſſed be God for the comforts of the paſt day.

Feb. 12. Was exceeding weak, but in a ſweet reſigned frame moſt of the day; felt my heart freely go forth after God in prayer.

Feb. 13. Was much exerciſed with vapoury diſorders; but ſtill enabled to maintain ſolemnity, and, I think, ſpirituality.

Feb. 14. Spent the day in writing on a divine ſubject; enjoyed health and freedom in my work; had a ſolemn ſenſe of death, as I have indeed had every day this week, in ſome meaſure; what I felt on Monday laſt has been abiding, in ſome conſiderderable degree, ever ſince.

Feb. 15. Was engaged in writing again almoſt the whole day. In the evening, was much aſſiſted in meditating on the precious text, John vii. 37. "Jeſus ſtood and cried," &c. I had then a ſweet ſenſe of the free grace of the goſpel; my ſoul was encouraged, warmed, and quickened, and my deſires drawn out after God in prayer; my ſoul was watchful, and afraid of loſing ſuch a gueſt as I then entertained. I continued long in prayer and meditation, intermixing one with the other; and was unwilling to be diverted by any thing at all from ſo ſweet an exerciſe. I longed to proclaim the grace I then meditated upon to the world of ſinners.—Oh how quick and powerful is the word of the bleſſed God!

[The next day he complains of great conflicts with corruption, and much diſcompoſure of mind.]

Lord's Day, Feb. 17. Preached to the white people (my interpeter being abſent) in the wilderneſs, upon the ſunny ſide of a hill; had a conſiderable aſſembly, conſiſting of people that lived (at leaſt many of them) not leſs than thirty miles aſunder; ſome of them came near 20 miles. I diſcourſed to them all day, from John vii. 37. "Jeſus ſtood and cried ſay-"ing, If any man thirſt," &c. In the afternoon it pleaſed God to grant me great freedom and fervency in my diſcourſe; and I was enabled to imitate the example of Chriſt in the text, who ſtood and cried.—I think, I was ſcarce ever enabled to offer the free grace of God to periſhing ſinners with more free-

dom and plainneſs in my life. Afterwards, I was enabled earneſtly to invite the children of God to come renewedly, and drink of this fountain of water of life, from whence they have heretofore derived unſpeakable ſatisfaction. It was a very comfortable time to me; there were many tears in the aſſembly; and I doubt not but that the Spirit of God was there convincing poor ſinners of their need of Chriſt. In the evening I felt compoſed and comfortable, though much tired; I had ſome ſweet ſenſe of the excellency and glory of God; and my ſoul rejoiced that he was "God over all, bleſſed for "ever;" but was too much crowded with company and converſation, and longed to be more alone with God. Oh that I could for ever bleſs God for the mercy of this day, who "anſwered me in the joy of my heart."

[The reſt of this week ſeems to have been ſpent under a decay of this life and joy, and in diſtreſſing conflicts with corruption; but not without ſome ſeaſons of refreſhment and comfort.]

Lord's Day, Feb. 24. In the morning was much perplexed; my interpreter being abſent, I knew not how to perform my work among the Indians. However, I rode to the Indians; got a Dutchman to interpret for me, though he was but poorly qualified for the buſineſs. Afterwards I came and preached to a few white people from John vi. 67. Here the Lord ſeemed to unburden me in ſome meaſure, eſpecially towards the end of my diſcourſe; I felt freedom to open the love of Chriſt to his own dear diſciples: when the reſt of the world forſakes him, and are forſaken by him, that he calls them no more, he then turns to his own and ſays, "Will ye alſo go away?" I had a ſenſe of the free grace of Chriſt to his own people, in ſuch ſeaſons of general apoſtacy, and when they themſelves in ſome meaſure backſlide with the world. O the free grace of Chriſt, that he ſeaſonably minds his people of their danger of backſliding, and invites them to perſevere in their adherence to himſelf! I ſaw that backſliding ſouls, who ſeemed to be about to go away with the world, might return, and be welcome to him immediately; without any thing to recommend them; notwithſtanding all their for-

mer backſlidings. And thus my diſcourſe was ſuited to my own ſoul's caſe; for, of late, I have found a great ſenſe of this and apprehenſion of divine grace; and have often been greatly diſtreſſed in my own ſoul, becauſe I did not ſuitably apprehend this "fountain opened to purge away ſin;" and ſo have been too much labouring for ſpiritual life, peace of conſcience, and progreſſive holineſs, in my own ſtrength; but now God ſhewed me, in ſome meaſure, the arm of all ſtrength, and the fountain of all grace.—In the evening, I felt ſolemn, devout and ſweet, reſting on free grace for aſſiſtance, acceptance, and peace of conſcience.

[Within the ſpace of the next nine days, he had frequent refreſhing, invigorating influences of God's Spirit; attended with complaints of dulneſs, and with longings after ſpiritual life and holy fervency.]

March 6. Spent moſt of the day in preparing for a journey to New-England. Spent ſome time in prayer, with a ſpecial reference to my intended journey. Was afraid I ſhould forſake the fountain of living waters, and attempt to derive ſatisfaction from broken ciſterns, my dear friends and acquaintance, with whom I might meet in my journey. I looked to God to keep me from this vanity in ſpecial, as well as others. Towards night and in the evening, was viſited by ſome friends, ſome of whom, I truſt, were real Chriſtians; who diſcovered an affectionate regard to me, and ſeemed grieved that I was about to leave them; eſpecially ſeeing I did not expect to make any conſiderable ſtay among them, if I ſhould live to return to New-England*. O how kind has God been to me! How has he raiſed up friends in every place, where his providence hath called me! Friends are a great comfort; it is God that gives them; it is he who makes them friendly to me. "Bleſs the Lord, O my ſoul, and forget not "all his benefits."

[The next day he ſet out on his journey; and it was about five weeks before he returned.—The ſpecial deſign of this jour-

* It ſeems he had a deſign, by what afterwards appears, to remove and live among the Indians at Suſquehannah river.

ney, he himſelf declares afterwards, in his diary for March 21. where, ſpeaking of his converſing with a certain miniſter in New-England, he ſays thus, "Contrived with him how to "raiſe ſome money among Chriſtian friends, in order to ſup- "port a colleague with me in the wilderneſs, (I having now "ſpent two years in a very ſolitary manner), that we might be "together; as Chriſt ſent out his diſciples two and two: and "as this was the principal concern I had in view in taking "this journey, ſo I took pains in it, and hope God will ſuc- "ceed it, if for his glory." He firſt went into various parts of New-Jerſey, and viſited ſeveral miniſters there: and then went to New-York; and from thence into New-England, going to various parts of Connecticut: and then returned into New-Jerſey; he met a number of miniſters at Woodbridge, who, he ſays, "met there to conſult about the affairs of "Chriſt's kingdom, in ſome important articles." He ſeems, for the moſt part, to have been free from melancholy in this journey; and many times, to have had extraordinary aſſiſtance in public miniſtrations, and his preaching ſometimes attended with very hopeful appearances of a good effect on the auditory. He alſo had many ſeaſons of ſpecial comfort and ſpiritual refreſhment, in converſation with miniſters and other Chriſtian friends, and alſo in meditation in prayer by himſelf alone.]

April 13. Rode home to my own houſe at the Forks of Delaware; was enabled to remember the goodneſs of the Lord, who has now preſerved me while riding full ſix hundred miles in this journey; and kept me that none of my bones have been broken. Bleſſed be the Lord who has preſerved me in this tedious journey, and returned me in ſafety to my own houſe. Verily it is God that has upheld me, and guarded my goings.

Lord's Day, April 14. Was diſordered in body with the fatigues of my late journey; but was enabled however to preach to a conſiderable aſſembly of white people, gathered from all parts round about, with ſome freedom, from Ezek. xxxiii. 11. "As I live, ſaith the Lord God," &c. Had much more aſſiſtance than I expected.

[This week, he went a journey to Philadelphia, in order to

engage the governor there to uſe his intereſt with the chief man of the Six Nations, (with whom he maintained a ſtrict friendſhip), that he would give him leave to live at Suſquehannah, and inſtruct the Indians that are within their territories *. In his way to and from thence, he lodged with Mr Beatty, a young Preſbyterian miniſter. He ſpeaks of ſeaſons of ſweet ſpiritual refreſhment that he enjoyed at his lodgings.]

April 20. Rode with Mr Beatty to Abington, to attend Mr Treat's adminiſtration of the ſacrament, according to the method of the church of Scotland. When we arrived, we found Mr Treat preaching; afterwards I preached a ſermon from Matth. v. 3. "Bleſſed are the poor in ſpirit," &c. God was pleaſed to give me great freedom and tenderneſs, both in prayer and ſermon: the aſſembly was ſweetly melted, and ſcores were all in tears. It was, as I then hoped, and was afterwards abundantly ſatisfied by converſing with them, a "word ſpoken in ſeaſon to many weary ſouls." I was extremely tired, and my ſpirits much exhauſted, ſo that I could ſcarcely ſpeak loud; yet I could not help rejoicing in God.

Lord's Day, April 21. In the morning, was calm and compoſed, and had ſome out-goings of ſoul after God in ſecret duties, and longing deſires of his preſence in the ſanctuary and at his table; that his preſence might be in the aſſembly; and that his children might be entertained with a feaſt of fat things. —In the forenoon, Mr Treat preached. I felt ſome affection and tenderneſs in the ſeaſon of the adminiſtration of the ordinance. Mr Beatty preached to the multitude abroad, who could not half have crouded into the meeting-houſe. In the ſeaſon of the communion, I had comfortable and ſweet apprehenſions of the bliſsful communion of God's people, when they ſhall meet at their Father's table in that kingdom, in a ſtate of perfection. — In the afternoon, I preached abroad to the whole aſſembly, from Rev. xiv. 4. "Theſe are they that fol-

* *The Indians at Suſquehannah are a mixed company of many nations, ſpeaking various languages, and few of them properly of the Six Nations. But yet the country having formerly been conquered by the Six Nations, they claim the land; and the Suſquehannah Indians are a kind of vaſſals to them.*

"low the Lamb," &c. God was pleaſed again to give me very great freedom and clearneſs, but not ſo much warmth as before. However, there was a moſt amazing attention in the whole aſſembly; and, as I was informed afterwards, this was a ſweet ſeaſon to many.

April 22. I enjoyed ſome ſweetneſs in retirement, in the morning. At eleven o'clock, Mr Beatty preached, with freedom and life. Then I preached from Job vii. 37. and concluded the ſolemnity. Had ſome freedom; but not equal to what I had enjoyed before; yet in the prayer, the Lord enabled me to cry (I hope) with a child-like temper, with tenderneſs and brokenneſs of heart.—Came home with Mr Beatty to his lodgings; and ſpent the time, while riding, and afterwards, very agreeably on divine things.

April 23. Left Mr Beatty's, and returned home to the Forks of Delaware; enjoyed ſome ſweet meditations on the road, and was enabled to lift up my heart to God in prayer and praiſe.

[The two next days, he ſpeaks of much bodily diſorder, but of ſome degrees of ſpiritual aſſiſtance and freedom.]

April 26. Converſed with a Chriſtian friend with ſome warmth; and felt a ſpirit of mortification to the world, in a very great degree. Afterwards was enabled to pray fervently and to rely on God ſweetly, for "all things pertaining to life and godlineſs." Juſt in the evening, was viſited by a dear Chriſtian friend, with whom I ſpent an hour or two in converſation, on the very ſoul of religion. There are many with whom I can talk about religion; but alas! I find few with whom I can talk religion itſelf; but, bleſſed be the Lord, there are ſome that love to feed on the kernel, rather than the ſhell.

[The next day, he went to the Iriſh ſettlement, often before mentioned, about fifteen miles diſtant; where he ſpent the Sabbath, and preached with ſome conſiderable aſſiſtance. On Monday he returned in a very weak ſtate to his own lodgings.]

April 30. Was ſcarce able to walk about, and was obliged to betake myſelf to the bed, much of the day; and ſpent away the time in a very ſolitary manner; being neither able

to read, meditate, nor pray, and had none to converſe with in that wilderneſs. Oh, how heavily does time paſs away, when I can do nothing to any good purpoſe, but ſeem obliged to trifle away precious time! But of late, I have ſeen it my duty to divert myſelf by all lawful means, that I may be fit, at leaſt ſome ſmall part of my time, to labour for God. And here is the difference between my preſent diverſions, and thoſe I once purſued, when in a natural ſtate. Then I made a god of diverſions, delighted in them with a neglect of God, and drew my higheſt ſatisfaction from them—now I uſe them as means to help me in living to God; fixedly delighting in him, and not in them; drawing my higheſt ſatisfaction from him. Then they were my all; now they are only means leading to my all. And thoſe things that are the greateſt diverſion, when purſued with this view, do not tend to hinder, but promote my ſpirituality; and I ſee now, more than ever, that they are abſolutely neceſſary.

May 1. Was not able to ſit up more than half the day; and yet had ſuch recruits of ſtrength ſometimes, that I was able to write a little on a divine ſubject. Was grieved that I could not live to God. In the evening, had ſome ſweetneſs and intenſeneſs in ſecret prayer.

May 3. In the evening being a little better in health, I walked into the woods, and enjoyed a ſweet ſeaſon of meditation and prayer. My thoughts run upon Pſalm xvii. 15. "I "ſhall be ſatisfied, when I awake with thy likeneſs:" And it was indeed a precious text to me. I longed to preach to the whole world; and it ſeemed to me they muſt needs all be melted in hearing ſuch precious divine truths, as I had then a a view and reliſh of. My thoughts were exceeding clear, and my ſoul was refreſhed.—Bleſſed be the Lord that in my late and preſent weakneſs, now for many days together, my mind is not gloomy, as at ſome other times.

May 3. Felt a little vigour of body and mind, in the morning; had ſome freedom, ſtrength, and ſweetneſs, in prayer. Rode to, and ſpent ſome time with my Indians. In the evening again retired into the woods, I enjoyed ſome ſweet meditations on Iſaiah liii. 1. "Yet it pleaſed the Lord to bruiſe "him," &c.

[The three next days were ſpent in much weakneſs of body; but yet he enjoyed ſome aſſiſtance in public and private duties, and ſeems to have remained free from melancholy.]

May 7. Spent the next day mainly in making preparations for a journey into the wilderneſs. Was ſtill weak, and concerned how I ſhould perform ſo difficult a journey; but wanted bodily ſtrength to ſpend the day in faſting and prayer.

[The next day he ſet out on his journey to Suſquehannah, with his interpreter. He endured great hardſhips and fatigues in his way through a hideous wilderneſs; where, after having lodged one night in the open woods, he was overtaken with a north-eaſterly ſtorm, in which he was almoſt ready to periſh. Having no manner of ſhelter, and not being able to make a fire in ſo great a rain, he could have no comfort if he ſtopt; therefore determined to go forward in hopes of meeting with ſome ſhelter, without which he thought it impoſſible he ſhould live the night through; but their horſes happening to have eat poiſon (for want of other food) at a place where they lodged the night before, were ſo ſick, that they could neither ride nor lead them, but were obliged to drive them before them, and travel on foot; until, through the mercy of God, (juſt at duſk) they came to a bark-hut, where they lodged that night. After he came to Suſquehannah, he travelled about the length of a hundred miles on the river, and viſited many towns and ſettlements of the Indians; ſaw ſome of ſeven or eight diſtinct tribes; and preached to different nations, by different interpreters. He was ſometimes much diſcouraged, and ſunk in his ſpirits, through the oppoſition that appeared in the Indians to Chriſtianity. At other times, he was encouraged by the diſpoſition that ſome of theſe people manifeſted to hear, and willingneſs to be inſtructed. He here met with ſome that had been his hearers at Kaunaumeek, and had removed hither; who ſaw and heard him again with great joy. He ſpent a fortnight among the Indians on this river; and paſſed through conſiderable labours and hardſhips, frequently lodging on the ground, and ſometimes in the open air; and at length he fell extremely ill, as he was riding in the wilderneſs, being ſeized with an ague, followed with a burning fever, and extreme pains in his head and bowels, attended with a great evacuation of

blood; ſo that he thought he muſt have periſhed in the wilderneſs. But at laſt coming to an Indian trader's hut, he got leave to ſtay there; and though without phyſic or food proper for him, it pleaſed God, after about a week's diſtreſs, to relieve him ſo far, that he was able to ride. He returned homewards from Juncata, an Iſland far down the river; where was a conſiderable number of Indians, who appeared more free from prejudices againſt Chriſtianity than moſt of the other Indians. He arrived at the Forks of Delaware on Thurſday, May 30. after having rode in this journey about three hundred and forty miles*. He came home in a very weak ſtate, and under dejection of mind; which was a great hindrance to him in religious exerciſes. However, on the Sabbath after, having preached to the Indians, he preached to the white people with ſome ſucceſs, from Iſaiah liii. 10. "Yet it pleaſed "the Lord to bruiſe him," &c. ſome being awakened by his preaching. The next day, he was much exerciſed for want of ſpiritual life and fervency.]

June 4. Towards evening, was in diſtreſs for God's preſence, and a ſenſe of divine things; withdrew myſelf to the woods, and ſpent near an hour in prayer and meditation; and I think, the Lord had compaſſion on me, and gave me ſome ſenſe of divine things, which was indeed refreſhing and quickening to me; my ſoul enjoyed intenſeneſs and freedom in prayer, ſo that it grieved me to leave the place.

June 5. Felt thirſting deſires after God, in the morning. In the evening enjoyed a precious ſeaſon of retirement; was favoured with ſome clear and ſweet meditation on a ſacred text: divine things opened with clearneſs and certainty, and had a divine ſtamp upon them; my ſoul was alſo enlarged and refreſhed in prayer; and I delighted to continue in the duty; and was ſweety aſſiſted in praying for fellow Chriſtians, and my dear brethren in the miniſtry. Bleſſed be the dear Lord for ſuch enjoyments. O how ſweet and precious it is, to have a clear apprehenſion and tender ſenſe of the myſtery of Godlineſs, of true holineſs, and likeneſs to the beſt of beings!

* This is a journey which he occaſionally mentions in his printed Journal.

—O what a bleſſedneſs it is, to be as much like God, as it is poſſible for a creature to be like his great Creator! Lord, give me more of thy likeneſs; "I ſhall be ſatisfied, when I "awake with it."

June 6. Was engaged, a conſiderable part of the day, in meditations and ſtudy on divine ſubjects. Enjoyed ſome ſpecial freedom, clearneſs and ſweetneſs in meditation. O how refreſhing it is, to be enabled to improve time well!

[The next day, he went a journey of near fifty miles to Neſhaminy, to aſſiſt at a ſacramental occaſion, to be attended at Mr Beatty's meeting houſe; being invited thither by him and his people.]

June 8. Was exceeding weak and fatigued with riding in the heat yeſterday; but being deſired, I preached in the afternoon, to a crouded audience, from Iſaiah xl. 1. "Comfort "ye, comfort ye my people, ſaith your God." God was pleaſed to give me great freedom, in opening the ſorrows of God's people, and in ſetting before them comfortable conſiderations. And, bleſſed be the Lord, it was a ſweet melting ſeaſon in the aſſembly.

Lord's Day, June 9. Felt ſome longing deſires of the preſence of God to be with his people on the ſolemn occaſion of the day. In the forenoon, Mr Beatty preached; and there appeared ſome warmth in the aſſembly. Afterwards, I aſſiſted in adminiſtration of the Lord's ſupper; and towards the cloſe of it, I diſcourſed to the multitude *extempore*, with ſome reference to the ſacred paſſage, Iſaiah liii. 10. "Yet "it pleaſed the Lord to bruiſe him." Here God gave me great aſſiſtance in addreſſing ſinners; and the word was attended with amazing power many ſcores, if not hundreds in that great aſſembly, conſiſting of three or four thouſand, were much affected; ſo that there was a "very great mourning, "like the mourning of Hadadrimmon."—In the evening I could hardly look any body in the face, becauſe of the imperfections I ſaw in my performances in the day paſt.

June 10. Preached with a good degree of clearneſs and ſome ſweet warmth, from Pſal xvii. 15. "I ſhall be ſatisfied "when I awake with thy likeneſs." And bleſſed be God, there was a great ſolemnity and attention in the aſſembly, and

ſweet refreſhment among God's people; as was evident then and afterwards.

June 11. Spent the day mainly in converſation with dear Chriſtian friends; and enjoyed ſome ſweet ſenſe of divine things. O how deſirable it is, to keep company with God's dear children! Theſe are the "excellent ones of the earth, "in whom," I can truly ſay, "is all my delight." O what delight will it afford, to meet them all in a ſtate of perfection! Lord prepare me for that ſtate.

[The next day he left Mr Beatty's, and went to Maidenhead in New Jerſey; and ſpent the next ſeven days in a comfortable ſtate of mind, viſiting ſeveral miniſters in thoſe parts.]

June 18. Set out from New-Brunſwick with a deſign to viſit ſome Indians at a place called Croſweekſung in New-Jerſey towards the ſea*. In the afternoon came to a place called Cranberry, and meeting with a ſerious miniſter, Mr Macknight, I lodged there with him. Had ſome enlargement and freedom in prayer with a number of people.

* Mr Brainerd having, when at Boſton, wrote and left with a friend a brief relation of facts touching his labours with the Indians, and reception among them, during the ſpace of Nov. 5. and June 19. 1745. (with a view to connect his *Narrative* at the end of Mr Pemberton's ordination ſermon, and his *Journal*, if they ſhould ever be reprinted), concludes the ſame with this paſſage; "As my body was very feeble, ſo my mind "was ſcarce ever ſo much damped and diſcouraged about the converſion "of the Indians, as at this time. And in this ſtate of body and mind "I made my firſt viſit to the Indians of New-Jerſey, where God was "pleaſed to diſplay his power and grace in the remarkable manner "I have repreſented in my printed Journal."

PART. VII.

FROM HIS FIRST BEGINNING TO PREACH TO THE INDIANS AT CROSWEEKSUNG, TILL HE RETURNED FROM HIS LAST JOURNEY TO SUSQUEHANNAH ILL WITH THE CONSUMPTION, WHEREOF HE DIED.

[WE are now come to that part of Mr Brainerd's life, wherein he had his greateſt ſucceſs, in his labours for the good of ſouls, and in his particular buſineſs as a miſſionary to the Indians. An account of which, if here publiſhed, would doubtleſs be very entertaining to the reader, after he has ſeen by the preceding parts of this account of his life, how great and long-continued his deſires for the ſpiritual good of this ſort of people were; how he prayed, laboured, and wreſtled, and how much he denied himſelf, and ſuffered, to this end. After all Mr Brainerd's agonizing in prayer, and travelling in birth, for the converſion of Indians, and all the interchanges of his raiſed hopes and expectations, and then diſappointments and diſcouragements; and after waiting in a way of perſevering prayer, labour, and ſuffering, as it were through a long night; at length the day dawns: "Weeping "continues for a night, but joy comes in the morning. He "went forth weeping, bearing precious ſeed, and now he "comes with rejoicing, bringing his ſheaves with him." The deſired event is brought to paſs at laſt; but at a time, in a place, and upon ſubjects, that ſcarce ever entered into his heart. An account of this would undoubtedly now much gratify the Chriſtian reader: and it ſhould have been here inſerted, as it ſtands in his diary, had it not been, that a particular account of this glorious and wonderful ſucceſs was drawn up by Mr Brainerd himſelf, purſuant to the order of the honourable ſociety in Scotland, and publiſhed by him in his lifetime; which account many have in their hands; and the inſerting it here would too much ſwell this book, as was ſaid before in the preface. However, I look upon the want of this account here, as a real defect in this hiſtory of Mr

Brainerd's life; which, I would hope, those of my readers, who are not already possessed of his public Journal, will supply, by procuring one of those books, that they may not be without that which in some respects is the most remarkable, and to a Christian mind would be the most pleasant part of the whole story. That the reader who is furnished with one of those books may know the place where the defects of this history are to be supplied from thence, I shall either expressly observe it as I go along, or else make a dash or stroke thus ——; which when the reader finds in this 7th part of this history, he is to understand by it, that in that place something in Mr Brainerd's diary, worth observing, is left out, because the same for substance was published before in his printed Journal.*]

June 19. 1745. Rode to the Indians at Crosweeksung; found few at home; discoursed to them however, and observed them very serious and attentive. At night I was extremely worn out, and scarce able to walk or sit up. Oh, how tiresome is earth! how dull the body!

June 20. Towards night, preached to the Indians again; and had more hearers than before. In the evening, enjoyed some peace and serenity of mind, some composure and comfort in prayer alone; and was enabled to lift up my head with some degree of joy, under an apprehension that my redemption draws nigh. Oh, blessed be God, that there remains a rest to his poor weary people!

June 21. Rode to Freehold, to see Mr William Tennent; and spent the day comfortably with him. My sinking spirits were a little raised and encouraged; and I felt my soul breathing after God, in the midst of Christian conversation. And in the evening, was refreshed in secret prayer; saw myself a poor worthless creature, without wisdom to direct, or strength to help myself. Oh, blessed be God, that lays me under a happy, a blessed necessity of living upon himself!

June 22. About noon, rode to the Indians again; and near night, preached to them. Found my body much strengthened, and was enabled to speak with abundant plain-

* This defect in the former edition of Mr Brainerd's life, here mentioned by Mr Edwards, is supplied in this, by annexing to it the Journal here referred to.

neſs and warmth. And the power of God evidently attended the word; ſo that ſundry perſons were brought under great concern for their ſouls, and made to ſhed many tears, and to wiſh for Chriſt to ſave them. My ſoul was much refreſhed, and quickened in my work; and I could not but ſpend much time with them, in order to open both their miſery and remedy. This was indeed a ſweet afternoon to me. While riding, before I came to the Indians, my ſpirits were refreſhed, and my ſoul enabled to cry to God almoſt inceſſantly, for many miles together. In the evening alſo I found the conſolations of God were not ſmall: I was then willing to live, and in ſome reſpects deſirous of it, that I might do ſomething for the dear kingdom of Chriſt; and yet death appeared pleaſant: ſo that I was in ſome meaſure in a ſtrait between two, having a deſire to depart. I am often weary of this world, and want to leave it on that account; but it is deſirable to be drawn, rather than driven out of it.

[In the four next days is nothing remarkable in his diary, but what is in his public Journal.]

June 27.——My ſoul rejoiced to find, that God enabled me to be faithful, and that he was pleaſed to awaken theſe poor Indians by my means. O how heart-reviving, and ſoul refreſhing is it to me to ſee the fruit of my labours!

June 28.——In the evening, my ſoul was revived, and my heart lifted up to God in prayer, for my poor Indians, myſelf, and friends, and the dear church of God. And O how refreſhing, how ſweet was this! Bleſs the Lord, O my ſoul, and forget not his goodneſs and tender mercy.

June 29. Preached twice to the Indians; and could not but wonder at their ſerioufneſs, and the ſtrictneſs of their attention.—Bleſſed be God that has inclined their hearts to hear. And O how refreſhing it is to me, to ſee them attend with ſuch uncommon diligence and affection, with tears in their eyes, and concern in their hears! In the evening, could not but lift up my heart to God in prayer, while riding to my lodgings; and bleſſed be his name, I had aſſiſtance and freedom. O how much better than life is the preſence of God!

[His diary gives an account of nothing remarkable on the two next days, beſides what is in his public Journal; excepting his heart's being lifted up with thankfulneſs, rejoicing in God, &c.]

July 2. Rode from the Indians to Brunſwick, near forty miles, and lodged there. Felt my heart drawn out after God in prayer, almoſt all the afternoon; eſpecially while riding. And in the evening, could not help crying to God for thoſe poor Indians; and after I went to bed, my heart continued to go out to God for them, till I dropped aſleep. O bleſſed be God that I may pray!

[He was ſo beat out by conſtant preaching to theſe Indians, yielding to their earneſt and importunate deſires, that he found it neceſſary to give himſelf ſome relaxation. He ſpent therefore about a week in New-Jerſey, after he had left theſe Indians, viſiting ſeveral miniſters, and performing ſome neceſſary buſineſs, before he went to the Forks of Delaware. And though he was very weak in body, yet he ſeems to have been ſtrong in ſpirit. On Friday, July 22, he arrived at his own houſe on the Forks of Delaware; continuing ſtill free from melancholy; from day to day, enjoying freedom, aſſiſtance, and refreſhment in the inner man. But on Wedneſday, the next week, he ſeems to have had ſome melancholy thoughts about his doing ſo little for God, being ſo much hindered by weakneſs of body.]

July 18. Longed to ſpend the little inch of time I have in the world more for God. Felt a ſpirit of ſeriouſneſs, tenderneſs, ſweetneſs, and devotion, and wiſhed to ſpend the whole night in prayer and communion with God.

July 19. In the evening, walked abroad for prayer and meditation, and enjoyed compoſure and freedom in theſe ſweet exerciſes; eſpecially in meditation on Rev. iii. 12. "Him that "overcometh, will I make a pillar in the temple of my God," &c. This was then a delightful theme to me, and it refreſhed my ſoul to dwell upon it. Oh, when ſhall I go no more out from the ſervice and enjoyment of the dear Lord! Lord, haſten the bleſſed day.

[Within the ſpace of the next ſix days, he ſpeaks of much inward refreſhment and enlargement, from time to time.]

July 26. In the evening God was pleaſed to help me in prayer, beyond what I have experienced for ſome time; eſpecially my ſoul was drawn out for the enlargement of Chriſt's kingdom, and for the converſion of my poor people; and my ſoul relied on God for the accompliſhment of that great work. Oh, how ſweet were the thoughts of death to me at this time! Oh, how I longed to be with Chriſt, to be employed in the glorious work of angels, and with an angel's freedom, vigour, and delight! And yet how willing was I to ſtay a while on earth, that I might do ſomething, if the Lord pleaſed, for his intereſt in the world! My ſoul, my very ſoul, longed for the ingathering of the poor Heathen; and I cried to God for them moſt willingly and heartily; and yet becauſe I could not but cry. This was a ſweet ſeaſon, for I had ſome lively taſte of heaven, and a temper of mind ſuited in ſome meaſure to the employments and entertainments of it. My ſoul was grieved to leave the place; but my body was weak and worn out, and it was near nine o'clock. Oh, I longed that the remaining part of my life might be filled up with more fervency and activity in the things of God! Oh the inward peace, compoſure and God-like ſerenity of ſuch a frame! Heaven muſt needs differ from this only in degree not in kind. "Lord, ever give me this bread of life."

[Much of this frame ſeemed to continue the next day.]

Lord's Day, July 28. In the evening, my ſoul was melted, and my heart broken, with a ſenſe of paſt barrenneſs and deadneſs; and oh, how I then longed to live to God, and bring forth much fruit to his glory!

July 29. Was much exerciſed with a ſenſe of vileneſs, with guilt and ſhame before God.

[For other things remarkable while he was this time at the Forks of Delaware, the reader muſt be referred to his public Journal. As particularly for his labour and ſucceſs there among the Indians.

July 31. He ſet out on his journey to Croſweekſung, and arrived there the next day. In his way thither, he had longing that he might come to the Indians there in the "fulneſs "of the bleſſing of the goſpel of Chriſt;" attended with a

ſenſe of his own great weakneſs, dependence, and worthleſſneſs.]

Aug. 2. In the evening I retired, and my ſoul was drawn out in prayer to God; eſpecially for my poor people, to whom I had ſent word that they might gather together, that I might preach to them the next day. I was much enlarged in praying for their ſaving converſion; and ſcarce ever found my deſires of any thing of this nature ſo ſenſibly and clearly (to my own ſatisfaction) diſintereſted, and free from ſelfiſh views. It ſeemed to be, I had no care, or hardly any deſire to be the inſtrument of ſo glorious a work, as I wiſhed and prayed for among the Indians; if the bleſſed work might be accompliſhed to the honour of God, and the enlargement of the dear Redeemer's kingdom, this was all my deſire and care; and for this mercy I hoped, but with trembling; for I felt what Job expreſſes, chap. ix. 16. My riſing hopes, reſpecting the converſion of the Indians, have been ſo often daſhed, that my ſpirit is as it were broken, and courage waſted, and I hardly dare hope.

[Concerning his labours and marvellous ſucceſs amongſt the Indians, for the following ten days, let the reader ſee his public Journal. The things worthy of note in his diary, not there publiſhed, are his earneſt and importunate prayers for the Indians, and the travail of his ſoul for them from day to day, and his great refreſhment and joy in beholding the wonderful mercy of God, and the glorious manifeſtations of his power and grace in his work among them; and his ardent thankſgivings to God; his heart's rejoicing in Chriſt, as King of his church, and King of his ſoul; in particular, at the ſacrament of the Lord's ſupper at Mr Macknight's meeting-houſe; a ſenſe of his own exceeding unworthineſs, which ſometimes was attended with dejection and melancholy.]

Aug. 19.——Near noon, I rode to Freehold, and preached to a conſiderable aſſembly, from Matth. v. 3. It pleaſed God to leave me very dry and barren; ſo that I do not remember to have been ſo ſtraitened for a whole twelvemonth paſt. God is juſt, and he has made my ſoul acquieſce in his will in this regard. It is contrary to fleſh and blood to be cut off from all freedom in a large auditory, where their expectations are

much raiſed; but ſo it was with me; and God helped me to ſay Amen to it; "Good is the will of the Lord." In the evening I felt quiet and compoſed, and had freedom and comfort in ſecret prayer.

Aug. 20. Was compoſed and comfortable, ſtill in a reſigned frame. Travelled from Mr Tennent's in Freehold to Eliſabeth-Town. Was refreſhed to ſee friends, and relate to them what God had done, and was ſtill doing among my poor people.

Aug. 21. Spent the forenoon in converſation with Mr Dickenſon, contriving ſomething for the ſettlement of the Indians together in a body, that they might be under better advantages for inſtruction. In the afternoon, ſpent time agreeably with other friends; wrote to my brother at college; but was grieved that time ſlid away, while I did ſo little for God.

Aug. 23. In the morning was very weak; but favoured with ſome freedom and ſweetneſs in prayer; was compoſed and comfortable in mind. After noon, rode to Croſweekſung to my poor people.—

Aug. 24.——Had compoſure and peace while riding from the Indians to my lodgings; was enabled to pour out my ſoul to God for dear friends in New-England. Felt a ſweet tender frame of ſpirit; my ſoul was compoſed and refreſhed in God. Had likewiſe freedom and earneſtneſs in praying for my dear people; bleſſed be God. "O the peace of God that "paſſeth all underſtanding!" It is impoſſible to deſcribe the ſweet peace of conſcience, and tenderneſs of ſoul, I then enjoyed. O the bleſſed foretaſtes of heaven!

Lord's Day, Aug. 25.——I rode to my lodgings in the evening, bleſſing the Lord for his gracious viſitation of the Indians, and the ſoul-refreſhing things I had ſeen the day paſt amongſt them, and praying that God would ſtill carry on his divine work among them.

Aug. 26.——I went from the Indians to my lodgings, rejoicing for the goodneſs of God to my poor people; and enjoyed freedom of ſoul in prayer, and other duties in the evening. Bleſs the Lord, O my ſoul.

[The next day, he ſet out on a journey towards the Forks of Delaware, deſigning to go from thence to Suſquehannah,

before he returned to Croſweekſung. It was five days from his departure from Croſweekſung, before he reached the Forks, going round by the way of Philadelphia, and waiting on the Governor of Penſylvania, to get a recommendation from him to the chiefs of the Indians; which he obtained. He ſpeaks of much comfort and ſpiritual refreſhment in this journey, and alſo a ſenſe of his exceeding unworthineſs, thinking himſelf the meaneſt creature that ever lived.]

Lord's Day Sept. 1. (At the Forks of Delaware)—God gave me the ſpirit of prayer, and it was a bleſſed ſeaſon in that reſpect. My ſoul cried to God for mercy, in an affectionate manner. In the evening alſo my ſoul rejoiced in God.

[His private diary has nothing remarkable, for the two next days, but what is in his public Journal.]

Sept. 4. Rode fifteen miles to an Iriſh ſettlement, and preached there from Luke xiv. 22. "And yet there is room." God was pleaſed to afford me ſome tenderneſs and enlargement in the firſt prayer, and much freedom, as well as warmth, in ſermon. There were many tears in the aſſembly; the people of God ſeemed to melt, and others to be in ſome meaſure awakened. Bleſſed be the Lord, that lets me ſee his work going on in one place and another.

[The account for Thurſday is the ſame for ſubſtance as in his public Journal.]

Sept. 6. Enjoyed ſome freedom and intenſeneſs of mind in prayer alone; and longed to have my ſoul more warmed with divine and heavenly things. Was ſomewhat melancholy towards night, and longed to die and quit a ſcene of ſin and darkneſs; but was a little ſupported in prayer.

[This melancholy continued the next day.]

Lord's Day, Sept. 8.——In the evening, God was pleaſed to enlarge me in prayer, and give me freedom at the throne of grace: I cried to God for the enlargement of his kingdom in the world, and in particular among my dear people: was alſo enabled to pray for many dear miniſters of my acquaintance, both in theſe parts and in New England; and alſo for other dear friends in New-England. And my ſoul was ſo engaged and enlarged in that ſweet exerciſe, that I ſpent near an hour in it, and knew not how to leave the mercy-ſeat.

Oh, how I delighted to pray and cry to God! I ſaw God was both able and willing to do all that I deſired for myſelf and friends, and in his church in general. I was likewiſe much enlarged and aſſiſted in family prayer. And afterwards, when I was juſt going to bed, God helped me to renew my petitions with ardency and freedom. Oh, it was to me a bleſſed evening of prayer! Bleſs the Lord, O my ſoul.

[The next day, he ſet out from the Forks of Delaware to go to Suſquehannah. And on the fifth day of his journey, he arrived at Shaumoking, a large Indian town on Suſquehannah river. He performed the journey under a conſiderable degree of melancholy, occaſioned at firſt by his hearing that the Moravians were gone before him to the Suſquehannah-Indians.]

Sept. 13. [At Shaumoking]——In the evening, my ſoul was enlarged and ſweetly engaged in prayer; eſpecially, that God would ſet up his kingdom in this place, where the devil now reigns in the moſt eminent manner. And I was enabled to aſk this of God, for his glory, and becauſe I longed for the enlargement of his kingdom, to the honour of his dear name. I could appeal to God with the greateſt freedom, that he knew it was his dear cauſe, and not my own, that engaged my heart; and my ſoul cried, "Lord ſet up thy kingdom "for thine own glory. Glorify thyſelf; and I ſhall rejoice. "Get honour to thy bleſſed name; and this is all I deſire. "Do with me juſt what thou wilt. Bleſſed be thy name for "ever, that thou art God, and that thou wilt glorify thyſelf. "O that the whole world might glorify thee! O let theſe "poor people be brought to know thee and love thee, for the "glory of thy dear ever-bleſſed name? I could not but hope that God would bring in theſe miſerable wicked Indians; though there appeared little human probability of it; for they were then dancing and revelling, as if poſſeſſed by the devil. But yet I hoped, though againſt hope, that God would be glorified, that God's name would be glorified by theſe poor Indians. I continued long in prayer and praiſe to God; and had great freedom, enlargement, and ſweetneſs, remembering dear friends in New-England, as well as the people of my

charge. Was entirely free from that dejection of ſpirit with which I am frequently exerciſed. Bleſſed be God!

[His diary from this time to Sept. 22. (the laſt day of his continuance among the Indians at Suſquehannah) is not legible, by reaſon of the badneſs of the ink. It was probably written with the juice of ſome berries found in the woods, having no other ink in that wilderneſs. So that for this ſpace of time the reader muſt be wholly referred to his public Journal.

On Sept. 23. He left the Indians, in order to his return to the Forks of Delaware, in a very weak ſtate of body, and under dejection of mind, which continued the two firſt days of his journey.]

Sept. 25. Rode ſtill homeward. In the forenoon, enjoyed freedom and intenſeneſs of mind in meditation on Job xlii. 5. 6. "I have heard of thee by the hearing of the ear; but "now mine eye ſeeth thee; wherefore I abhor myſelf, and "repent in duſt and aſhes." The Lord gave me clearneſs to penetrate into the ſweet truths contained in that text. It was a comfortable and ſweet ſeaſon to me.

Sept. 26. Was ſtill much diſordered in body, and able to ride but ſlowly. Continued my journey however. Near night arrived at the Iriſh ſettlement, about fifteen miles from mine own houſe. This day, while riding, I was much exerciſed with a ſenſe of my barreneſs; and verily thought there was no creature that had any true grace, but what was more ſpiritual and fruitful than I; I could not think that any of God's children made ſo poor a hand of living to God as I.

Sept. 27. Spent conſiderable time, in the morning, in prayer and praiſe to God. My mind was ſomewhat intenſe in the duty, and my heart in ſome degree warmed with a ſenſe of divine things: my ſoul was melted, to think that "God "had accounted me faithful, putting me into the miniſtry," notwithſtanding all my barrenneſs and deadneſs. My ſoul was alſo in ſome meaſure enlarged in prayer for the dear people of my charge, as well as for other dear friends. In the afternoon, viſited ſome Chriſtian friends, and ſpent the time, I think, profitably: my heart was warmed, and more engaged in the things of God. In the evening, I enjoyed enlargement,

warmth, and comfort in prayer: my ſoul relied on God for aſſiſtance and grace to enable me to do ſomething in his cauſe: my heart was drawn out in thankfulneſs to God for what he had done for his own glory among my poor people of late: and I felt encouraged to proceed in his work, being perſuaded of his power, and hoping his arm might be further revealed, for the enlargement of his dear kingdom: and my ſoul "rejoiced in hope of the glory of God," in hope of the advancement of his declarative glory in the world, as well as of enjoying him in a world of glory. Oh, bleſſed be God, the living God for ever!

[He continued in this comfortable, ſweet frame of mind, the two next days. On the day following, he went to his own houſe on the Forks of Delaware, and continued ſtill in the ſame frame. The next day, which was Tueſday, he viſited his Indians.——Wedneſday he ſpent moſtly in writing the meditations he had had in his late journey to Suſquehannah. On Thurſday, he left the Forks of Delaware, and travelled towards Croſweekſung, where he arrived on Saturday, Oct. 5. and continued from day to day in a comfortable ſtate of mind. There is nothing material in his diary for this day and the next but what is in his printed Journal.

Oct. 7. Being called by the church and people of Eaſt-Hampton, on Long-Iſland, as a member of a council, to aſſiſt and adviſe in matters of difficulty in that church, I ſet out on my journey this morning, before it was well light, and traveled to Eliſabeth-town, and there lodged. Enjoyed ſome comfort on the road, in converſation with Mr William Tennent, who was ſent for on the ſame buſineſs.

[He proſecuted his journey with the other miniſters that were ſent for; and did not return till Oct. 24. While he was at Eaſt-Hampton, the importance of the buſineſs that the council were come upon, lay with ſuch weight on his mind, and he was ſo concerned for the intereſts of religion in that place, that he ſlept but little for ſeveral nights ſucceſſively. In his way to and from Eaſt-Hampton, he had ſeveral ſeaſons of ſweet refreſhment, wherein his ſoul was enlarged and comforted with divine conſolations, in ſecret retirement;

and he had ſpecial aſſiſtance in public miniſterial performances in the houſe of God; and yet at the ſame time, a ſenſe of extreme vileneſs and unprofitableneſs. He from time to time ſpeaks of ſoul refreſhment and comfort in converſation with the miniſters that travelled with him; and ſeems to have little or nothing of melancholy, till he came to the weſt end of Long-Iſland, in his return. After that, he was oppreſſed with dejection and gloomineſs of mind, for ſeveral days together.——For an account of the four firſt days after his return from his journey, I refer the reader to his public Journal.

Oct. 28.——Had an evening of ſweet refreſhing; my thoughts were raiſed to a bleſſed eternity, my ſoul was melted with deſires of perfect holineſs, and perfectly glorifying God.

Oct. 29. About noon, rode and viewed the Indian lands at Cranberry; — was much dejected and greatly perplexed in mind; knew not how to ſee any body again, my ſoul was ſo ſunk within me. Oh that theſe trials might make me more humble and holy. O that God would keep me from giving way to ſinful dejection, which may hinder my uſefulneſs.

Oct. 30. My ſoul was refreſhed with a view of the continuance of God's bleſſed work among the Indians.

Oct. 31. Spent moſt of the day in writing, enjoyed not much ſpiritual comfort, but was not ſo much ſunk with melancholy as at ſome other times.

Nov. 1. [See the public Journal.]

Nov. 2. Spent the day with the Indians, and wrote ſome things of importance; and longed to do more for God than I did, or could do in this preſent feeble and imperfect ſtate.

Nov. 3 and 4. [See the public Journal.]

Nov. 5. He left the Indians, and ſpent the remaining part of this week in travelling to various parts of New-Jerſey, in order to get a collection for the uſe of the Indians, and to obtain a ſchoolmaſter to inſtruct them. And in the mean time he ſpeaks of very ſweet refreſhment and entertainment with Chriſtian friends, and of his being ſweetly employed, while riding, in meditation on divine ſubjects; his heart's being enlarged, his mind clear, his ſpirit refreſhed with divine truths, and his "heart burning within him, while he went by the

" way, and the Lord graciouſly opened to him the ſcriptures."]

Lord's Day, Nov. 10. [At Eliſabeth-Town] Was comfortable in the morning, both in body and mind; preached in the forenoon from 2 Cor. v. 20. God was pleaſed to give me freedom and fervency in my diſcourſe; and the preſence of God ſeemed to be in the aſſembly: numbers were affected, and there were many tears among them. In the afternoon, preached from Luke xiv. 22, " And yet there is room." Was favoured with divine aſſiſtance in the firſt prayer, and poured out my ſoul to God with a filial temper of mind; the living God alſo aſſiſted me in ſermon.

[The next day, he went to New-Town to Long-Iſland, to a meeting of the Preſbytery. He ſpeaks of ſome ſweet meditations he had while there, on " Chriſt's delivering up the "kingdom to the Father;" and of his ſoul's being much refreſhed and warmed with the conſideration of that bliſsful day.]

Nov. 15. Could not croſs the ferry by reaſon of the violence of the wind; nor could I enjoy any place of retirement at the ferry-houſe; ſo that I was in perplexity. Yet God gave me ſome ſatisfaction and ſweetneſs in meditation, and lifting up my heart to God in the midſt of company. And although ſome were drinking and talking profanely, which was indeed a grief to me, yet my mind was calm and compoſed. And I could not but bleſs God, that I was not like to ſpend an eternity in ſuch company. In the evening I ſat down and wrote with compoſure and freedom; and can ſay (through pure grace) it was a comfortable evening to my ſoul, an evening I was enabled to ſpend in the ſervice of God.

Nov. 16. Croſſed the ferry about ten o'clock; arrived at Eliſabeth-Town near night. Was in a calm compoſed frame of mind, and felt an entire reſignation with reſpect to a loſs I had lately ſuſtained, in having my horſe ſtolen from me the laſt Wedneſday night, at New-Town. Had ſome longings of ſoul for the dear people of Eliſabeth-Town, that God would pour out his Spirit upon them, and revive his work amongſt them.

He ſpent the four next days at Eliſabeth-Town, for the moſt part, in a free and comfortable ſtate of mind, intenſely engaged in the ſervice of God, and enjoying, at ſome times,

the ſpecial aſſiſtances of his Spirit. On Thurſday this week he rode to Freehold, and ſpent the day under conſiderable dejection.]

Nov. 22. Rode to Mr Tennent's, and from thence to Croſweekſung. Had little freedom in meditation, while riding; which was a grief and burden to my ſoul. Oh that I could fill up all my time, whether in the houſe or by the way, for God! I was enabled, I think, this day to give up my ſoul to God, and put over all my concerns into his hands; and found ſome real conſolation in the thought of being entirely at the divine diſpoſal, and having no will or intereſt of my own. I have received my all from God; Oh that I could return my all to God! Surely God is worthy of my higheſt affection, and moſt devout adoration; he is infinitely worthy, that I ſhould make him my laſt end, and live for ever to him: Oh that I might never more, in any one inſtance, live to myſelf!

Nov. 23. Viſited my people; ſpent the day with them; wrote ſome things of importance. But was pretty much dejected moſt of the day.

[There is nothing very material in his diary for the four next days, but what is alſo in his public Journal.]

Nov. 28.——I enjoyed ſome divine comfort and fervency in the public exerciſe, and afterwards. And while riding to my lodgings, was favoured with ſome ſweet meditations on Luke ix. 31, "Who appeared in glory, and ſpake of his de"ceaſe, which he ſhould accompliſh at Jeruſalem." My thoughts ran with freedom, and I ſaw and felt what a glorious ſubject the death of Chriſt is for glorified ſouls to dwell upon in their converſation. Oh, the death of Chriſt! how infinitely precious!

[For the three next days, ſee the public Journal.]

Dec. 2. Was much affected with grief, that I had not lived more to God; and felt ſtrong reſolutions to double my diligence in my Maſter's ſervice.

[After this he went to a meeting of the Presbytery, at a place in New-Jerſey, called Connecticut-Farms; which occaſioned his abſence from his people the reſt of this week. He ſpeaks of ſome ſeaſons of ſweetneſs, ſolemnity, and ſpiritual affection in his abſence.]

Lord's Day, Dec. 8. [See his public Journal.]

Dec. 9. Spent moſt of the day in procuring proviſions, in order to my ſetting up houſe-keeping among the Indians. Enjoyed little ſatisfaction through the day, being very much out of my element.

Dec. 10. Was engaged in the ſame buſineſs as yeſterday: Towards night, got into my own houſe*.

Dec. 11. Spent the forenoon in neceſſary labour about my houſe. In the afternoon, rode out upon buſineſs, and ſpent the evening with ſome ſatisfaction among friends in converſation on a ſerious and profitable ſubject.

[Dec. 12. See his public Journal.]

Dec 13. Spent the day mainly in labour about my houſe. In the evening, ſpent ſome time in writing; but was very weary, and much outdone with the labour of the day.

Dec. 14 Roſe early, and wrote by candle-light ſome conſiderable time; ſpent moſt of the day in writing: but was ſomewhat dejected. In the evening, was exerciſed with a pain in my head.

[For the two next days, ſee his public Journal. The remainder of this week he ſpent chiefly in writing; ſome part of the time under a degree of melancholy; but ſome part of it with a ſweet ardency in religion.]

Dec. 21.——After my labours with the Indians, I ſpent ſome time in writing ſome things divine and ſolemn; and was much wearied with the labours of the day; found that my ſpirits were extremely ſpent, and that I could do no more. I am conſcious to myſelf that my labours are as great and conſtant as my nature will bear, and that ordinarily I go to the extent of my ſtrength; ſo that I do all I can; but the miſery is, I do not labour with that heavenly temper, that ſingle eye to the glory of God, that I long for.

[Lord's Day Dec. 22. See the public Journal.]

Dec. 23. 24. Spent theſe days in writing, with the utmoſt diligence. Felt in the main a ſweet mortification to the world

* This is the third houſe that he built to dwell in by himſelf among the Indians; the firſt at Kaunameek in the county of Albany; the ſecond at the Forks of Delaware in Penſylvania; and now this at Croſweekſung in New-Jerſey.

and a desire to live and to labour only for God; but wanted more warmth and spirituality, a more sensible and affectionate regard to the glory of God.

[Dec. 25. See the public Journal.]

Dec. 26, and 27. Laboured in my studies to the utmost of my strength; and though I felt a steady disposition of mind to live to God, and that I had nothing in the world to live for, yet I did not find that sensible affection in the service of God, that I wanted to have; my heart seemed barren, though my head and hands were full of labour.

[For the four next days see his public Journal.]

Jan 1. 1745-6.——I am this day beginning a New Year; and God has carried me through numerous trials and labours in the past. He has amazingly supported my feeble frame; for "having obtained help of God, I continue to this day." O that I might live nearer to God this year, than I did the last! the business I have been called to, and enabled to go through, I know, has been as great as nature could bear up under, and what would have sunk and overcome me quite, without special support. But alas, alas! though I have done the labours, and endured the trials, with what spirit have I done the one, and borne the other? how cold has been the frame of my heart oftentimes! and how little have I sensibly eyed the glory of God, in all my doings and sufferings! I have found I could have no peace without filling up all my time with labours; and thus; "necessity has been laid upon me," yea, in that respect, I have loved to labour; but the misery is, I could not sensibly labour for God, as I should have done. May I for the future be enabled more sensibly to make the glory of God my all!'

[For the space from this time till the next Monday, see the public Journal.]

Jan. 6. Being very weak in body, I rode for my health. While riding, my thoughts were sweetly engaged, for a time, upon "the stone cut out of the mountain without hands, "which brake in pieces" all before it, and waxed great, and "became a great mountain, and filled the whole earth;" and I longed that Jesus should "take to him his great power "and reign to the ends of the earth'.' And Oh, how sweet

were the moments, wherein I felt my ſoul warm with hopes of the enlargement of the Redeemer's kingdom! I wanted nothing elſe but that Chriſt ſhould reign, to the glory of his bleſſed name.

[The next day he complains of want of fervency.]

Jan. 8. In the evening, my heart was drawn out after God in ſecret; my ſoul was refreſhed and quickened, and I truſt faith was in exerciſe; and I had great hopes of the ingathering of precious ſouls to Chriſt, not only among my own people, but others alſo. I was ſweetly reſigned and compoſed under my bodily weakneſs; and was willing to live or die; and deſirous to labour for God to the utmoſt of my ſtrength.

Jan. 9. Was ſtill very weak, and much exerciſed with vapoury diſorders. In the evening enjoyed ſome enlargement and ſpirituality in prayer. Oh, that I could always ſpend my time profitably, both in health and weakneſs!

January 10. My ſoul was in a ſweet, calm, compoſed frame, and my heart filled with love to all the world; and Chriſtian ſimplicity and tenderneſs ſeemed then to prevail and reign within me. Near night, viſited a ſerious baptiſt miniſter, and had ſome agreeable converſation with him; and found that I could taſte God in friends.

[For the four next days, ſee his public Journal.]

Jan 15. My ſpirits were very low and flat, and I could not but think I was a burden to God's earth; and could ſcarcely look any body in the face, through ſhame and ſenſe of barrenneſs. God pity a poor unprofitable creature!

[The two next days he had ſome comfort and refreſhment. For the two following days, ſee his public Journal.

The next day, he ſet out on a journey to Eliſabeth-Town, to confer with the Correſpondents, at their meeting there; and enjoyed much ſpiritual refreſhment from day to day, through this week. The things expreſſed in this ſpace of time, are ſuch as theſe,—ſerenity, compoſure, ſweetneſs, and tenderneſs of ſoul; thankſgiving to God for his ſucceſs among the Indians; delight in prayer and praiſe; ſweet and profitable meditations on various divine ſubjects; longing for ſome love, for more vigour to live to God, for a life more entirely devo-

ted to God, that he might ſpend all his time profitably for God and in his cauſe, converſing on ſpiritual ſubjects with affection; and lamentation for unprofitableneſs.

Lord's Day, Jan. 26. [At Connecticut farms] was calm and compoſed. Was made ſenſible of my utter inability to preach without divine help; and was in ſome good meaſure willing to leave it with God to give or with-hold aſſiſtance as he ſaw it would be moſt for his own glory. Was favoured with a conſiderable degree of aſſiſtance in my public work. After public worſhip I was in a ſweet and ſolemn frame of mind, thankful to God that he had made me in ſome meaſure faithful in addreſſing precious ſouls, but grieved that I had been no more fervent in my work; and was tenderly affected towards all the world, longing that every ſinner might be ſaved; and could not have entertained any bitterneſs towards the worſt enemy living. In the evening, rode to Eliſabeth-Town; while riding, was almoſt conſtantly engaged in lifting up my heart to God, leſt I ſhould loſe that ſweet heavenly ſolemnity and compoſure of ſoul, I then enjoyed. Afterwards, was pleaſed to think, that God reigneth; and thought that I never could be uneaſy with any of his diſpenſations; but muſt be entirely ſatisfied, whatever trials he ſhould cauſe me or his church to encounter. Never felt more ſedateneſs, divine ſerenity, and compoſure of mind; could freely have left the deareſt earthly friend, for the ſociety of "angels, and ſpirits of "juſt men made perfect:" My affections ſoared aloft to the bleſſed Author of every dear enjoyment. I viewed the emptineſs and unſatisfactory nature of the moſt deſirable earthly objects, any further than God is ſeen in him; and longed for a life of ſpirituality and inward purity; without which, I ſaw there could be no true pleaſure.

[He retained a great degree of this excellent frame of mind, the four next days. As to his public ſervices for and among the Indians, and his ſucceſs in this time, ſee the public Journal.]

Feb. 1. Towards night, enjoyed ſome of the cleareſt thoughts on a divine ſubject (*viz.* that treated of 1 Cor. xv. 13.—16.) that ever I remember to have had upon any ſubject whatſoever;

and ſpent two or three hours in writing them. I was refreſhed with this intenſeneſs; my mind was ſo engaged in theſe meditations, I could ſcarcely turn to any thing elſe; and indeed I could not be willing to part with ſo ſweet an entertainment.—

Lord's Day, Feb. 2.——After public worſhip, my bodily ſtrength being much ſpent, my ſpirits ſunk amazingly; and eſpecially on hearing that I was ſo generally taken to be a Roman Catholic, ſent by the Papiſts to draw the Indians into an inſurrection againſt the Engliſh, that ſome were in fear of me, and others were for having me taken up by authority, and puniſhed. Alas! what will not the devil do to bring a ſlur and diſgrace on the work of God! Oh, how holy and circumſpect had I need to be! Through divine goodneſs, I have been enabled to "mind my own buſineſs," in theſe parts, as well as elſewhere; and to let all men, and all denominations of men alone, as to their party-notions; and only preached the plain and neceſſary truths of Chriſtianity, neither inviting nor excluding any, of any ſort or perſuaſion whatſoever.—Towards night, the Lord gave me freedom at the throne of grace, in my firſt prayer before my catechetical lecture; and in opening the xlvith Pſalm to my people, my ſoul confided in God, although the wicked world ſhould ſlander and perſecute me, or even condemn and execute me as a traitor to my king and country. Truly God is a "preſent help in time of trouble." In the evening, my ſoul was in ſome meaſure comforted, having ſome hope that one poor ſoul was brought home to God this day; tho' the caſe did by no means appear clear. Oh that I could fill up every moment of time, during my abode here below, in the ſervice of my God and king.

Feb. 3. My ſpirits were ſtill much ſunk with what I heard the day before, of my being ſuſpected to be engaged in the Pretender's intereſt; it grieved me that after there had been ſo much evidence of a glorious work of grace among theſe poor Indians, as that the moſt carnal men could not but take notice of the great change made among them, ſo many poor ſouls ſhould ſtill ſuſpect the whole to be only a Popiſh plot, and ſo caſt an awful reproach on this bleſſed work of the divine Spirit; and at the ſame time wholly exclude themſelves from receiving any benefit by this divine influence. This put

me upon ſearching whether I had ever dropped any thing inadvertently, that might give occaſion to any to ſuſpect that I was ſtirring up the Indians againſt the Engliſh; and could think of nothing, unleſs it was attempting ſometimes to vindicate the rights of the Indians, and complaining of the horrid practice of making the Indians drunk, and then cheating them out of their lands and other properties; and once I remembered, I had done this with too much warmth of ſpirit. And this much diſtreſſed me; thinking that this might poſſibly prejudiſe them againſt this work of grace, to their everlaſting deſtruction. God, I believe did me good by this trial; which ſerved to humble me, and ſhew me the neceſſity of watchfulneſs, and of being "wiſe as a ſerpent," as well as "harmleſs "as a dove." This exerciſe led me often to the throne of grace; and there I found ſome ſupport; though I could not get the burden wholly removed. Was aſſiſted in prayer, eſpecially in the evening.

[He remained ſtill under a degree of exerciſe of mind about this affair; which continued to have the ſame effect upon him, to cauſe him to reflect upon, and humble himſelf, and frequent the throne of grace; but ſoon found himſelf much more relieved and ſupported. He was this week in an extremely weak ſtate, and obliged, as he expreſſeſs it, "to conſume time in diverſions for his health."

[For Feb. 7 and 8, ſee his public Journal.]

[The Monday after he ſet out on a journey to the Forks of Delaware, to viſit the Indians there. He performed the journey under great weakneſs, and ſometimes was exerciſed with much pain; but ſays nothing of dejection and melancholy. He arrived at his own houſe at the Forks, on Friday. The things appertaining to his inward frames and exerciſes, expreſſed within this week, are ſweet compoſure of mind; thankfulneſs to God for his mercies to him and others; reſignation to the divine will; comfort in prayer and religious converſation; his heart drawn out after God, and affected with a ſenſe of his own barrenneſs, as well as the fulneſs and freeneſs of divine grace.]

Lord's Day, Feb. 16.——In the evening, was in a ſweet compoſed frame of mind. It was exceeding refreſhing and

comfortable to think that God had been with me, affording me some good measure of assistance. I then found freedom and sweetness in prayer and thanksgiving to God; and found my soul sweetly engaged and enlarged in prayer for dear friends and acquaintance. Blessed be the name of the Lord, that ever I am enabled to do any thing for his dear interest and kingdom. Blessed be God who enables me to be faithful. Enjoyed more resolution and courage for God, and more refreshment of spirit, than I have been favoured with for many weeks past.

Feb. 17.——I was refreshed and encouraged; found a spirit of prayer, in the evening, and earnest longings for the illumination and conversion of the poor Indians.

[Feb. 18. See the public Journal.]

Feb. 19.——My heart was comforted and refreshed, and my soul filled with longings for the conversion of the Indians here.

Feb. 20.——God was pleased to support and refresh my spirits, by affording me some assistance this day, and so hopeful a prospect of success; and I returned home rejoicing, and blessing the name of the Lord;—found freedom and sweetness afterwards in secret prayer, and had my soul drawn out for dear friends. Oh, how blessed a thing is it, to labour for God faithfully, and with encouragement of success! Blessed be the Lord for ever and ever, for the assistance and comfort granted this day.

Feb. 21.——My soul was refreshed and comforted, and I could not but bless God, who had enabled me in some good measure to be faithful in the day past. Oh, how sweet it is to be spent and worn out for God!

Feb. 22.——My spirits were much supported, though my bodily strength was much wasted. Oh that God would be gracious to the souls of these poor Indians!

God has been very gracious to me this week; he has enabled me to preach every day; and has given me some assistance, and encouraging prospect of success, in almost every sermon. Blessed be his name. Divers of the white people have been awakened this week, and sundry of the Indians cured of

their prejudices and jealouſies they had conceived againſt Chriſtianity; and ſome ſeem to be really awakened.

Lord's Day, Feb. 23. [See the public Journal.

The next day he left the Forks of Delaware, to return to Croſweekſung; and ſpent the whole week till Saturday, before he arrived there; but preached by the way every day, excepting one; and was ſeveral times greatly aſſiſted—and had much inward comfort and earneſt longings to fill up all his time with the ſervice of God. He utters ſuch expreſſions as theſe, after preaching: "O that I may be enabled to plead "the cauſe of God faithfully, to my dying moment! Oh how "ſweet it would be to ſpend myſelf wholly for God, and in "his cauſe, and to be freed from ſelfiſh motives in my la-"bours!"

March 1 and 2. ſee the public Journal. The four next days were ſpent in great bodily weakneſs; but he ſpeaks of conſiderable inward comfort.]

March 6. I walked alone in the evening, and enjoyed ſweetneſs and comfort in prayer, beyond what I have of late enjoyed; my ſoul rejoiced in my pilgrimage ſtate, and I was delighted with the thoughts of labouring and enduring hardneſs for God: felt ſome longing deſires to preach the goſpel to dear immortal ſouls; and confided in God that he would be with me in my work, and that he "never would leave me nor for-"ſake me," to the end of my race. Oh, may I obtain mer-"cy of God to be faithful," to my dying moment!

March 7. In the afternoon, went on in my work with freedom and cheerfulneſs, God aſſiſting me; and enjoyed comfort in the evening.

[For the two next days, ſee the public Journal.]

March 10.——My ſoul was refreſhed with freedom and enlargement, and (I hope) the lively exerciſe of faith, in ſecret prayer, this night; my will was ſweetly reſigned to the divine will, and my hopes reſpecting the enlargement of the dear kingdom of Chriſt ſomewhat raiſed, and could commit Zion's cauſe to God as his own.

[On Tueſday, he ſpeaks of ſome ſweetneſs and ſpirituality in Chriſtian converſation. On Wedneſday complains that he enjoyed not much comfort and ſatisfaction through the day,

becauſe he did but little for God. On Thurſday, ſpent conſiderable time in company, on a ſpecial occaſion; but in perplexity, becauſe without ſavoury religious converſation. For Friday, Saturday, and Lord's Day, ſee the public Journal.

In the former part of the week following he was very ill; and alſo under great dejection; being, as he apprehended, rendered unſerviceable by his illneſs, and fearing he ſhould never be ſerviceable any more; and therefore exceedingly longed for death. But afterwards was more encouraged, and life appeared more deſirable; becauſe (as he ſays) he "had a little dawn of hope, that he might be uſeful in the world." In the latter part of the week, he was in ſome meaſure relieved from his illneſs, in uſe of means preſcribed by a phyſician.

For March 22. and 23. See his public Journal.]

March 24.——After the Indians were gone to their work, to clear their lands, I got alone, and poured out my ſoul to God, that he would ſmile upon theſe feeble beginnings, and that he would ſettle an Indian town, that might be a mountain of holineſs; and found my ſoul much refreſhed in theſe petitions, and much enlarged for Zion's intereſt, and for numbers of dear friends in particular. My ſinking ſpirit was revived and raiſed, and I felt animated in the ſervice God has called me to. This was the deareſt hour I have enjoyed for many days, if not weeks. I found an encouraging hope, that ſomething would be done for God, and that God would uſe and help me in his work. And Oh, how ſweet were the thoughts of labouring for God, when I felt any ſpirit and courage, and had any hope that ever I ſhould be ſucceſsful!

[The next day his ſchoolmaſter was taken ſick with a pleuriſy; and he ſpent great part of the remainder of this week in tending him; which in his weak ſtate was almoſt an overbearing burden to him—he being obliged conſtantly to wait upon him, all day, from day to day, and to lie on the floor at night. His ſpirits ſunk in a conſiderable degree, with his bodily ſtrength, under his burden.

For March 29 and 30, ſee the public Journal.]

March 31. Towards night enjoyed ſome ſweet meditations on theſe words: "It is good for me to draw near to God." My ſoul I think had ſome ſweet ſenſe of what is intended in thoſe words.

[The next day, he was extremely buſy in tending the ſchool-maſter, and in ſome other neceſſary affairs, that greatly diverted him from what he looked upon as his proper buſineſs; but yet ſpeaks of comfort and refreſhment at ſome parts of the day.]

April 2. Was ſomewhat exerciſed with a ſpiritleſs frame of mind. Was a little relieved and refreſhed in the evening, with meditation alone in the woods. But alas! my days paſs away as the chaff! it is but little I do, or can do, that turns to any account; it is my conſtant miſery and burden, that I am ſo fruitleſs in the vineyard of the Lord. O that I were ſpirit, that I might be active for God. This (I think) more than any thing elſe, makes me long, that "this corruptible might "put on incorruption, and this mortal put on immortality." God deliver me from clogs, fetters, and a body of death, that impede my ſervice for him.

[The next day he complains bitterly of ſome exerciſes by corruption he found in his own heart.]

April 4. Spent moſt of the day in writing on Rev. xxii. 17. "And whoſoever will," &c. Enjoyed ſome freedom and encouragement in my work; and found ſome comfort and compoſure in prayer.

April 5.——After public worſhip a number of my dear Chriſtian Indians came to my houſe; with whom I felt a ſweet union of ſoul: my heart was knit to them; and I cannot ſay, I have felt ſuch ſweet and fervent love to the brethren for ſome time paſt: and I ſaw in them appearances of the ſame love. This gave me ſomething of a view of the heavenly ſtate; and particularly that part of the happineſs of heaven, which conſiſts in the communion of ſaints; and this was affecting to me.

[For the two next days, ſee the public Journal.

On Tueſday, he went to a meeting of the Preſbytery appointed at Eliſabeth Town. In his way thither, he enjoyed ſome ſweet meditations: but after he came there, he was (as he expreſſes it) very vapoury and melancholy, and under an awful gloom that oppreſſed his mind. And this continued till Saturday evening, when he began to have ſome relief and encouragement. He ſpent the Sabbath at Staten-Iſland; where he preached to an aſſembly of Dutch and Engliſh, and

enjoyed conſiderable refreſhment and comfort, both in public and private. In the evening he returned to Eliſabeth-Town.]

April 14. My ſpirits this day were raiſed and refreſhed, and my mind compoſed, ſo that I was in a comfortable frame of ſoul, moſt of the day. In the evening my head was clear, my mind ſerene; I enjoyed ſweetneſs in ſecret prayer, and meditation on Pſal. lxxiii. 28. Oh, how free, how comfortable, chearful, and yet ſolemn, do I feel when I am in a good meaſure freed from thoſe damps and melancholy glooms, that I often labour under! And bleſſed be the Lord, I find myſelf relieved in this reſpect.

April 15. My ſoul longed for more ſpirituality; and it was my burden that I could do no more for God. Oh, my barrenneſs is my daily affliction and heavy load! Oh, how precious is time: and how it pains me, to ſee it ſlide away, while I do ſo very little to any good purpoſe! Oh that God would make me more fruitful and ſpiritual.

[The next day, he ſpeaks of his being almoſt overwhelmed with vapoury diſorders; but yet not ſo as wholly to deſtroy the compoſure of his mind.]

April 17. Enjoyed ſome comfort in prayer, ſome freedom in meditation, and compoſure in my ſtudies. Spent ſome time in writing, in the forenoon. In the afternoon, ſpent ſome time in converſation with ſeveral dear miniſters. In the evening, preached from Pſal. lxxiii. 28, "But it is good for me to draw near to God." God helped me to feel the truth of my text, both in the firſt prayer and in the ſermon. I was enabled to pour out my ſoul to God, with great freedom, fervency, and affection; and bleſſed be the Lord, it was a comfortable ſeaſon to me. I was enabled to ſpeak with tenderneſs, and yet with faithfulneſs; and divine truths ſeemed to fall with weight and influence upon the hearers. My heart was melted for the dear aſſembly, and I loved every body in it; and ſcarce ever felt more love to immortal ſouls in my life; my ſoul cried, "O that the dear creatures might be ſa-"ved! O that God would have mercy on them."

[He ſeems to have been in a very comfortable frame of mind the two next days.]

Lord's Day, April 20. * Enjoyed ſome freedom, and I

* This day he entered into the 29th year of his age.

hope, exerciſe of faith in prayer, in the morning; eſpecially when I came to pray for Zion. I was free from that gloomy diſcouragement, that ſo often oppreſſes my mind; and my ſoul rejoiced in the hopes of Zion's proſperity, and the enlargement of the dear kingdom of the great Redeemer. O that his kingdom might come! ——

April 21. Was compoſed and comfortable in mind, moſt of the day; was mercifully freed from thoſe gloomy damps that I am frequently exerciſed with; had freedom and comfort in prayer ſeveral times; eſpecially had ſome riſing hopes of enlargement and proſperity. And Oh, how refreſhing were theſe hopes to my ſoul! Oh that the kingdom of the dear Lord might come! Oh that the poor Indians might quickly be gathered in, in great numbers!

April 22. My mind was remarkably free, this day, from melancholy damps and glooms, and animated in my work. I found ſuch freſh vigour and reſolution in the ſervice of God, that the mountains ſeemed to become a plain before me. Oh, bleſſed be God for an interval of refreſhment, and fervent reſolution in my Lord's work! In the evening, my ſoul was refreſhed in ſecret prayer, and my heart drawn out for divine bleſſings; eſpecially for the church of God, and his intereſt among my own people, and for dear friends in remote places. Oh that Zion might proſper, and precious ſouls be brought home to God!

[In this comfortable fervent frame of mind he remained the two next days,

For the four days next following, viz. Friday, Saturday, Lord's Day, and Monday, ſee his public Journal.——On Tueſday he went to Eliſabeth-Town, to attend the meeting of the Preſbytery there; and ſeemed to ſpend the time while abſent from his people on this occaſion, in a free and comfortable ſtate of mind.)

May 3. Rode from Eliſabeth-Town home to my people, at or near Cranberry; whither they are now removed, and where, I hope, God will ſettle them as a Chriſtian congregation. Was refreſhed in lifting up my heart to God, while riding; and enjoyed a thankful frame of ſpirit, for divine favours received the week paſt. Was ſomewhat uneaſy and de-

jected, in the evening; having no house of my own to go into in this place; but God was my support.

(For Lord's Day and Monday, see the public Journal.)

May 6. Enjoyed some spirit and courage in my work; was in a good measure free from melancholy; blessed be God for freedom from this death.

May 7. Spent most of the day in writing, as usual. Enjoyed some freedom in my work. Was favoured with some comfortable meditations, this day. In the evening, was in a sweet composed frame of mind; was pleased and delighted to leave all with God, respecting myself, for time and eternity, and respecting the people of my charge, and dear friends; had no doubt but that God would take care of me, and of his own interest among my people; and was enabled to use freedom in prayer, as a child with a tender father. Oh, how sweet is such a frame!

May 8. In the evening, was somewhat refreshed with divine things, and enjoyed a tender melting frame in secret prayer, wherein my soul was drawn out for the interest of Zion, and comforted with the lively hope of the appearing of the kingdom of the great Reedemer. These were sweet moments; I felt almost loth to go to bed, and grieved that sleep was necessary. However I lay down with a tender reverential fear of God, sensible that "his favour is life," and his smiles better than all that earth can boast of, infinitely better than life itself.

[May 9. See the public Journal.)

May 10. Rode to Allen's-Town, to assist in the administration of the Lord's supper. In the afternoon preached from Tit. ii. 14, "Who gave himself for us,' '&c. God was pleased to carry me through with some competency of freedom; and yet to deny me that enlargement and power I longed for. In the evening, my soul mourned, and could not but mourn, that I had treated so excellent a subject in so defective a manner, that I had borne so broken a testimony for so worthy and glorious a Redeemer. And if my discourse had met with the utmost applause from all the world, (as I accidentally heard it applauded by some persons of judgment,) it would not have given me any satisfaction. Oh! it grieved me to think that I had

had no more holy warmth and fervency, that I had been no more melted in diſcourſing of Chriſt's death, and the end and deſign of it! Afterwards had ſome freedom and fervency in ſecret and family prayer, and longed much for the preſence of God to attend his word and ordinances the next day.

May 11. Aſſiſted in the adminiſtration of the Lord's ſupper; but enjoyed little enlargement: was grieved and ſunk with ſome things I thought undeſirable, &c. In the afternoon went to the houſe of God weak and ſick in ſoul, as well as feeble in body; and longed that the people might be entertained and edified with divine truths, and that an honeſt fervent teſtimony might be borne for God; but knew not how it was poſſible for me to do any thing of that kind, to any good purpoſe. Yet God, who is rich in mercy, was pleaſed to give me aſſiſtance both in prayer and preaching; God helped me to wreſtle for his preſence, in prayer, and to tell him, that he had promiſed, "Where two or three are met "together in his name, that he would be in the midſt of them;" and that we were, at leaſt ſome of us, ſo met; and pleaded that for his truth's ſake he would be with us. And bleſſed be God, it was ſweet to my ſoul, thus to plead, and rely on God's promiſes. Diſcourſed upon Luke ix. 30. 31, "And behold, "there talked with him two men, which were Moſes and E-"lias; who appeared in glory, and ſpake of his deceaſe which "he ſhould accompliſh at Jeruſalem." Enjoyed ſpecial freedom, from the beginning to the end of my diſcourſe, without interruption. Things pertinent to the ſubject were abundantly repreſented to my view; and ſuch a fulneſs of matter, that I ſcarce knew how to diſmiſs the various heads and particulars I had occaſion to touch upon. And, bleſſed be the Lord, I was favoured with ſome fervency and power, as well as freedom; ſo that the word of God ſeemed to awaken the attention of a ſtupid audience, to a conſiderable degree. I was inwardly refreſhed with the conſolations of God; and could with my whole heart ſay, "Though there be no fruit in the "vine, &c. yet I will rejoice in the Lord." After public ſervice, was refreſhed with the ſweet converſation of ſome dear Chriſtian friends.

[The four next days ſeem to have been moſtly ſpent with ſpiritual comfort and profit.]

May 16. Near night enjoyed ſome agreeable and ſweet converſation with a dear miniſter, which, I truſt, was bleſſed to my ſoul: my heart was warmed, and my ſoul engaged to live to God; ſo that I longed to exert myſelf with more vigour than ever I had done in his cauſe:—and thoſe words were quickening to me, "Herein is my Father glorified, that "ye bring forth much fruit." Oh, my ſoul longed, and wiſhed, and prayed to be enabled to live to God with utmoſt conſtancy and ardour! In the evening, God was pleaſed to ſhine upon me in ſecret prayer, and draw out my ſoul after himſelf; and I had freedom in ſupplication for myſelf, but much more in interceſſion for others; ſo that I was ſweetly conſtrained to ſay, "Lord, uſe me as thou wilt; do as thou "wilt with me; but Oh, promote thine own cauſe! Zion "is thine; O viſit thine heritage! Oh let thy kingdom come! "Oh let thy bleſſed intereſt be advanced in the world!" When I attempted to look to God, reſpecting my worldly circumſtances, and his providential dealings with me, in regard of my ſettling down in my congregation, which ſeems to be neceſſary, and yet very difficult, and contrary to my fixed intention for years paſt, as well as my diſpoſition, which has been, and ſtill is, at times eſpecially, to go forth, and ſpend my life in preaching the goſpel from place to place, and gathering ſouls afar off to JESUS the great Redeemer; when I attempted to look to God with regard to theſe things, and his deſigns concerning me, I could only ſay "The will of the Lord be "done; it is no matter for me." The ſame frame of mind I felt with reſpect to another important affair I have lately had ſome ſerious thoughts of; I could ſay with utmoſt calmneſs and compoſure, "Lord, if it be moſt for thy glory, let me pro-"ceed in it; but if thou ſeeſt that in any wiſe it will hinder "my uſefulneſs in thy cauſe, Oh prevent my proceeding: "for all I want reſpecting this world is ſuch circumſtances "as may beſt capacitate me to do ſervice for God in the world." But bleſſed be God, I enjoyed liberty in prayer for my dear flock, and was enabled to pour out my ſoul into the boſom of a tender Father; my heart within me was melted, when I

came to plead for my dear people, and for the kingdom of Chriſt in general. Oh, how ſweet was this evening to my ſoul! I knew not how to go to bed; and when got to bed, longed for ſome way to improve time for God, to ſome excellent purpoſe. "Bleſs the Lord, O my ſoul."

May 17. Walked out in the morning, and felt much of the ſame frame I enjoyed in the evening before: had my heart enlarged in praying for the advancement of the kingdom of Chriſt, and found utmoſt freedom in leaving all my concerns with God.

I find diſcouragement to be an exceeding hindrance to my ſpiritual fervency and affection; but when God enables me ſenſibly to find that I have done ſomething for him, this refreſhes and animates me, ſo that I could break through all hardſhips, undergo any labours, and nothing ſeems too much either to do or ſuffer. But Oh, what a death it is, to ſtrive, and ſtrive; to be always in a hurry, and yet to do nothing, or at leaſt to do nothing for God! Alas, alas, that time flies away, and I do ſo little for God!

Lord's Day, May 18. I felt my own utter inſufficiency for my work: God made me to ſee that I was a child; yea, that I was a fool. I diſcourſed, both parts of the day, from Rev. iii. 20. "Behold I ſtand at the door, and knock." God gave me freedom and power in the latter part of my (forenoon's) diſcourſe; although, in the former part of it, I felt peeviſh and provoked with the unmannerly behaviour of the white people, who crouded in between my people and me; which proved a great temptation to me. But bleſſed be God, I got theſe ſhackles off before the middle of my diſcourſe, and was favoured with a ſweet frame of ſpirit in the latter part of the exerciſe; was full of love, warmth, and tenderneſs, in addreſſing my dear people.—In the intermiſſion ſeaſon, could not but diſcourſe to my people on the kindneſs and patience of Chriſt in ſtanding and knocking at the door, &c. In the evening, I was grieved, that I had done ſo little for God. Oh that I could be a flame of fire in the ſervice of my God!

[May 19. See the public Journal.]

On Tueſday, he complains of want of freedom and comfort; but had ſome return of theſe on Wedneſday.]

May 22. In the evening, was in a frame ſomewhat remarkable; had apprehended for ſeveral days before, that it was the deſign of providence I ſhould ſettle among my people here: and had in my own mind begun to make proviſion for it, and to contrive means to haſten it; and found in my heart ſomething engaged in it, hoping I might then enjoy more agreeable circumſtances of life, in ſeveral reſpects; and yet was never fully determined, never quite pleaſed with the thoughts of being confined to one place. Nevertheleſs I ſeemed to have ſome freedom in that reſpect, becauſe the congregation I thought of ſettling with, was one that God had enabled me to gather from amongſt Pagans. For I, never ſince I began to preach, could feel any freedom to "enter into o-"ther men's labours," and ſettle down in the miniſtry where the "goſpel was preached before; I never could make that appear to be my providence. When I felt any diſpoſition to conſult my eaſe and worldly comfort, God has never given me any liberty in that reſpect, either ſince, or for ſome years before I began to preach, but God having ſucceeded my labours, and made me inſtrumental of gathering a church for him among the Indians, I was ready to think, it might be his deſign to give me a quiet ſettlement and a ſtated home of my own. And this, conſidering the late frequent ſinking and failure of my ſpirits, and the need I ſtood in of ſome agreeable ſociety, and my great deſire of enjoying conveniences and opportunities for profitable ſtudies, was not altogether diſagreeable to me; although I ſtill wanted to go about far and wide, in order to ſpread the bleſſed goſpel among benighted ſouls far remote; yet I never had been ſo willing to ſettle in any one place for more than five years paſt, as I was in the foregoing part of this week. But now theſe thoughts ſeemed to be wholly daſhed in pieces; not by neceſſity, but of choice: for it appeared to me, that God's dealings towards me had fitted me for a life of ſolitarineſs and hardſhip; it appeared to me I had nothing to loſe, nothing to do with earth, and conſequently nothing to loſe by a total renunciation of it: and it appeared juſt right that I ſhould be deſtitute of houſe and home, and many comforts of life, which I rejoiced to ſee o-

thers of God's people enjoy. And at the same time, I saw so much of the excellency of Christ's kingdom, and the infinite desirableness of its advancement in the world, that it swallowed up all my other thoughts: and made me willing, yea, even rejoice, to be made a pilgrim or hermit in the wilderness to my dying moment, if I might thereby promote the blessed interest of the great Redeemer. And if ever my soul presented itself to God for his service, without any reserve of any kind, it did so now. The language of my thoughts and disposition (although I spake no words) now were, "Here I "am, Lord, send me; send me to the ends of the earth; send "me to the rough, the savage Pagans of the wilderness; send "me from all that is called comfort in earth, or earthly com-"fort; send me even to death itself, if it be but in thy service "and to promote thy kingdom." And at the same time I had as quick and lively a sense of the value of worldly comforts as ever I had; but only saw them infinitely overmatched by the worth of Christ's kingdom, and the propagation of his blessed gospel. The quiet settlement, the certain place of abode, the tender friendship, which I thought I might be likely to enjoy in consequence of such circumstances, appeared as valuable to me, considered absolutely and in themselves, as ever before; but considered comparatively, they appeared nothing, compared with the enlargement of Christ's kingdom, they vanished like the stars before the rising sun. And sure I am, that although the comfortable accomodations of life appeared valuable and dear to me, yet I did surrender and resign myself soul and body to the service of God, and promotion of Christ's kingdom; though it should be in the loss of them all. And I could not do any other, because I could not will or chuse any other. I was constrained, and yet chose to say, "Farewell, "friends and earthly comforts, the dearest of them all, the ve-"ry dearest, if the Lord calls for it; adieu, adieu: I'll spend "my life to my latest moments, in caves and dens of the "earth, if the kingdom of Christ may thereby be advanced." I found extraordinary freedom at this time in pouring out my soul to God, for his cause; and especially that his kingdom might be extended among the Indians far remote; and I had a great and strong hope, that God would do it. I continued

wreſtling with God in prayer for my dear little flock here; and more eſpecially for the Indians elſewhere; as well as for dear friends in one place and another; till it was bed-time, and I feared I ſhould hinder the family, &c. But Oh, with what reluctancy did I find myſelf obliged to conſume time in ſleep! I longed to be a flame of fire, continually glowing in the divine ſervice, preaching and building up Chriſt's kingdom, to my lateſt, my dying moment.

May 23. In the morning, was in the ſame frame of mind, as in the evening before. The glory of Chriſt's kingdom ſo much outſhone the pleaſure of earthly accommodations and enjoyments, that they appeared comparatively nothing, though in themſelves good and deſirable. My ſoul was melted in ſecret meditation and prayer, and I found myſelf divorced from any part in this world; ſo that in thoſe affairs that ſeemed of the greateſt importance to me, in reſpect of the preſent life, and thoſe wherein the tender powers of the mind are moſt ſenſibly touched, I could only ſay, "The will of the Lord be done." But juſt the ſame things that I felt the evening before, I felt now; and found the ſame freedom in prayer for the people of my charge, for the propagation of the goſpel among the Indians, and for the enlargement and ſpiritual welfare of Zion in general, and my dear friends in particular, now, as I did then; and longed to burn out in one continued flame for God. Retained much of the ſame frame through the day. In the evening, was viſited by my brother John Brainerd: the firſt viſit I have ever received from any near relative, ſince I have been a miſſionary. Felt the ſame frame of ſpirit in the evening as in the morning; and found that "it was good for me to draw near to God," and leave all my concerns and burdens with him. Was enlarged and refreſhed in pouring out my ſoul for the propagation of the goſpel of the Redeemer among the diſtant tribes of Indians. Bleſſed be God. If ever I filled up a day with ſtudies and devotion, I was enabled ſo to fill up this day.

May 24.——Enjoyed this day ſomething of the ſame frame of mind as I felt the day before.

[Lord's Day, May 25. See the public Journal.

This week, at leaſt the former part of it, he was in a very weak ſtate: but yet ſeems to have been free from melancholy, which often had attended the failing of his bodily ſtrength. He from time to time ſpeaks of comfort and inward refreſhment this week.

[Lord's Day, June 1. See the public Journal.]

June 2. In the evening, enjoyed ſome freedom in ſecret prayer and meditation.

June 3. My ſoul rejoiced, early in the morning, to think, that all things were at God's diſpoſal. Oh, it pleaſed me to leave them there! Felt afterwards much as I did, on Thurſday evening laſt, May 22; and continued in this frame for ſeveral hours. Walked out into the wilderneſs, and enjoyed freedom, fervency, and comfort, in prayer; and again enjoyed the ſame in the evening.

June 4. Spent the day in writing, and enjoyed ſome comfort, ſatisfaction, and freedom in my work. In the evening, I was favoured with a ſweet refreſhing frame of ſoul in ſecret prayer and meditation. Prayer was now wholly turned into praiſe, and I could do little elſe but try to adore and bleſs the living God: the wonders of his grace diſplayed in gathering to himſelf a church among the poor Indians here, were the ſubject-matter of my meditation, and the occaſion of exciting my ſoul to praiſe and bleſs his name. My ſoul was ſcarce ever more diſpoſed to inquire, "What I ſhould render to God for all "his beneſits," than at this time. Oh, I was brought into a ſtrait, a ſweet and happy ſtrait, to know what to do! I longed to make ſome returns to God; but found I have nothing to return; I could only rejoice, that God had done the work himſelf; and that none in heaven or earth might pretend to ſhare the honour of it with him; I could only be glad, that God's declarative glory was advanced by the converſion of theſe ſouls, and that it was for the enlargement of his kingdom in the world; but ſaw I was ſo poor, that I had nothing to offer to him. My ſoul and body through grace, I could cheerfully ſurrender to him; but it appeared to me, this was rather a cumber, than a gift; and nothing could I do to glorify his dear and bleſſed name. Yet I was glad at heart, that he was unchangeably poſſeſſed of glory and bleſſedneſs. Oh that he

might be adored and praiſed by all his intelligent creatures, to the utmoſt of their power and capacities! My ſoul would have rejoiced to ſee others praiſe him, tho' I could do nothing towards it myſelf.

[The next day he ſpeaks of his being ſubject to ſome degree of melancholy; but of being ſomething relieved in the evening.

June 6. See the public Journal.]

June 7.——Rode to Freehold to aſſiſt Mr Tennent in the adminiſtration of the Lord's ſupper. In the afternoon, preached from Pſal. lxxiii. 28. God gave me ſome freedom and warmth in my diſcourſe; and I truſt, his preſence was in the aſſembly. Was comfortably compoſed, and enjoyed a thankful frame of ſpirit; and my ſoul was grieved that I could not render ſomething to God for his benefits beſtowed. Oh that I could be ſwallowed up in his praiſe!

Lord's Day, June 8. Spent much time, in the morning, in ſecret duties; but between hope and fear, reſpecting the enjoyment of God in the buſineſs of the day then before us. Was agreeably entertained, in the forenoon, by a diſcourſe from Mr Tennent, and felt ſomewhat melted and refreſhed. In the ſeaſon of communion, enjoyed ſome comfort; and eſpecially in ſerving one of the tables. Bleſſed be the Lord, it was a time of refreſhing to me and I truſt to many others. A number of my dear people ſat down by themſelves at the laſt table; at which time God ſeemed to be in the midſt of them.—— And the thoughts of what God had done among them were refreſhing and melting to me. In the afternoon, God enabled me to preach with uncommon freedom from 2 Cor. v. 20. Through the great goodneſs of God, I was favoured with a conſtant flow of pertinent matter, and proper expreſſions, from the beginning to the end of this diſcourſe. In the evening, I could not but rejoice in God, and bleſs him for the manifeſtations of grace in the day paſt. Oh, it was a ſweet and ſolemn day and evening! a ſeaſon of comfort to the godly, and of awakening to ſome ſouls. Oh that I could praiſe the Lord!

June 9. Enjoyed ſome ſweetneſs in ſecret duties.—Preached the concluding ſermon from Gen. v. 24. "And

"Enoch walked with God," &c. God gave me enlargement and fervency in my diſcourſe; ſo that I was enabled to ſpeak with plainneſs and power; and God's peſence ſeemed to be in the aſſembly. Praiſed be the Lord, it was a ſweet meeting, a deſirable aſſembly. I found my ſtrength renewed, and lengthened out even to a wonder; ſo that I felt much ſtronger at the concluſion than in the beginning of this ſacramental ſolemnity. I have great reaſon to bleſs God for this ſolemnity, wherein I have found aſſiſtance in addreſſing others, and ſweetneſs in my own ſoul.

[On Tueſday, he found himſelf ſpent, and his ſpirits exhauſted by his late labours; and on Wedneſday, complains of vapoury diſorders and dejection of ſpirit, and of enjoying but little comfort or ſpirituality.]

June 12. In the evening, enjoyed freedom of mind, and ſome ſweetneſs in ſecret prayer; it was a deſirable ſeaſon to me; my ſoul was enlarged in prayer for my own dear people, and for the enlargement of Chriſt's kingdom, and eſpecially for the propagation of the goſpel among the Indians back in the wilderneſs. Was refreſhed in prayer for dear friends in New-England, and elſewhere; I found it ſweet to pray at this time; and could with all my heart ſay, "It is "good for me to draw near to God."

June 13.——I came away from the meeting of the Indians, this day, rejoicing and bleſſing God for his grace manifeſted at this ſeaſon.

June 14. Rode to Kingſton, to aſſiſt the Rev. Mr Wales in the adminiſtration of the Lord's ſupper. In the afternoon preached, but almoſt fainted in the pulpit; yet God ſtrengthened me when I was juſt gone, and enabled me to ſpeak his word with freedom, fervency, and application to the conſcience. And praiſed be the Lord; "out of weakneſs I was made ſtrong." I enjoyed ſome ſweetneſs, in and after public worſhip; but was extremely tired. O how many are the mercies of the Lord! "To them that have no might, he in-"creaſeth ſtrength."

Lord's Day, June 15. Was in a dejected ſpiritleſs frame, ſo that I could not hold up my head, or look any body in the face. Adminiſtered the Lord's ſupper at Mr Wales's deſire;

and found myſelf in a good meaſure unburdened and relieved of my preſſing load, when I came to aſk a bleſſing on the elements; here God gave me enlargement, and a tender affectionate ſenſe of ſpiritual things; ſo that it was a ſeaſon of comfort, in ſome meaſure, to me, and I truſt more ſo to others. In the afternoon, preached to a vaſt multitude, from Rev. xxii. 17. "And whoſoever will," &c. God helped me to offer a teſtimony for himſelf, and to leave ſinners inexcuſable in neglecting his grace. I was enabled to ſpeak with ſuch freedom, fluency, and chearfulneſs, as commanded the attention of the great. Was extremely tired, in the evening, but enjoyed compoſure and ſweetneſs.

June 16. Preached again; and God helped me amazingly, ſo that this was a ſweet refreſhing ſeaſon to my ſoul and others. Oh, for ever bleſſed be God for help afforded at this time, when my body was ſo weak, and while there was ſo large an aſſembly to hear. Spent the afternoon in a comfortable agreeable manner.

[The next day was ſpent comfortably.

On Wedneſday, he went to a meeting of miniſters at Hopewell.

June 19. See his public Journal*,

On Friday and Saturday, he was very much amiſs; but yet preached to his people on Saturday. His illneſs continued on the Sabbath; but he preached notwithſtanding, to his people, both parts of the day; aed after the public worſhip was ended, he endeavoured to apply divine truths to the conſciences of ſome, and addreſſed them perſonally for that end; ſeveral were in tears, and ſome apeared much affected. But he was extremely wearied with the ſervices of the day, and was ſo ill at night, that he could have no bodily reſt; but remarks, that "God was his ſupport, and that he was not left deſtitute of "comfort in him." On Monday, he continued very ill; but ſpeaks of his mind being calm and compoſed, reſigned to the divine diſpenſations, and content with his feeble ſtate. And by the account he gives of himſelf, the remaining part of this

* The public Journal concludes with the account of this day.

week, he continued very feeble, and for the moſt part dejected in mind, and enjoyed no great freedom nor ſweetneſs in ſpiritual things; excepting that for ſome very ſhort ſpaces of time he had refreſhment and encouragement, which engaged his heart on divine things; and ſometimes his heart was melted with ſpiritual affection.]

June 29. Preached, both parts of the day, from John xiv. 29. "Yet a little while, and the world ſeeth me no more," &c. God was pleaſed to aſſiſt me, to afford me both freedom and power, eſpecially towards the cloſe of my diſcourſes, both forenoon and afternoon. God's power appeared in the aſſembly in both exerciſes. Numbers of God's people were refreſhed and melted with divine things; one or two comforted, who had long been under diſtreſs; convictions, in divers inſtances, powerfully revived, and one man in years much awakened, who had not long frequented our meeting, and appeared who before as ſtupid as a ſtock. God amazingly renewed and lengthened out my ſtrength. I was ſo ſpent at noon, that I could ſcarce walk, and all my joints trembled; ſo that I could not ſit, nor ſo much as hold my hand ſtill; and yet God ſtrengthened me to preach with power in the afternoon; although I had given out word to my people, that I did not expect to be able to do it. Spent ſome time afterwards in converſing, particularly with ſeveral perſons, about their ſpiritual ſtate; and had ſome ſatisfaction concerning one or two. Prayed afterwards with a ſick child, and gave a word of exhortation. Was aſſiſted in all my work. Bleſſed be God. Returned home with more health than I went out with; although my linen was wringing wet upon me, from a little after ten in the morning till paſt five in the afternoon. My ſpirits alſo were conſiderably refreſhed; and my ſoul rejoiced in hope, that I had through grace done ſomething for God. In the evening walked out, and enjoyed a ſweet ſeaſon in prayer and praiſe. But Oh, I found the truth of the Pſalmiſt's words, "My goodneſs extendeth not to thee!" I could not make any returns to God; I longed to live only to him, and to be in tune for his praiſe and ſervice for ever. Oh, for ſpirituality and holy fervency, that I might ſpend and be ſpent for God to my lateſt moment!

June 30. Spent the day in writing; but under much weakneſs and diſorder. Felt the labours of the preceding day; although my ſpirits were ſo refreſhed the evening before, that I was not then ſenſible of my being ſpent.

July 1. In the afternoon, viſited, and preached to my people, from Heb. ix. 27. on occaſion of ſome perſons lying at the point of death, in my congregation. God gave me ſome aſſiſtance; and his word made ſome impreſſion on the audience in general. This was an agreeable and comfortable evening to my ſoul: My ſpirits were ſomewhat refreſhed, with a ſmall degree of freedom and help enjoyed in my work.

[On Wedneſday he went to Newark to a meeting of the Preſbytery: complains of lowneſs of ſpirits; and greatly laments his ſpending time ſo unfruitfully. The remaining part of the week he ſpent there, and at Eliſabeth-Town: And ſpeaks of comfort and divine aſſiſtance, from day to day: but yet greatly complains for want of more ſpirituality.]

Lord's Day, July 6. [At Eliſabeth-Town] Enjoyed ſome compoſure and ſerenity of mind, in the morning: Heard Mr Dickinſon preach in the forenoon, and was refreſhed with his diſcourſe: was in a melting frame, ſome part of the time of ſermon; partook of the Lord's ſupper, and enjoyed ſome ſenſe of divine things in that ordinance. In the afternoon I preached from Ezek. xxxiii. 11. "As I live, ſaith the Lord "God," &c. God favoured me with freedom and fervency; and helped me to plead his cauſe, beyond my own power.

July 7. My ſpirits were conſiderably refreſhed and raiſed in the morning. There is no comfort, I find, in any enjoyment without enjoying God, and being engaged in his ſervice. In the evening, had the moſt agreeable converſation that ever I remember in all my life, upon God's being all in all, and all enjoyments being juſt that to us which God makes them, and no more. It is good to begin and end with God. Oh, how does a ſweet ſolemnity lay a foundation for true pleaſure and happineſs!

July 8. Rode home, and enjoyed ſome agreeable meditations by the way.

July 9. Spent the day in writing, enjoyed ſome comfort and refeſhment of ſpirit in my evening retirement.

July 10. Spent moſt of the day in writing. Towards night, rode to Mr Tennent's; enjoyed ſome agreeable converſation: went home in the evening, in a ſolemn ſweet frame of mind; was refreſhed in ſecret duties; longed to live wholly and only for God; and ſaw plainly, there was nothing in the world worthy of my affection; ſo that my heart was dead to all below; yet not through dejection, as at ſome times, but from views of a better inheritance.

July 11. Was in a calm compoſed frame, in the morning, eſpecially in the ſeaſon of my ſecret retirement: I think, I was well pleaſed with the will of God, whatever it was or ſhould be, in all reſpects I had then a thought of. Intending to adminiſter the Lord's ſupper next Lord's Day, I looked to God for his preſence and aſſiſtance upon that occaſion; but felt a diſpoſition to ſay, "The will of the Lord be done," whether it be to give me aſſiſtance or not. Spent ſome little time in writing: viſited the Indians, and ſpent ſome time in ſerious converſation with them; thinking it not beſt to preach by reaſon that many of them were abſent.

July 12. This day was ſpent in faſting and prayer by my congregation, as preparatory to the ſacrament. I diſcourſed, both parts of the day, from Rom. iv. 25. "Who was delivered for our offences," &c. God gave me ſome aſſiſtance in my diſcourſes, and ſomething of divine power attended the word; ſo that this was an agreeable ſeaſon. Afterwards led them to a ſolemn renewal of their covenant, and freſh dedication of themſelves to God. This was a ſeaſon both of ſolemnity and ſweetneſs, and God ſeemed to be "in the midſt "of us." Returned to my lodgings, in the evening, in a comfortable ſame of mind.

Lord's Day, July 13. In the forenoon, diſcourſed on the bread of life, from John vi. 35. God gave me ſome aſſiſtance, in part of my diſcourſe eſpecially; and there appeared ſome tender affection in the aſſembly under divine truths: my ſoul alſo was ſomewhat refreſhed. Adminiſtered the ſacrament of the Lord's ſupper to thirty-one perſons of the Indians. God ſeemed to be preſent in this ordinance; the communicants were ſweetly melted and refreſhed, moſt of them. Oh, how they melted, even when the elements were

firſt uncovered! There was ſcarcely a dry eye among them, when I took off the linen, and ſhewed them the ſymbols of Chriſt's broken body.——Having reſted a little, after the adminiſtration of the ſacrament, I viſited the communicants, and found them generally in a ſweet loving frame; not unlike what appeared among them on the former ſacramental occaſion, April 27. In the afternoon, diſcourſed upon coming to Chriſt, and the ſatisfaction of thoſe who do ſo, from the ſame verſe I inſiſted on in the forenoon. This was likewiſe an agreeable ſeaſon, a ſeaſon of much tenderneſs, affection, and enlargement in divine ſervice, and God, I am perſuaded, crowned our aſſembly with his divine preſence. I returned home ſpent, yet rejoicing in the goodneſs of God.

July 14. Went to my people and diſcourſed to them from Pſal. cxix. 107. "I have ſworn, and I will perform it," &c. Obſerved, 1. That all God's judgments and commandments are righteous. 2. That God's people have ſworn to keep them; and this they do eſpecially at the Lord's table. There appeared to be a powerful divine influence on the aſſembly, and a conſiderable melting under the word. Afterwards I led them to a renewal of their covenant before God, (that they would watch over themſelves and one another, leſt they ſhould fall into ſin and diſhonour the name of Chriſt), juſt as I did on Monday, April 28. This tranſaction was attended with great ſolemnity; and God ſeemed to own it by exciting a fear and jealouſy of themſelves, leſt they ſhould ſin againſt God; ſo that the preſence of God ſeemed to be amongſt us in this concluſion of the ſacramental ſolemnity.

[The next day, he ſet out on a journey towards Philadelphia; from whence he did not return till Saturday. He went this journey, and ſpent the week under a great degree of illneſs and dejection of mind.]

Lord's Day, July 20. Preached twice to my people, from John xvii. 24. "Father, I will that they alſo whom thou haſt "given me be with me, where I am, that they may behold "my glory, which thou haſt given me." Was helped to diſcourſe with great clearneſs and plainneſs in the forenoon. In the afternoon enjoyed ſome tenderneſs, and ſpake with ſome

influence. Divers were in tears; and ſome, to appearance, in diſtreſs.

July 21. Preached to the Indians, chiefly for the ſake of ſome ſtrangers. Then propoſed my deſign of taking a journey ſpeedily to Suſquehannah; exhorted my people to pray for me, that God would be with me in that journey, &c. Then choſe divers perſons of the congregation to travel with me. Afterwards ſpent time in diſcourſing to the ſtrangers, and was ſomewhat encouraged with them. Took care of my people's ſecular buſineſs, and was not a little exerciſed with it. Had ſome degree of compoſure and comfort in ſecret retirement.

July 22. Was in a dejected frame moſt of th e day; wanted to wear out life, and have it at an end; but had ſome deſires of living to God, and wearing out life for him. Oh that I could indeed do ſo!

[The next day, he went to Eliſabeth-Town, to a meeting of the Preſbytery; and ſpent this, and Thurſday, and the former part of Friday under a very great degree of melancholy, and exceeding gloomineſs of mind; not through any fear of future puniſhment, but as being diſtreſſed with a ſenſeleſſneſs of all good, ſo that the whole world appeared empty and gloomy to him. But in the latter part of Friday, he was greatly relieved and comforted.]

July 26. Was comfortable in the morning; my countenance and heart were not ſad, as in days paſt; enjoyed ſome ſweetneſs in lifting up my heart to God. Rode home to my people, and was in a comfortable pleaſant frame by the way; my ſpirits were much relieved of their burden, and I felt free to go through all difficulties and labours in my Maſter's ſervice.

Lord's Day, July 27. Diſcourſed to my people, in the forenoon, from Luke xii. 37. on the duty and benefit of watching; God helped me in the latter part of my diſcourſe, and the power of God appeared in the aſſembly. In the afternoon diſcourſed from Luke xiii. 25. Here alſo I enjoyed ſome aſſiſtance, and the Spirit of God ſeemed to attend what was ſpoken, ſo that there was a great ſolemnity and ſome tears among Indians and others.

July 28. Was very weak, and ſcarce able to perform any buſineſs at all; but enjoyed ſweetneſs and comfort in prayer, both morning and evening, and was compoſed and comfortable through the day; my mind was intenſe, and my heart fervent, at leaſt in ſome degree in ſecret duties; and I longed to ſpend and be ſpent for God.

July 29. My mind was cheerful and free from thoſe melancholy damps that I am often exerciſed with; had freedom in looking up to God at ſundry times in the day. In the evening, I enjoyed a comfortable ſeaſon in ſecret prayer; was helped to plead with God for my own dear people, that he would carry on his own bleſſed work among them; was aſſiſted alſo in praying for the divine preſence to attend me in my intended journey to Suſquehannah, was alſo helped to remember, dear brethren and friends in New-England; ſcarce knew how to leave the throne of grace, and it grieved me that I was obliged to go to bed; I longed to do ſomething for God, but knew not how. Bleſſed be God for this freedom from dejection.

July 30. Was uncommonly comfortable, both in body and mind; in the forenoon eſpecially: my mind was ſolemn, I was aſſiſted in my work, and God ſeemed to be near to me; ſo that the day was as comfortable as moſt I have enjoyed for ſome time. In the evening was favoured with aſſiſtance in ſecret prayer, and felt much as I did the evening before. Bleſſed be God for that freedom I then enjoyed at the throne of grace for myſelf, my people, and my dear friends, "It is good for me "to draw near to God."

[He ſeems to have continued very much in the ſame free, comfortable ſtate of mind the next day.]

Aug. 1. In the evening, enjoyed a ſweet ſeaſon in ſecret prayer; clouds of darkneſs and perplexing care were ſweetly ſcattered, and nothing anxious remained. Oh, how ſerene was my mind at this ſeaſon! How free from that diſtracting concern I have often felt! "Thy will be done," was a petition ſweet to my ſoul; and if God had bid me chuſe for myſelf in any affair, I ſhould have choſen rather to have referred the choice to him; for I ſaw he was infinitely wiſe, and could not to do any thing amiſs, as I was in danger of doing. Was aſſiſted in prayer for my dear flock, that God would promote

his own work among them, and that God would go with me in my intended journey to Suſquehannah; was helped to remember dear friends in New-England, and my dear brethren in the miniſtry. I found enough in the ſweet duty of prayer to have engaged me to continue in it the whole night, would my bodily ſtate have admitted of it. Oh, how ſweet it is, to be enabled heartily to ſay, "Lord, not my will, but "thine be done!"

Aug. 2. Near night, preached from Matth. xi. 29. Was conſiderably helped; and the preſence of God ſeemed to be ſomewhat remarkably in the aſſembly; divine truths made powerful impreſſions, both upon ſaints and ſinners. Bleſſed be God for ſuch a revival among us. In the evening, was very weary, but found my ſpirits ſupported and refreſhed.

Lord's Day, Aug. 3. Diſcourſed to my people in the forenoon, from Col. iii. 4. obſerved, that Chriſt is the believer's life. God helped me, and gave me his preſence in this diſcourſe; and it was a ſeaſon of conſiderable power in the aſſembly. In the afternoon preached from Luke xix. 41. 42. I enjoyed ſome aſſiſtance, though not ſo much as in the forenoon. In the evening I enjoyed freedom and ſweetneſs in ſecret prayer; God enlarged my heart, freed me from melancholy damps, and gave me ſatisfaction in drawing near to himſelf. Oh that my ſoul could magnify the Lord, for theſe ſeaſons of compoſure and reſignation to his will.

Aug. 4. Spent the day in writing; enjoyed much freedom and aſſiſtance in my work; was in a compoſed and comfortable frame, moſt of the day; and in the evening enjoyed ſweetneſs in prayer. Bleſſed be God, my ſpirits were yet up, and I was free from ſinking damps; as I have been in general ever ſince I came from Eliſabeth-Town laſt. Oh what a mercy is this!

Aug. 5. Towards night preached at the funeral of one of my Chriſtians, from Iſa. lvii. 2. was oppreſſed with the nervous head-ach, and conſiderably dejected; however had a little freedom, ſome part of the time I was diſcourſing. Was extremely weary in the evening; but notwithſtanding enjoyed ſome liberty and chearfulneſs of mind in prayer; and found

the dejection that I feared, much removed, and considerably refreshed.

[He continued in a very comfortable cheerful frame of mind the next day, with his heart enlarged in the service of God.]

August 7. Rode to my house, where I spent the last winter, in order to bring some things I needed for my Susquehannah journey; was refreshed to see that place, which God so marvellously visited with the showers of his grace. Oh how amazingly did the power of God appear there! "Bless the Lord, O my soul, and forget not all his benefits."

[The next day, he speaks of liberty, enlargement, and sweetness of mind, in prayer and religious conversation.]

August 9. In the afternoon, visited my people; set their affairs in order, as much as possible, and contrived for them the management of their worldly business; discoursed to them in a solemn manner, and concluded with prayer. Was composed and comfortable in the evening, and somewhat fervent in secret prayer; had some sense and view of the eternal world, and found a serenity of mind. Oh that I could magnify the Lord for any freedom he affords me in prayer!

Lord's Day, August 10. Discoursed to my people, both parts of the day, from Acts iii. 19. In discoursing of repentance, in the forenoon, God helped me, so that my discourse was searching: some were in tears, both of the Indians and white people; and the word of God was attended with some power. In the intermission-season, I was engaged in discoursing to some in order to their baptism; as well as with one who had then lately met with some comfort, after spiritual trouble and distress. In the afternoon, was somewhat assisted again, though weak and weary. Afterwards baptized six persons; three adults, and three children. Was in a comfortable frame in the evening, and enjoyed some satisfaction in secret prayer. I scarce ever in my life felt myself so full of tenderness as this day.

August 11. Being about to set out on a journey to Susquehannah the next day, with leave of Providence, I spent some time this day in prayer with my people, that God would bless and succeed my intended journey; that he would send forth his

bleſſed Spirit with his word, and ſet up his kingdom among the poor Indians in the wilderneſs. While I was opening and applying part of the cxth and iid Pſalms, the power of God ſeemed to deſcend on the aſſembly in ſome meaſure; and while I was making the firſt prayer, numbers were melted, and I found ſome affectionate enlargement of ſoul myſelf. Preached from Acts iv. 31. God helped me, and my interpreter alſo: there was a ſhaking and melting among us; and divers I doubt not, were in ſome meaſure "filled with the Holy Ghoſt." Afterwards, Mr Macknight prayed: I then opened the two laſt ſtanzas of the lxxiid Pſalm; at which time God was preſent with us; eſpecially while I inſiſted upon the promiſe of all nations bleſſing the great Redeemer: my ſoul was refreſhed to think, that this day, this bleſſed glorious ſeaſon ſhould ſurely come; and I truſt, numbers of my dear people were alſo refreſhed. Afterwards prayed; had ſome freedom, but was almoſt ſpent; then walked out, and left my people to carry on religious exerciſes among themſelves; they prayed repeatedly, and ſung, while I reſted and refreſhed myſelf. Afterwards, went to the meeting; prayed with and diſmiſſed the aſſembly. Bleſſed be God, this has been a day of grace. There were many tears and affectionate ſobs among us this day. In the evening, my ſoul was refreſhed in prayer; enjoyed liberty at the throne of grace, in praying for my people and friends, and the church of God in general. "Bleſs the Lord, O my ſoul."

[The next day, he ſet out on his journey towards Suſquehannah, and ſix of his Chriſtian Indians with him, whom he had choſen out of his congregation, as thoſe that he judged moſt fit to aſſiſt him in the buſineſs he was going upon. He took his way through Philadelphia: intending to go to Suſquehannah-river, far down along, where it is ſettled by the white people, below the country inhabited by the Indians; and ſo to travel up the river to the Indian habitations; for although this was much farther about, yet hereby he avoided the huge mountains, and hideous wilderneſs, that muſt be croſſed in the nearer way: which in time paſt he had found to be extremely difficult and fatiguing. He rode this week as

far as Charleſtown, a place of that name about thirty miles weſtward of Philadelphia, where he arrived on Friday; and in his way hither, was for the moſt part in a compoſed comfortable ſtate of mind.]

Auguſt 16. [At Charleſtown.] It being a day kept by the people of the place where I now was, as preparatory to the celebration of the Lord's Supper, I tarried; heard Mr Treat preach; and then preached myſelf. God gave me ſome good degree of freedom, and helped me to diſcourſe with warmth, and application, to the conſcience. Afterwards I was refreſhed in ſpirit, though much tired; and ſpent the evening agreeably, having ſome freedom in prayer, as well as Chriſtian converſation.

Lord's Day, Auguſt 17. Enjoyed liberty, compoſure and ſatisfaction, in the ſecret duties of the morning: had my heart ſomewhat enlarged in prayer for dear friends, as well as for myſelf. In the forenoon, attended Mr Treat's preaching, partook of the Lord's ſupper, five of my people alſo communicating in this holy ordinance: I enjoyed ſome enlargement and outgoing of ſoul in this ſeaſon. In the afternoon, preached from Ezek. xxxiii. 11. Enjoyed not ſo much ſenſible aſſiſtance as the day before; however, was helped to ſome fervency in addreſſing immortal ſouls. Was ſomewhat confounded in the evening, becauſe I thought I had done little or nothing for God; yet enjoyed ſome refreſhment of ſpirit in Chriſtian converſation and prayer. Spent the evening, till near mid-night, in religious exerciſes; and found my bodily ſtrength, which was much ſpent when I came from the public worſhip, ſomething renewed before I went to bed.

Auguſt 18. Rode on my way towards Paxton, upon Suſquehannah river. Felt my ſpirits ſink towards night, ſo that I had little comfort.

Auguſt 19. Rode forward ſtill; and at night lodged by the ſide of Suſquehannah. Was weak and diſordered both this and the preceding day, and found my ſpirits conſiderably damped, meeting with none that I thought godly people.

Aug. 20. Having lain in a cold ſweat all night, I coughed much bloody matter this morning, and was under great diſorder of body, and not a little melancholy; but what gave

me some encouragement, was, I had a secret hope I might get a dismission from earth, and all its toils and sorrows. Rode this day, to one Chambers's, upon Susquehannah, and there lodged. Was much afflicted, in the evening, with an ungodly crew, drinking, swearing, &c. Oh, what a hell would it be to be numbered with the ungodly! Enjoyed some agreeable conversation with a traveller, who seemed to have some relish of true religion.

Aug. 21. Rode up the river about fifteen miles, and there lodged, in a family that appeared quite destitute of God. Laboured to discourse with the man about the life of religion, but found him very artful in evading such conversation. Oh, what a death it is to some, to hear of the things of God! Was out of my element; but was not so dejected as at some times.

Aug. 22. Continued my course up the river; my people now being with me, who before were parted from me; travelled above all the English settlements; at night lodged in the open woods; and slept with more comfort than while among an ungodly company of white people. Enjoyed some liberty in secret prayer, this evening; and was helped to remember dear friends, as well as my dear flock, and the church of God in general.

Aug. 23. Arrived at the Indian town, called Shaumoking, near night. Was not so dejected as formerly; but yet somewhat exercised. Felt somewhat composed in the evening; enjoyed some freedom in leaving my all with God; I enjoyed some liberty of mind; was not distressed with a despondency as frequently heretofore.

Lord's Day, Aug. 24. Towards noon visited some of the Delawares, and discoursed with them about Christianity. In the afternoon, discoursed to the King, and others, upon divine things, who seemed disposed to hear. Spent most of the day in these exercises. In the evening, enjoyed some comfort and satisfaction; and especially had some sweetness in secret prayer. This duty was made so agreeable to me, that I loved to walk abroad and repeatedly engage in it. Oh how comfortable is a little glimpse of God!

Aug. 25. Spent most of the day in writing. Sent out my people that were with me, to talk with the Indians, and

contract a friendſhip and familiarity with them, that I might have a better opportunity of treating with them about Chriſtianity. Some good ſeemed to be done by their viſits this day, divers appeared willing to hearken to Chriſtianity. My ſpirits were a little refreſhed, this evening; and I found ſome liberty and ſatisfaction in prayer.

Aug. 26. About noon diſcourſed to a conſiderable number of Indians; God helped me, I am perſuaded; I was enabled to ſpeak with much plainneſs, and ſome warmth and power. The diſcourſe had impreſſion upon ſome, and made them appear very ſerious. I thought, things now appeared as encouraging as they did at Croſweeks. At the time of my firſt viſiting thoſe Indians, I was a little encouraged. I preſſed things with all my might; and called out my people, who were then preſent, to give in their teſtimony for God; which they did. Towards night, was refreſhed; felt a heart to pray for the ſetting up of God's kingdom here; as well as for my dear congregation below, and my dear friends elſewhere.

Aug. 27. There having been a thick ſmoke in the houſe where I lodged all night before, whereby I was almoſt choked, I was this morning diſtreſſed with pains in my head and neck, and could have no reſt. In the morning the ſmoke was ſtill the ſame; and a cold eaſterly ſtorm gathering, I could neither live within doors nor without, any long time together; I was pierced with the rawneſs of the air abroad, in the houſe diſtreſſed with the ſmoke. I was this day very vapoury, and lived in great diſtreſs, and had not health enough to do any thing to any purpoſe.

Aug. 28. In the forenoon was under great concern of mind about my work. Was viſited by ſome who deſired to hear me preach; diſcourſed to them, in the afternoon, with ſome fervency, and laboured to perſuade them to turn to God. Was full of concern for the kingdom of Chriſt, and found ſome enlargement of ſoul in prayer, both in ſecret and in my family. Scarce ever ſaw more clearly, than this day, that it is God's work to convert ſouls, and eſpecially poor Heathens; I knew, I could not touch them; I ſaw, I could only ſpeak to dry bones, but could give them no ſenſe of what I ſaid. My

eyes were up to God for help; I could say, the work was his; and if done, the glory would be his.

Aug. 29. Felt the same concern of mind, as the day before. Enjoyed some freedom in prayer, and a satisfaction to leave all with God. Travelled to the Delawares, found few at home: felt poorly, but was able to spend some time alone in reading God's word and in prayer, and enjoyed some sweetness in these exercises. In the evening, was assisted repeatedly in prayer, and found some comfort in coming to the throne of grace.

Aug. 30. Spent the forenoon in visiting a trader, that came down the river sick; who appeared as ignorant as any Indian. In the afternoon, spent some time in writing, reading, and prayer.

Lord's Day. Aug. 31. Spent much time, in the morning, in secret duties: found a weight upon my spirits, and could but cry to God with concern and engagement of soul. Spent some time also in reading and expounding God's word to my dear family that was with me, as well as in singing and praying with them. Afterwards spake the word of God, to some few of the Susquehannah-Indians. In the afternoon felt very weak and feeble. Near night, was something refreshed in mind, with some views of things relating to my great work. Oh, how heavy is my work, when faith cannot take hold of an almighty arm for the performance of it! Many times have I been ready to sink in this case. Blessed be God, that I may repair to a full fountain.

Sept. 1. Set out on a journey towards a place called the great Island, about fifty miles distant from Shaumoking, in the north-western branch of the Susquehannah. Travelled some part of the way, and at night lodged in the woods. Was exceeding feeble this day, and swate much the night following.

Sept. 2. Rode forward, but no faster than my people went on foot. Was very weak, on this as well as the preceding days; was so feeble and faint, that I feared it would kill me to lie out in the open air; and some of our company being parted from us, so that we had now no axe with us, I had no way but to climb into a young pine-tree, and with my knife to lop the branches, and so made a shelter from the dew.

But the evening being cloudy, and very likely for rain, I was ſtill under fear of being extremely expoſed; ſwate much in the night, ſo that my linen was almoſt wringing wet all night. I ſcarce ever was more weak and weary, than this evening, when I was able to ſit up at all. This was a melancholy ſituation I was in; but I endeavoured to quiet myſelf with conſiderations of the poſſibility of my being in much worſe circumſtances, amongſt enemies, &c.

Sept. 3. Rode to the Delaware-town; found divers drinking and drunken. Diſcourſed with ſome about Chriſtianity; obſerved my interpreter much engaged and aſſiſted in his work; ſome few perſons ſeemed to hear with great earneſtneſs and engagement of ſoul. About noon, rode to a ſmall town of Shauwaunoes, about eight miles diſtant: Spent an hour or two there, and returned to the Delaware-town, and lodged there. Was ſcarce ever more confounded with a ſenſe of my own unfruitfulneſs and unfitneſs for my work, than now. Oh, what a dead, heartleſs, barren, unprofitable wretch, did I now ſee myſelf to be! My ſpirits were ſo low and my bodily ſtrength ſo waſted, that I could do nothing at all. At length being much overdone, lay down on a buffalo-ſkin; but ſwate much the whole night.

Sept. 4. Diſcourſed with the Indians, in the morning, about Chriſtianity; obſerved my interpreter, afterwards, carrying on the diſcourſe to a conſiderable length; ſome few appeared well-diſpoſed, and ſomewhat affected. Left this place, and returned towards Shaumoking; and at night lodged in the place where I lodged the Monday-night before; was in very uncomfortable circumſtances in the evening, my people being belated, and not coming to me till paſt ten at night; ſo that I had no fire to dreſs my victuals and keep me warm, or to keep off wild beaſts; and I was ſcarce ever more weak and worn out in all my life. However, I lay down and ſlept before my people came up, expecting nothing elſe but to ſpend the whole night alone, and without fire.

Sept. 5. Was exceeding weak, ſo that I could ſcarcely ride; it ſeemed ſometimes as if I muſt fall off from my horſe,

and lie in the open woods. However got to Shaumoking, towards night, felt ſomething of a ſpirit of thankfulneſs, that God had ſo far returned me; was refreſhed to ſee one of my Chriſtians, whom I left here in my late excurſion.

Sept. 6. Spent the day in a very weak ſtate: coughing and ſpitting blood, and having little appetite to any food I had with me; was able to do very little, except diſcourſe a while of divine things to my own people, and to ſome few I met with. Had, by this time, very little life or heart to ſpeak for God, through feebleneſs of body, and flatneſs of ſpirits. Was ſcarcely ever more aſhamed and confounded in myſelf, than now. I was ſenſible, that there were numbers of God's people, who knew I was then out upon a deſign (or at leaſt a pretence) of doing ſomething for God, and his cauſe, among the poor Indians; and they were ready to ſuppoſe that I was fervent in ſpirit,; but Oh, the heartleſs frame of mind that I felt filled me with confuſion! Oh (methought) if God's people knew me, as God knows, they would not think ſo highly of my zeal and reſolution for God, as perhaps now they do! I could not but deſire they ſhould ſee how heartleſs and irreſolute I was, that they might be undeceived, and "not "think of me above what they ought to think." And yet I thought, if they ſaw the utmoſt of my flatneſs and unfaithfulneſs, the ſmallneſs of my courage and reſolution for God, they would be ready to ſhut me out of their doors, as unworthy of the company or friendſhip of Chriſtians.

Lord's Day, Sept. 7. Was much in the ſame weak ſtate of body, and afflicted frame of mind, as in the preceding day: my ſoul was grieved, and mourned that I could do nothing for God. Read and expounded ſome part of God's word to my own dear family, and ſpent ſome time in prayer with them; diſcourſed alſo a little to the Pagans: but ſpent the Sabbath with little comfort.

Sept 8. Spent the forenoon among the Indians: in the afternoon, left Shaumoking, and returned down the river, a few miles. Had propoſed to have tarried a conſiderable time longer among the Indians upon Suſquehannah: but was hindered from purſuing my purpoſe by the ſickneſs that prevailed

there, the weakly circumſtances of my own people that were with me, and eſpecially my own extraordinary weakneſs, having been exerciſed with great nocturnal ſweats, and a coughing up of blood, in almoſt the whole of the journey; and was a great part of the time ſo feeble and faint, that it ſeemed as though I never would be able to reach home; and at the ſame time very deſtitute of the comforts, and even neceſſaries of life; at leaſt, what was neceſſary for one in ſo weak a ſtate. In this journey I ſometimes was enabled to ſpeak the word of God with ſome power, and divine truths made ſome impreſſions on divers that heard me; ſo that ſeveral, both men and women, old and young, ſeemed to cleave to us, and be well diſpoſed towards Chriſtianity; but others mocked and ſhouted, which damped thoſe who before ſeemed friendly, at leaſt ſome of them: yet God, at times was evidently preſent, aſſiſting me and my interpreter, and other dear friends who were with me; God gave, ſometimes, a good degree of freedom in prayer for the ingathering of ſouls there; and I could not but entertain a ſtrong hope, that the journey ſhould not be wholly fruitleſs. Whether the iſſue of it would be the ſetting up Chriſt's kingdom there, or only the drawing of ſome few perſons down to my congregation in New-Jerſey; or whether they were only preparing for ſome future attempts that might be made among them, I did not determine; but I was perſuaded, the journey would not be loſt. Bleſſed be God, that I had any encouragement and hope.

Sept. 9. Rode down the river near thirty miles. Was extreme weak, much fatigued, and wet with a thunder-ſtorm. Diſcourſed with ſome warmth and cloſeneſs to ſome poor ignorant ſouls, on the life and power of religion; what were, and what were not the evidences of it. They ſeemed much aſtoniſhed, when they ſaw my Indians aſk a bleſſing, and give thanks at dinner; concluding that a very high evidence of grace in them: but were aſtoniſhed, when I inſiſted, that neither that, nor yet ſecret prayer, was any ſure evidence of grace. Oh the ignorance of the world! How are ſome empty outward forms, that may all be entirely ſelfiſh, miſtaken for true religion, infallible evidences of it! The Lord pity a deluded world!

Sept. 10. Rode near twenty miles homeward. Was much ſolicited to preach, but was utterly unable, through bodily weakneſs. Was extremely overdone with the heat and ſhowers this day, and coughed up conſiderable blood.

Sept. 11. Rode homeward; but was very weak, and ſometimes ſcarce able to ride. Had a very importunate invitation to preach at a meeting-houſe I came by, the people being then gathering; but could not, by reaſon of weakneſs.—Was reſigned and compoſed under my weakneſs; but was much exerciſed with concern for my companions in travel, whom I had left with much regret, ſome lame, and ſome ſick.

Sept. 12. Rode about fifty miles; and came juſt at night to a Chriſtian friend's houſe, about twenty-five miles weſtward from Philadelphia. Was courteouſly received, and kindly entertained, and found myſelf much refreſhed in the midſt of my weakneſs and fatigues.

Sept. 13. Was ſtill agreeably entertained with Chriſtian friendſhip, and all things neceſſary for my weak circumſtances. In the afternoon heard Mr Treat preach; and was refreſhed in converſation with him, in the evening.

Lord's Day, Sept. 14. At the deſire of Mr Treat and the people, I preached both parts of the day (but ſhort) from Luke xiv. 23. God gave me ſome freedom and warmth in my diſcourſe; and I truſt, helped me in ſome meaſure to labour in ſingleneſs of heart. Was much tired in the evening, but was comforted with the moſt tender treatment I ever met with in my life. My mind, through the whole of this day, was exceeding calm; and I could aſk for nothing in prayer, with any encouragement of ſoul, but that the will of the Lord might be done.

Sept. 15. Spent the whole day, in concert with Mr Treat, in endeavours to compoſe a difference, ſubſiſting between certain perſons in the congregation where we now were; there ſeemed to be a bleſſing on our endeavours. In the evening, baptized a child; was in a calm compoſed frame, and enjoyed (I truſt) a ſpiritual ſenſe of divine things, while adminiſtering the ordinance. Afterwards, ſpent the time in religious converſation, till late in the night. This was indeed a pleaſant agreeable evening.

Sept. 16. Continued ſtill at my friend's houſe, about twenty-five miles weſtward of Philadelphia. Was very weak, unable to perform any buſineſs, and ſcarcely able to ſit up.

Sept. 17. Rode in to Philadelphia. Still very weak, and my cough and ſpitting of blood continued. Enjoyed ſome agreeable converſation with friends, but wanted more ſpirituality.

Sept. 18. Went from Philadelphia to Mr Treat's; was agreeably entertained on the road; and was in a ſweet compoſed frame in the evening.

Sept. 19. Rode from Mr Treat's to Mr Stockſton's at Prince Town; was extreme weak, but kindly received and entertained. Spent the evening with ſome degree of ſatisfaction.

Sept. 20. Arrived among my own people juſt at night; found them praying together; went in and gave them ſome account of God's dealings with me and my companions in the journey; which ſeemed affecting to them. I then prayed with them, and thought the divine preſence was amongſt us; divers were melted into tears, and ſeemed to have a ſenſe of divine things. Being very weak, I was obliged ſoon to repair to my lodgings, and felt much worn out, in the evening. Thus God has carried me through the fatigues and perils of another journey to Suſquehannah, and returned me again in ſafety, though under a great degree of bodily indiſpoſition. Oh that my ſoul were truly thankful for renewed inſtances of mercy! Many hardſhips and diſtreſſes I endured in this journey; but the Lord ſupported me under them all.

PART VIII.

AFTER HIS RETURN FROM HIS LAST JOURNEY TO SUSQUEHANNAH, UNTIL HIS DEATH.

[HITHERTO Mr Brainerd had kept a conſtant diary, giving an account of what paſſed from day to day, with very little interruption; but henceforward his diary is very much interrupted by his illneſs; under which he was often brought ſo low, as either not to be capable of writing, or not well able to bear the burden of a care ſo conſtant, as was requiſite to recollect every evening what had paſſed in the day, and digeſt it, and ſet down an orderly account of it in writing. However his diary was not wholly neglected; but he took care from time to time, to take ſome notice in it of the moſt material things concerning himſelf and the ſtate of his mind, even till within a few days of his death; as the reader will ſee afterwards.*]

Lord's Day, Sept. 21. 1746. I was ſo weak I could not preach, nor pretend to ride over to my people in the forenoon. In the afternoon, rode out; ſat in my chair, and diſcourſed to my people from Rom. xiv. 7. 8. I was ſtrengthened and helped in my diſcourſe; and there appeared ſomething agreeable in the aſſembly. I returned to my lodgings extremely tired; but thankful, that I had been enabled to ſpeak a word

* *Mr Shepard, in his Select Caſes reſolved, under the firſt Caſe ſays as follows:* "*I have lately known one very able, wiſe, and godly, put* "*upon the rack, by him that envying God's people's peace, knows how* "*to change himſelf into an angel of light; for it being his uſual courſe* "*in the time of his health, to make a diary of his hourly life, and finding* "*much benefit by it, he was in conſcience preſſed by the power and deluſion* "*of Satan to take a daily ſurvey of his life in the time of his ſickneſs,* "*by means of which he ſpent his enfeebled ſpirits, caſt on fuel to fire* "*his ſickneſs. Had not a friend of his convinced him of his erroneous* "*conſcience miſleading him at that time, he had murdered his body,* "*out of conſcience to ſave his ſoul, and to preſerve his grace. And* "*do you think theſe were the motions of God's Spirit, which like thoſe* "*locuſts,* Rev. ix. 9, 10. *had faces like men, but had tails like ſcor-* "*pions, and ſtings in their tails?*"

to my poor people I had been ſo long abſent from. Was able to ſleep very little this night, through wearineſs and pain. Oh how bleſſed ſhould I be, if the little I do were all done with right views! Oh that, "whether I live, I might live to the "Lord." &c.

Sept. 27. Spent this day, as well as the whole week paſt, under a great degree of bodily weakneſs, exerciſed with a violent cough, and a conſiderable fever; had no appetite to any kind of food; and frequently brought up what I eat, as ſoon as it was down; and oftentimes had little reſt in my bed, by reaſon of pains in my breaſt and back: was able, however, to ride over to my people about two miles every day, and take ſome care of thoſe who were then at work upon a ſmall houſe for me to reſide in amongſt the Indians*. I was ſometimes ſcarce able to walk, and never able to ſit up the whole day, through the week. Was calm and compoſed, and but little exerciſed with melancholy damps, as in former ſeaſons of weakneſs. Whether I ſhould ever recover or no, ſeemed very doubtful; but this was many times a comfort to me, that life and death did not depend upon my choice, I was pleaſed to think, that he who is infinitely wiſe, had the determination of this matter; and that I had no trouble, to conſider and weigh things upon all ſides, in order to make the choice, whether I would live or die. Thus my time was conſumed; I had little ſtrength to pray, none to write or read, and ſcarce any to meditate: but through divine goodneſs, I could with great compoſure look death in the face, and frequently with ſenſible joy. Oh, how bleſſed it is, to be habitually prepared for death! The Lord grant, that I may be actually ready alſo!

Lord's Day, Sept. 28. Rode to my people; and, though under much weakneſs, attempted to preach from 2 Cor. xiii. 5. Diſcourſed about half an hour; at which ſeaſon divine power ſeemed to attend the word: but being extreme weak I was obliged to deſiſt and after a return of faintneſs with much difficulty rode to my lodgings; where betaking myſelf to bed, I lay in a burning fever, and almoſt delirious, for ſe-

* This was the fourth houſe he built for his reſidence among the Indians. Beſides that at Kaunaumeek, and that at the Forks of Delaware and another at Croſweekſung, he built one now at Cranberry.

veral hours: till towards morning my fever went off with a violent ſweat. I have often been feveriſh and unable to reſt quietly after preaching, but this was the moſt ſevere diſtreſſing turn that ever preaching brought upon me Yet I felt perfectly at reſt in my own mind, becauſe I had made my utmoſt attempts to ſpeak for God, and knew I could do no more.

Sept 30. Yeſterday, and to day, was in the ſame weak ſtate, or rather weaker than in days paſt; was ſcarce able to ſit up half the day. Was in a compoſed frame of mind, remarkably free from dejection and melancholy damps; as God has been pleaſed, in great meaſure, to deliver me from theſe unhappy glooms in the general courſe of my weakneſs hitherto, and alſo from a peeviſh froward ſpirit; and Oh how great a mercy is this! Oh that I might always be perfectly quiet in ſeaſons of greateſt weakneſs, although nature ſhould ſink and fail. Oh that I may be always able with utmoſt ſincerity to ſay, "Lord, not my will, but thine be done!" This, through grace I can ſay at preſent, with regard to life or death, "The Lord do with me as ſeems good in his ſight;" That whether I live or die, I may glorify him, who is "worthy to receive bleſſing, and honour, and dominion for ever. Amen."

Oct. 4. Spent the former part of this week under a great degree of infirmity and diſorder, as I had done ſeveral weeks before; was able, however, to ride a little every day, although unable to ſit up half the day, till Thurſday. Took ſome care daily of ſome perſons at work upon my houſe, On Friday afternoon found myſelf wonderfully revived and ſtrengthened; and having ſome time before given notice to my people, and thoſe of them at the Forks of Delaware in particular, that I deſigned, with leave of Providence, to adminiſter the ſacrament of the Lord's ſupper upon the firſt Sabbath of October, the Sabbath now approaching, on Friday-afternoon I preached, preparatory to the ſacrament, from 2 Cor. xiii. 5. finiſhing what I had propoſed to offer on the ſubject the Sabbath before The ſermon was bleſſed of God to the ſtirring up religious affection, and a ſpirit of devotion, in the people of God; and to the greatly affecting one who had backſlidden from God, which cauſed him to judge and condemn

himſelf. I was ſurpriſingly ſtrengthened in my work, while I was ſpeaking: but was obliged immediately afterwards to repair to bed, being now removed into my own houſe among the Indians; which gave me ſuch ſpeedy relief and refreſhment, as I could not well have lived without. Spent ſome time on Friday night in converſing with my people about divine things, as I lay upon my bed; and found my ſoul refreſhed, though my body was weak. This being Saturday, I diſcourſed particularly with divers of the communicants; and this afternoon preached from Zech. xii. 10. There ſeemed to be a tender melting, and hearty mourning for ſin, in numbers in the congregation. My ſoul was in a comfortable frame, and I enjoyed freedom and aſſiſtance in public ſervice; was myſelf as well as moſt of the congregation, much affected with the humble confeſſion, and apparent broken-heartedneſs of the forementioned backſlider; and could not but rejoice, that God had given him ſuch a ſenſe of his ſin and unworthineſs. Was extremely tired in the evening; but lay on my bed, and diſcourſed to my people.

Lord's Day, Oct. 5. Was ſtill very weak; and in the morning, conſiderably afraid I ſhould not be able to go through the work of the day; having much to do, both in private and public. Diſcourſed before the adminiſtration of the ſacrament, from John i. 29. "Behold the Lamb of God, that taketh away the ſin of the world." Where I conſidered, I. In what reſpects Chriſt is called the Lamb of God; and obſerved that he is ſo called, (1,) from the purity and innocency of his nature. (2.) From his meekneſs and patience under ſufferings. (3.) From his being that atonement which was pointed out in the ſacrifice of lambs, and in particular by the paſchal lamb. II. Conſidered how and in what ſenſe he "takes away the ſin of the world," and obſerved, that the means and manner, in and by which he takes away the ſins of men, was his "giving himſelf for them," doing and ſuffering in their room and ſtead, &c. And he is ſaid to take away the ſin of the world, not becauſe all the world ſhall be actually redeemed from ſin by him; but becauſe (1.) He has done and ſuffered ſufficient to anſwer for the ſins of the world, and ſo to redeem all mankind. (2.) He actually

does take away the ſins of the elect world. And, III. Conſidered how we are to behold him, in order to have our ſins taken away. (1.) Not with our bodily eyes. Nor, (2.) By imagining him on the croſs, &c. But by a ſpiritual view of his glory and goodneſs, engaging the ſoul to rely on him, &c. —The divine preſence attended this diſcourſe; and the aſſembly was conſiderably melted with divine truths. After ſermon baptiſed two perſons. Then adminiſtered the Lord's ſupper to near forty communicants of the Indians, beſides divers dear Chriſtians of the white people. It ſeemed to be a ſeaſon of divine power and grace: and numbers ſeemed to rejoice in God. Oh, the ſweet union and harmony then appearing among the religious people! My ſoul was refreſhed, and my religious friends, of the white people, with me. After the ſacrament, could ſcarcely get home, though it was not more than 20 roods; but was ſupported and led by my friends, and laid on my bed; where I lay in pain till ſome time in the evening; and then was able to ſit up and diſcourſe with friends: Oh, how was this day ſpent in prayers and praiſes among my dear people! One might hear them, all the morning, before public worſhip, and in the evening, till near midnight praying and ſinging praiſes to God, in one or other of their houſes. My ſoul was refreſhed, though my body was weak.

[This week he went (in a very low ſtate) in two days, to Eliſabeth-Town, to attend the meeting of the ſynod there: but was diſappointed by its removal to New-York. He continued in a very compoſed frame of mind.]

Oct. 11. Towards night was ſeized with an ague, which was followed with a hard fever, and conſiderable pain; was treated with great kindneſs, and was aſhamed to ſee ſo much concern about ſo unworthy a creature, as I knew myſelf to be. Was in a comfortable frame of mind, wholly ſubmiſſive with regard to life or death. It was indeed a peculiar ſatisfaction to me, to think, that it was not my concern or buſineſs to determine whether I ſhould live or die. I likewiſe felt peculiarly ſatisfied, while under this uncommon degree of diſorder; being now fully convinced of my being really weak, and unable to perform my work: whereas at

other times my mind was perplexed with fears, that I was a miſimprover of time, by conceiting I was ſick when I was not in reality ſo. Oh, how precious is time! And how guilty it makes me feel, when I think I have trifled away and miſimproved it, or neglected to fill up each part of it with duty, to the utmoſt of my ability and capacity!

Lord's Day, Oct. 12. Was ſcarce able to ſit up, in the forenoon: in the afternoon attended public worſhip, and was in a compoſed comfortable frame.

Lord's Day, Oct. 19. Was ſcarcely able to do any thing at all in the week paſt, except that on Thurſday I rode out about four miles; at which time I took cold. As I was able to do little or nothing, ſo I enjoyed not much ſpirituality, or lively religious affection; though at ſome times I longed to be more fruitful and full of heavenly affection; and was grieved to ſee the hours ſlide away, while I could do nothing for God,—Was able this week to attend public worſhip. Was compoſed and comfortable. willing either to die or live; but found it hard to be reconciled to the thoughts of living uſeleſs. Oh that I might never live to be a burden to God's creation; but that I might be allowed to repair home, when my ſojourning work is done!

[This week, he went back to his Indians at Cranberry, to take ſome care of their ſpiritual and temporal concerns: and was much ſpent with riding; though he rode but a little way in a day.]

Oct. 23. Went to my own houſe and ſet things in order. Was very weak, and ſomewhat melancholy; laboured to do ſomething, but had no ſtrength; and was forced to lie down on my bed, very ſolitary.

Oct. 24. Spent the day in overſeeing and directing my people, about mending their fence, and ſecuring their wheat. Found, that all their concerns of a ſecular nature depended upon me.—Was ſomewhat refreſhed in the evening, having been able to do ſomething valuable in the day-time. Oh, how it pains me, to ſee time paſs away, when I can do nothing to any purpoſe!

Oct. 25. Viſited ſome of my people; ſpent ſome time in writing, and felt much better in body than uſual; when it was near night I felt ſo well, that I had thoughts of expounding; but in the evening was much diſordered again, and ſpent the night in coughing, and ſpitting of blood.

Lord's Day, Oct. 26. In the morning was exceeding weak; ſpent the day, till near night, in pain to ſee my poor people wandering as ſheep not having a ſhepherd, waiting and hoping to ſee me able to preach to them before night; it could not but diſtreſs me, to ſee them in this caſe, and to find myſelf unable to attempt any thing for their ſpiritual benefit. But towards night finding myſelf a little better, I called them together to my houſe, and ſat down, and read and expounded Matth. v. 1.—16. This diſcourſe, though delivered in much weakneſs, was attended with power to many of the hearers; eſpecially what was ſpoken upon the laſt of theſe verſes; where I inſiſted on the infinite wrong done to religion, by having our light become darkneſs, inſtead of ſhining before men. As many in the congregation were deeply with affected a ſenſe of their deficiency in regard of a ſpiritual converſation, that might recommend religion to others, and a ſpirit of concern and watchfulneſs ſeemed to be excited in them; ſo there was one in particular, that had fallen into the ſin of drunkenneſs, ſome time before, who was now deeply convinced of his ſin, and the great diſhonour done to religion by his miſconduct, and diſcovered a great degree of grief and concern on that account. My ſoul was refreſhed to ſee this. And though I had no ſtrength to ſpeak ſo much as I would have done, but was obliged to lie down on the bed; yet I rejoiced to ſee ſuch an humble melting in the congregation; and that divine truths though faintly delivered, were attended with ſo much efficacy upon the auditory.

Oct. 27. Spent the day in overſeeing and directing the Indians: about mending their fence round their wheat: was able to walk with them, and contrive their buſineſs, all the forenoon. In the afternoon, was viſited by two dear friends, and ſpent ſome time in converſation with them. Towards night was able to walk out, and take care of the Indians again. In the evening, enjoyed a very peaceful frame.

Oct. 28. Rode to Prince-Town, in a very weak ſtate; had ſuch a violent fever, by the way, that I was forced to alight at a friend's houſe, and lie down for ſome time. Near night, was viſited by Mr Treat, Mr Beaty and his wife, and another friend; my ſpirits were refreſhed to ſee them; but I was ſurpriſed, and even aſhamed that they had taken ſo much pains as to ride thirty or forty miles to ſee me. Was able to ſit up moſt of the evening; and ſpent the time in a very comfortable manner with my friends.

Oct. 29. Rode about ten miles with my friends that came yeſterday to ſee me; and then parted with them all but one, who ſtayed on purpoſe to keep me company, and cheer my ſpirits. Was extreme weak, and very feveriſh, eſpecially towards night; but enjoyed comfort and ſatisfaction.

Oct. 30. Rode three or four miles, to viſit Mr Wales: ſpent ſome time, in an agreeable manner, in converſation; and though extreme weak, enjoyed a comfortable compoſed frame of mind.

Oct. 31. Spent the day among friends in a comfortable frame of mind, though exceeding weak, and under a conſiderable fever.

Nov. 1. Took leave of friends, after having ſpent the forenoon with them, and returned home to my own houſe. Was much diſordered in the evening, and oppreſſed with my cough; which has now been conſtant for a long time, with a hard pain in my breaſt, and fever.

Lord's Day, Nov. 2. Was unable to preach, and ſcarcely able to ſit up, the whole day. Was grieved, and almoſt ſunk, to ſee my poor people deſtitute of the means of grace; eſpecially conſidering they could not read, and ſo were under great diſadvantages for ſpending the Sabbath comfortably. Oh, methought, I could be contented to be ſick if my poor flock had a faithful paſtor to feed them with ſpiritual knowledge! A view of their want of this was more afflictive to me than all my bodily illneſs.

Nov. 3. Being now in ſo low and weak a ſtate, that I was utterly uncapable of performing my work, and having little hope of recovery, unleſs by much riding, I thought it my duty to take a lengthy journey into New-England, and to divert

myſelf among my friends, whom I had not now ſeen for a long time. And accordingly took leave of my congregation this day.—Before I left my people, I viſited them all in their reſpective houſes, and diſcourſed to each one, as I thought moſt proper and ſuitable for their circumſtances, and found great freedom in ſo doing: I ſcarcely left one houſe but ſome were in tears; and many were not only affected with my being about to leave them, but with the ſolemn addreſſes I made them upon divine things; for I was helped to be fervent in ſpirit, while I diſcourſed to them. When I had thus gone through my congregation, (which took me moſt of the day), and had taken leave of them, and of the ſchool, I left home, and rode about two miles, to the houſe where I lived in the ſummer paſt, and there lodged. Was refreſhed, this evening, in that I had left my congregation ſo well diſpoſed and affected, and that I had been ſo much aſſiſted in making my farewell addreſſes to them.

Nov. 4. Rode to Woodbridge, and lodged with Mr Pierſon; continuing ſtill in a very weak ſtate.

Nov. 5. Rode to Eliſabeth-Town; intending, as ſoon as poſſible, to proſecute my journey into New-England. But was, in an hour or two after my arrival, taken much worſe.

After this, for near a week, was confined to my chamber, and moſt of the time to my bed; and then ſo far revived as to be able to walk about the houſe; but was ſtill confined within doors.

In the beginning of this extraordinary turn of diſorder, after my coming to Eliſabeth-Town, I was enabled through mercy to maintain a calm, compoſed, and patient ſpirit, as I had been before from the beginning of my weakneſs. After I had been in Eliſabeth-Town about a fortnight, and had ſo far recovered that I was able to walk about houſe upon a day of thankſgiving kept in this place, I was enabled to recal and recount over the mercies of God, in ſuch a manner as greatly affected me, and filled me (I think) with thankfulneſs and praiſe to God: eſpecially my ſoul praiſed him for his work of grace among the Indians, and the enlargement of his dear kingdom; my ſoul bleſſed God for what he is in himſelf, and adored him, that he ever would diſplay himſelf to crea-

tures: I rejoiced that he was God, and longed that all ſhould know it, and feel it, and rejoice in it. "Lord, glorify thy-"ſelf," was the deſire and cry of my ſoul. Oh that all people might love and praiſe the bleſſed God; that he might have all poſſible honour and glory from the intelligent world!

After this comfortable thankſgiving ſeaſon, I frequently enjoyed freedom and enlargement and engagedneſs of ſoul in prayer, and was enabled to intercede with God for my dear congregation, very often for every family, and every perſon, in particular; and it was often a great comfort to me, that I could pray heartily to God for thoſe, to whom I could not ſpeak, and whom I was not allowed to ſee. But at other times, my ſpirits were ſo flat and low, and my bodily vigour ſo much waſted, that I had ſcarce any affections at all.

In December, I had revived ſo far as to be able to walk abroad, and viſit friends, and ſeemed to be on the gaining hand with regard to my health, in the main, until Lord's day, Dec 21. At which time I went to the public worſhip; and it being ſacrament-day, I laboured much, at the Lord's table, to bring forth a certain corruption, and have it ſlain, as being the enemy to God and my own ſoul; and could not but hope that I had gained ſome ſtrength againſt this, as well as other corruptions; and felt ſome brokenneſs of heart for my ſin.

After this, having perhaps taken ſome cold, I began to decline as to bodily health; and continued to do ſo, till the latter end of Jan. 1746-7. And having a violent cough, a conſiderable fever, and aſthmatic diſorder, and no appetite for any manner of food, nor any power of digeſtion. I was reduced to ſo low a ſtate, that my friends (I believe) generally deſpaired of my life; and ſome of them for ſome time together, thought I could ſcarce live a day to an end. In this time, I could think of nothing with any application of mind, and ſeemed to be in a great meaſure void of all affection, and was exerciſed with great temptations; but yet was not ordinarily afraid of death.

On Lord's Day, Feb. 1, though in a very weak and low ſtate, I enjoyed a conſiderable deal of comfort and ſweetneſs in divine things; and was enabled to plead and uſe arguments with God in prayer, I think, with a childlike ſpirit,

That paſſage of ſcripture occurred to my mind, and gave me great aſſiſtance, "If ye, being evil, know how to give good "gifts to your children, how much more will your heavenly "Father give the holy Spirit to them that aſk him?" This text I was helped to plead, and inſiſt upon, and ſaw the divine faithfulneſs engaged for dealing with me better than any earthly parent can do with his child. This ſeaſon ſo refreſhed my ſoul, that my body ſeemed alſo to be a gainer by it. And from this time I began gradually to amend. And as I recovered ſome ſtrength, vigour, and ſpirit, I found at times ſome freedom and life in the exerciſes of devotion, and ſome longings after ſpirituality and a life of uſefulneſs to the intereſts of the great Redeemer; although at other times, I was awfully barren and lifeleſs, and out of frame for the things of God; ſo that I was ready often to cry out, "Oh that it were "with me as in months paſt!" Oh that God had taken me away in the midſt of my uſefulneſs with a ſudden ſtroke, that I might not have been under a neceſſity of trifling away time in diverſions! Oh that I had never lived to ſpend ſo much precious time in ſo poor a manner, and to ſo little purpoſe! Thus I often reflected, was grieved, aſhamed, and even confounded, ſunk and diſcouraged.

Feb 24. I was able to ride as far as Newark, (having been confined within Eliſabeth-Town almoſt four months), and the next day returned to Eliſabeth-Town. My ſpirits were ſomewhat refreſhed with the ride, though my body was weary.

Feb. 28. Was viſited by an Indian of my own congregation; who brought me letters, and good news of the ſober and good behaviour of my people in general; this refreſhed my ſoul; I could not but ſoon retire, and bleſs God for his goodneſs; and found, I truſt, a truly thankful frame of ſpirit that God ſeemed to be building up that congregation for himſelf.

March 4. I met with a reproof from a friend, which although I thought I did not deſerve it from him, yet was (I truſt) bleſſed of God to make me more tenderly afraid of ſin, more jealous over myſelf, and more concerned to keep both heart and life pure and unblameable; it likewiſe cauſed me

to reflect on my paſt deadneſs, and want of ſpirituality, and to abhor myſelf, and look on myſelf moſt unworthy. This frame of mind continued the next day; and for ſeveral days after, I grieved to think in my neceſſary diverſions I had not maintained more ſeriouſneſs, ſolemnity, heavenly affection and converſation. And thus my ſpirits were often depreſſed and ſunk; and yet, I truſt, that reproof was made to be beneficial to me.

March 11, being kept in Eliſabeth-Town as a day of faſting and prayer, I was able to attend public worſhip; which was the firſt time I was able ſo to do after Decem. 21. Oh how much weakneſs and diſtreſs did God carry me through in this ſpace of time! But having obtained help from him, I I yet live: Oh that I could live more to his glory!

Lord's Day, March 15. Was able again to attend the public worſhip, and felt ſome earneſt deſires of being reſtored to the miniſterial work; felt I think, ſome ſpirit and life, to ſpeak for God.

March 17. Rode out with a deſign to viſit my people; and the next day arrived among them; was under great dejection in my journey.

On Friday morning, I roſe early, walked about among my people, and inquired into their ſtate and concerns; and found an additional weight and burden on my ſpirits, upon hearing ſome things diſagreeable. I endeavoured to go to God with my diſtreſſes, and made ſome kind of lamentable complaint; and in a broken manner ſpread my difficulties before God; but notwithſtanding, my mind continued very gloomy. About ten o'clock, I called my people together, and after having explained and ſung a pſalm, I prayed with them. There was a conſiderable deal of affection among them; I doubt not, in ſome inſtances, that which was more than merely natural.

[This was the laſt interview that he ever had with his people. About eleven o'clock the ſame day, he left them; and the next day came to Eliſabeth-Town; his melancholy remaining ſtill; and he continued for a conſiderable time under a great degree of dejection through vapoury diſorders.]

March 28. Was taken this morning with violent griping pains. Theſe pains were extreme and conſtant for ſeve-

ral hours; ſo that it ſeemed impoſſible for me, without a miracle, to live twenty-four hours in ſuch diſtreſs. I lay confined to my bed, the whole day, and in diſtreſſing pain, all the former part of it: but it pleaſed God to bleſs means for the abatement of my diſtreſs. Was exceedingly weakened by this pain, and continued ſo for ſeveral days following: being exerciſed with a fever, cough, and nocturnal ſweats. In this diſtreſſed caſe, ſo long as my head was free of vapoury confuſions, death appeared agreeable to me; I looked on it as the end of toils, and an entrance into a place "where the weary are at reſt:" and I think, I had ſome reliſh of the entertainments of the heavenly ſtate; ſo that by theſe I was allured and drawn, as well as driven by the fatigues of life.

Oh how hapy it is, to be drawn by deſires of a ſtate of perfect holineſs!

April 4. Was ſunk and dejected, very reſtleſs and uneaſy by reaſon of the miſimprovement of time; and yet knew not what to do: I longed to ſpend time in faſting and prayer, that I might be delivered from indolence and coldneſs in the things of God; but alas, I had not bodily ſtrength for theſe exerciſes! Oh how bleſſed a thing is it to enjoy peace of conſcience! but how dreadful is a want of inward peace and compoſure of ſoul! It is impoſſible I find, to enjoy this happineſs without redeeming time, and maintaining a ſpiritual frame of mind.

Lord's Day, April 5. It grieved me to find myſelf ſo inconceivably barren. My ſoul thirſted for grace; but, alas, how far was I from obtaining what I ſaw ſo exceeding excellent! I was ready to deſpair of ever being a holy creature, and yet my ſoul was deſirous of following hard after God; but never did I ſee myſelf ſo far from having apprehended, or being already perfect, as at this time. The Lord's ſupper being this day adminiſtered, I attended the ordinance; and though I ſaw in myſelf a dreadful emptineſs, and want of grace, and ſaw myſelf as it were at an infinite diſtance from that purity which is becoming the goſpel; yet in the ſeaſon of communion, eſpecially in the time of the diſtribution of the bread, I enjoyed ſome warmth of affection, and felt a tender love to the brethren; and I think to the glorious Redeem-

er, the firſt-born among them. I endeavoured then to bring forth mine and his enemies, and ſlay them before him; and found great freedom in begging deliverance from this ſpiritual death, as well as in aſking divine favours for my friends, and congregation, and the church of Chriſt in general.

April 7. In the afternoon, rode to Newark, in order to marry the Rev. Mr Dickinſon *; and in the evening, performed that work. Afterwards, rode home to Eliſabeth-Town in a pleaſant frame, full of compoſure and ſweetneſs.

April 9. Attended the ordination of Mr Tucker †, and afterwards the examination of Mr Smith; was in a comfortable frame of mind this day, and felt my heart, I think, ſometimes in a ſpiritual frame.

April 10. Spent the forenoon in Presbyterial buſineſs; in the afternoon, rode to Eliſabeth-Town; found my brother John there: ſpent ſome time in converſation with him, but was extreme weak and outdone, my ſpirits conſiderably ſunk, and my mind dejected.

[This brother of his had been ſent for by the Correſpondents to take care of, and inſtruct Mr Brainerd's congregation of Indians; he being obliged by his illneſs to be abſent from them. And he continued to take care of them till Mr Brainerd's death: and ſince his death has been ordained his ſucceſſor in his miſſion, and to the charge of his congregation; which continues much to flouriſh under his paſtoral care.]

* *The late learned and very excellent Mr Jonathan Dickinſon, paſtor of a church in Eliſabeth-Town, preſident of the college of New-Jerſey, and one of the correſpondents of the honourable ſociety in Scotland for propagating Chriſtian knowledge; who had a great eſteem for Mr Brainerd, and had kindly entertained him in his houſe during his ſickneſs in the winter paſt; and who, after a ſhort illneſs, died in the enſuing October, two days before Mr Brainerd.*

† *A worthy pious young gentleman; who lived in the miniſtry but a very ſhort time; he died at Stratfield in Connecticut, the December following his ordination, being a little while after Mr Brainerd's death at Northampton. He was taken ill on a journey, returning from a viſit to his friends at Milton (in the Maſſachuſetts), which as I take it, was his native place, and Harvard college the place of his education.*

April 13. Aſſiſted in examining my brother. In the evening, was in a ſolemn devout frame; but was much overdone and oppreſſed with a violent head-ach.

April 14. Was able to do little or nothing: Spent ſome time with Mr Byram and other friends. This day my brother went to my people.

April 15. Found ſome freedom at the throne of grace, ſeveral times this day. In the afternoon was very weak; ſpent the time to very little purpoſe; and yet in the evening, had ſome religious warmth and ſpiritual deſires in prayer; my ſoul ſeemed to go forth after God, and take complacence in his divine perfections. But, alas! I afterwards awfully let down my watch, and grew careleſs and ſecure.

April 16. Was in bitter anguiſh of ſoul in the morning, ſuch as I have ſcarce ever felt, with a ſenſe of ſin and guilt. I continued in diſtreſs the whole day, attempting to pray wherever I went; and indeed could not help ſo doing; but looked upon myſelf ſo vile, I dared not look any body in the face; and was even greived, that any body ſhould ſhew me any reſpect, or at leaſt, that they ſhould be ſo deceived as to think I deſerved it.

April 17. In the evening could not but think that God helped me to "draw near to the throne of grace," though moſt unworthy, and gave me a ſenſe of his favour; which gave me inexpreſſible ſupport and encouragement; though I ſcarcely dared to hope the mercy was real, it appeared ſo great: yet could not but rejoice, that ever God ſhould diſcover his reconciled face to ſuch a vile ſinner. Shame and confuſion at times covered me; and then hope, and joy, and admiration of divine goodneſs gained the aſcendant. Sometimes I could not but admire the divine goodneſs, that the Lord had not let me fall into all the groſſeſt vileſt acts of ſin and open ſcandal, that could be thought of; and felt myſelf ſo neceſſitated to praiſe God, that this was ready for a while to ſwallow up my ſhame and preſſure of ſpirit on account of my ſins.

[After this his dejection and preſſure of ſpirit returned; and he remained under it the two next days.]

April 20. Was in a very diſordered ſtate, and kept my bed moſt of the day. I enjoyed a little more comfort, than in ſe-

veral of the preceding days. This day I arrived at the age of twenty-nine years.

April 21. I ſet out on my journey to New England, in order (if it might be the will of God) to recover my health yb riding: travelled to New-York, and there lodged.

[This proved his final departure from New-Jerſey.—He travelled ſlowly, and arrived among his friends at Eaſt Haddam about the beginning of May. There is very little account in his diary, of the time that paſſed from his ſetting out on this journey to May 10. He ſpeaks of his ſometimes finding his heart rejoicing in the glorious perfections of God, and longing to live to him; but complains of the unfixedneſs of his thoughts, and their being eaſily diverted from divine ſubjects, and cries out of his leanneſs, as teſtifying againſt him, in the loudeſt manner. And concerning thoſe diverſions he was obliged to uſe for his health, he ſays that he ſometimes found he could uſe diverſions with "ſingleneſs of heart," aiming at the glory of God; but he alſo found that there was a neceſſity of great care and watchfulneſs, leſt they ſhould degenerate into what was merely ſelfiſh, without any ſupreme aim at the glory of God in them.]

May 10. (At Had-Lime) I could not but feel ſome meaſure of gtatitude to God at this time, (wherein I was much exerciſed,) that he had always diſpoſed me, in my miniſtry, to inſiſt on the great doctrines of regeneration, the new creature, faith in Chriſt, progreſſive ſanctification, ſupreme love to God, living entirely to the glory of God, being not our own, and the like. God has helped me to ſee, in the ſureſt manner, from time to time, that theſe and the like doctrines, neceſſarily connected with them, are the only foundation of ſafety and ſalvation for periſhing ſinners; and that thoſe divine diſpoſitions, which are conſonant hereto, are, that holineſs without which no man ſhall ſee the Lord"—the exerciſe of thoſe God-like tempers, wherein the ſoul acts in a kind of concert with God, and would be and do every thing that is pleaſing to God: This, I ſaw, would ſtand by the ſoul in a dying hour; for God, I think, muſt deny himſelf, if he caſt away his own image, even the ſoul that is one in deſire with himſelf.

Lord's Day, May 17. (At Millington) ſpent the forenoon at home, being unable to attend the public worſhip. At this time God gave me ſome affecting ſenſe of my own vileneſs, and the exceeding ſinfulneſs of my heart; that there ſeemed to be nothing but ſin and corruption within me. "Innumerable evils compaſſed me about;" my want of ſpirituality and holy living, my neglect of God, and living to myſelf.—All the abominations of my heart and life ſeemed to be open to my view; and I had nothing to ſay, but, "God be merciful to me a ſinner."—Towards noon, I ſaw, that the grace of God in Chriſt is infinitely free towards ſinners, and ſuch ſinners as I was; I alſo ſaw that God is the ſupreme good, that in his preſence is life; and I began to long to die that I might be with him, in a ſtate of freedom from all ſin. Oh, how a ſmall glimpſe of his excellency refreſhed my ſoul! Oh, how worthy is the bleſſed God to be loved, adored, and delighted in, for himſelf, for his own divine excellencies!

Though I felt much dulneſs, and want of a ſpirit of prayer, this week, yet I had ſome glimpſes of the excellency of divine things; and eſpecially one morning, in ſecret meditation and prayer, the excellency and beauty of holineſs, as a likeneſs to the glorious God, was ſo diſcovered to me, as that I began to long earneſtly to be in that world where holineſs dwells in perfection; and I ſeemed to long for this perfect holineſs, not ſo much for the ſake of my own happineſs, (although I ſaw clearly that this was the greateſt, yea, the only happineſs of the ſoul), as that I might pleaſe God, live entirely to him, and glorify him to the utmoſt ſtretch of my rational powers and capacities.

Lord's Day, May, 24. (At Long-Meadow, in Springfield) Could not but think, as I have often remarked to others, that much more of true religion conſiſts in deep humility, brokenneſs of heart, and an abaſing ſenſe of barrenneſs and want of grace and holineſs, than moſt who are called Chriſtians imagine, eſpecially thoſe who have been eſteemed the converts of the late day; many of whom ſeem to know of no other religion but elevated joys and affections, ariſing only from ſome flights of imagination, or ſome ſuggeſtion made

to their mind, of Chriſt's being theirs, God's loving them, and the like.

[May 28. He came from Long-Meadow to Northampton; appearing vaſtly better than, by his account, he had been in the winter; indeed ſo well that he was able to ride twenty-five miles in a day, and to walk half a mile, and appeared cheerful, and free from melancholy: but yet undoubtedly, at that time, in a confirmed uncurable conſumption.

I had had much opportunity, before this, of particular information concerning him, from many that were well acquainted with him; and had myſelf once an opportunity of conſiderable converſation and ſome acquaintance with him, at New-Haven, near four years before, in the time of the Commencement, when he offeredthat confeſſion to the rector of the college that has been already mentioned in this hiſtory; I being one he was pleaſed then to conſult ſeveral times on that affair: but now I had opportunity for a more full acquaintance with him. I found him remarkably ſociable, pleaſant, and entertaining in his converſation; yet ſolid, ſavoury, ſpiritual, and very profitable; appearing meek, modeſt, and humble, far from any ſtiffneſs, moroſeneſs, ſuperſtitious demureneſs, or affected ſingularity in ſpeech or behaviour, and ſeeming to nauſeate all ſuch things. We enjoyed not only the benefit of his converſation, but had the comfort and advantage of hearing him pray in the family, from time to time. His manner of praying was very agreeable; moſt becoming a worm of the duſt, and a diſciple of Chriſt, addreſſing an infinitely great and holy God, and Father of mercies; not with florid expreſſions, or a ſtudied eloquence; not with any intemperate vehemence, or indecent boldneſs; at the greateſt diſtance from any appearance of oſtentation, and from every thing that might look as tho' he meant to recommend himſelf to thoſe that were about him, or ſet himſelf off to their acceptance; free too from vain repetitions, without impertinent excurſions, or needleſs multiplying of words. He expreſſed himſelf with the ſtricteſt propriety, with weight, and pungency; and yet what his lips uttered ſeemed to be from the fulneſs of his heart, as deeply impreſſed with a great and ſolemn ſenſe of our neceſſities, unworthineſs, and dependence, and of God's infinite greatneſs, excellency, and ſufficiency, rather than merely from a warm

and fruitful brain, pouring out good expreſſions. And I know not that ever I heard him aſk a bleſſing or return thanks at table, but there was ſomething remarkable to be obſerved both in the matter, and manner of the performance. In his prayers he inſiſted much on the proſperity of Zion, the advancement of Chriſt's kingdom in the world, and the flouriſhing and propagation of religion among the Indians. And he generally made it one petition in his prayer, "that we might "not outlive our uſefulneſs."]

Lord's Day, May 31. [At Northampton,] I had little inward ſweetneſs in religion, moſt of the week paſt; not realiſing and beholding ſpiritually the glory of God, and the bleſſed Redeemer: from whence always ariſe my comforts and joys in religion, if I have any at all: and if I cannot ſo behold the excellencies and perfections of God, as to cauſe me to rejoice in him for what he is in himſelf, I have no ſolid foundation for joy. To rejoice, only becauſe I apprehend I have an intereſt in Chriſt, and ſhall be finally ſaved, is a poor mean buſineſs indeed.

[This week, he conſulted Dr Mather, at my houſe, concerning his illneſs; who plainly told him, that there was great evidences of his being in a confirmed conſumption, and that he could give him no encouragement that he ſhould ever recover. But it ſeemed not to occaſion the leaſt diſcompoſure in him, nor to make any alteration as to the cheerfulneſs and ſerenity of his mind, or the freedom or pleaſantneſs of his converſation.]

Lord's Day, June 7. My attention was greatly engaged, and my ſoul ſo drawn forth, this day, by what I heard of the "exceeding preciouſneſs of the ſaving grace of God's Spirit," that it almoſt overcame my body, in my weak ſtate: I ſaw that true grace is exceeding precious indeed: That it is very rare; and that there is a very ſmall degree of it, even where the reality of it is to be found; at leaſt I ſaw this to be my caſe.

In the preceding week, I enjoyed ſome comfortable ſeaſonsof meditation. One morning the cauſe of God appeared exceeding precious to me: The Redeemer's kingdom is all that is valuable in the earth, and I could not but long for

the promotion of it in the world; I ſaw alſo that this cauſe is God's, that he has an infinitely greater regard and concern for it, than I could poſſibly have; that if I have any true love to this bleſſed intereſt, it is only a drop derived from that ocean; hence I was ready to "lift up my head with joy:" and conclude, "Well, if God's cauſe be ſo dear and precious "to him, he will promote it." And thus I did as it were reſt on God, that ſurely he would promote that which was ſo agreeable to his own will; though the time when, muſt ſtill be left to his ſovereign pleaſure.

[He was adviſed by phyſicians ſtill to continue riding, as what would, tend above any other means, to prolong his life. He was at a loſs, for ſome time, which way to bend his courſe next: but finally determined to ride from hence to Boſton: we having concluded that one of this family ſhould go with him, and be helpful to him in his weak and low ſtate.]

June 9. I ſet out on a journey from Northampton to Boſton. Travelled ſlowly, and got ſome acquaintance with divers miniſters on the road.

I having now continued to ride for ſome conſiderable time together, felt myſelf much better than I had formerly done; and I found, that in proportion to the proſpect I had of being reſtored to a ſtate of uſefulneſs, ſo I deſired the continuance of life: but death appeared inconceivably more deſirable to me than a uſeleſs life; yet bleſſed be God, I found my heart, at times, fully reſigned and reconciled to this greateſt of afflictions, if God ſaw fit thus to deal with me.

July 12. I arrived in Boſton this day, ſomewhat fatigued with my journey. Obſerved, that there is no reſt, but in God; fatigues of body, and anxieties of mind, attend us, both in town and country; no place is exempted.

Lord's Day, June 14. I enjoyed ſome enlargement and ſweetneſs in family-prayer, as well as in ſecret exerciſes; God appeared excellent, his ways full of pleaſure and peace, and all I wanted was a ſpirit of holy fervency, to live to him.

June 17. This and the two preceding days, I ſpent mainly in viſiting the miniſters of the town, and was treated with reſpect by them.

June 18. I was taken exceeding ill, and brought to the gates of death, by the breaking of ſmall ulcers in my lungs,

as my phyſician ſuppoſed. In this extreme weak ſtate I continued for ſeveral weeks, and was frequently reduced ſo low, as to be utterly ſpeechleſs, and not able ſo much as to whiſper a word; and even after I had ſo far revived, as to walk about the houſe, and to ſtep out of doors, I was exerciſed every day with a faint turn, which continued uſually four or five hours; at which times, though I was not utterly ſpeechleſs, ſo but that I could ſay, Yes, or No, yet I could not converſe at all, nor ſpeak one ſentence, without making ſtops for breath; and divers times in this ſeaſon, my friends gathered round my bed, to ſee me breathe my laſt, which they looked for every moment, as I my ſelf alſo did.

How I was, the firſt day or two of my illneſs, with regard to the exerciſe of reaſon, I ſcarcely know; but I believe I was ſomething ſhatterred with the violence of the fever, at times: but the third day of my illneſs, and conſtantly afterwards, for four or five weeks together, I enjoyed as much ſerenity of mind, and clearneſs of thought, as perhaps I ever did in my life; and I think my mind never penetrated with ſo much eaſe and freedom into divine things, as at this time; and I never felt ſo capable of demonſtrating the truth of ma-many important doctrines of the goſpel as now. And as I ſaw clearly the truth of thoſe great doctrines, which are juſtly ſtiled the doctrines of grace; ſo I ſaw with no leſs clearneſs, that the eſſence of true religion conſiſted in the ſoul's conformity to God, and acting above all ſelfiſh views, for his glory, longing to be for him, to live to him, to pleaſe and honour him in all things; and this from a clear view of his infinite excellency and worthineſs in himſelf, to be loved adored, worſhipped, and ſerved by all intelligent creatures. Thus I ſaw that when a ſoul loves God with a ſupreme love, he therein acts like the bleſſed God himſelf, who moſt juſtly loves himſelf in that manner: ſo when God's intereſt and his are become one, and he longs that God ſhould be glorified, and rejoices to think that he is unchangeably poſſeſſed of the higheſt glory and bleſſedneſs, herein he alſo acts in conformity to God. In like mannner, when the ſoul is fully reſigned to, and reſts ſatisfied and contented with the divine will, here it is alſo conformed to God.

I ſaw further, that as this divine temper, whereby the ſoul exalts God, and treads ſelf in the duſt, is wrought in the ſoul by God's diſcovering his own glorious perfections in the face of Jeſus Chriſt to it by the ſpecial influences of the holy Spirit, ſo he cannot but have regard to it, as his own work; and as it is his own image in the ſoul, he cannot but take delight in it. Then I ſaw again that if God ſhould ſlight and reject his own moral image, he muſt needs deny himſelf; which he cannot do. And thus I ſaw the ſtability and infallibillity of this religion; and that thoſe who are truly poſſeſſed of it have the moſt complete and ſatisfying evidence of their being intereſted in all the benefits of Chriſt's redemption, having their hearts conformed to him; and that theſe, and theſe only, are qualified for the entertainments and employments of God's kingdom of glory; as none but theſe have any reliſh for the buſineſs of heaven, which is to aſcribe glory to God, and not to themſelves; and that God (though I would ſpeak it with great reverence of his name and perfections) cannot, without denying himſelf, finally caſt ſuch away.

The next thing I had then to do, was to inquire, whether this was my religion: And here God was pleaſed to help me to the moſt eaſy remembrance and critical review of what had paſſed in courſe, of a religious nature, through ſeveral of the latter years of my life: and although I could diſcover much corruption attending my beſt duties, many ſelfiſh views and carnal ends, much ſpiritual pride and ſelf-exaltation, and innumerable other evils which compaſſed me about; I ſay, although I now diſcerned the ſins of my holy things, as well as other actions; yet God was pleaſed, as I was reviewing, quickly to put this queſtion out of doubt, by ſhewing me that I had, from time to time, acted above the utmoſt influence of mere ſelf-love; that I had longed to pleaſe and glorify him, as my higheſt happineſs, &c. And this review was through grace attended with a preſent feeling of the ſame divine temper of mind; I felt now pleaſed to think of the glory of God and longed for heaven, as a ſtate wherein I might glorify God perfectly, rather than a place of happineſs for myſelf: and this feeling of the love of God in my heart, which I truſt the Spirit of God excited in me afreſh, was ſufficient to give

me full ſatisfaction, and make me long, as I had many times before done, to be with Chriſt: I did not now want any of the ſudden ſuggeſtions, which many are ſo pleaſed with, "That Chriſt and his benefits are mine; that God loves me," &c. in order to give me ſatisfaction about my ſtate: no, my ſoul now abhorred thoſe deluſions of Satan, which are thought to be the immediate witneſs of the Spirit, while there is nothing but an empty ſuggeſtion of a certain fact, without any gracious diſcovery of the divine glory, or of the Spirit's work in their own hearts: I ſaw the awful deluſion of this kind of confidences, as well as of the whole of that religion, which they uſually ſpring from, or at leaſt are the attendants of: the falſe religion of the late day, (though a day of wondrous grace), the imaginations, and impreſſions made only on the animal affections, together with the ſudden ſuggeſtions made to the mind by Satan transformed into an angel of light, of certain facts not revealed in ſcripture; thoſe, and many like things, I fear, have made up the greater part of the religious appearance in many places.

Theſe things I ſaw with great clearneſs, when I was thought to be dying. And God gave me great concern for his church and intereſt in the world, at this time; not ſo much becauſe the late remarkable influence upon the minds of people was abated, and almoſt wholly gone, as becauſe that falſe religion, thoſe heats of imagination, and wild and ſelfiſh commotions of the animal affections, which attended the work of grace, had prevailed ſo far. This was that which my mind dwelt upon, almoſt day and night; and this to me was the darkeſt appearance, reſpecting religion, in the land; for it was this chiefly that had prejudiſed the world againſt inward religion. And I ſaw the great miſery of all was, that ſo few ſaw any manner of difference between thoſe exerciſes that were ſpiritual and holy, and thoſe which have ſelf-love only for their beginning, centre, and end.

As God was pleaſed to afford me clearneſs of thought, and compoſure of mind, almoſt continually, for ſeveral weeks together, under my great weakneſs, ſo he enabled me, in ſome meaſure, to improve my time, as I hope, to valuable purpoſes. I was enabled to write a number of important letters to

friends in remote places: and ſometimes I wrote when I was ſpeechleſs, *i. e.* unable to maintain converſation with any body; though perhaps I was able to ſpeak a word or two ſo as to be heard.—At this ſeaſon alſo, while I was confined at Boſton, I read with care and attention ſome papers of old Mr Sheppard's, lately come to light, and deſigned for the preſs; and as I was deſired, and greatly urged, made ſome corrections where the ſenſe was left dark, for want of a word or two.—Beſides this, I had many viſitants; with whom, when I was able to ſpeak, I always converſed about the things of religion; and was peculiarly diſpoſed and aſſiſted in diſtinguiſhing betwixt the true and falſe religion of the times; there was ſcarcely any ſubject that has been matter of debate in the late day, but what I was at one time or other brought to a ſort of neceſſity to diſcourſe upon, and ſhew my opinion in, and that frequently before numbers of people; and eſpecially, I diſcourſed repeatedly on the nature and neceſſity of that humiliation, ſelf-emptineſs, or full conviction of a perſon's being utterly undone in himſelf, which is neceſſary in order to a ſaving faith, and the extreme difficulty of being brought to this, and the great danger there is of perſons taking up with ſome ſelf-righteous appearances of it. The danger of this I eſpecially dwelt upon, being perſuaded that multitudes periſh in this hidden way; and becauſe ſo little is ſaid from moſt pulpits to diſcover any danger here; ſo that perſons being never effectually brought to die in themſelves, are never truly united to Chriſt, and ſo periſh. I alſo diſcourſed much on what I take to be the eſſence of true religion, endeavouring plainly to deſcribe that God-like temper and diſpoſition of ſoul, and that holy converſation and behaviour, that may juſtly claim the honour of having God for its original and patron. And I have reaſon to hope, God bleſſed my way of diſcourſing and diſtinguiſhing, to ſome, both miniſters and people; ſo that my time was not wholly loſt.

[He was much viſited while in Boſton, by many perſons of conſiderable note and figure, and of the beſt character, and by ſome of the firſt rank; who ſhewed him uncommon reſpect, and appeared highly pleaſed and entertained with his converſation. And beſides his being honoured with the company

and reſpect of miniſters of the town, he was viſited by ſeveral miniſters from various parts of the country. And as he took all opportunities to diſcourſe of the peculiar nature and diſtinguiſhing characters of true ſpiritual and vital religion, and to bear his teſtimony againſt the various falſe appearances of it, conſiſting in, or ariſing from impreſſions on the imagination, and ſudden and ſuppoſed immediate ſuggeſtions of truths not contained in the ſcripture, and that faith which conſiſts primarily in a perſon's "believing that Chriſt died for him "in particular," &c.; ſo what he ſaid was for the moſt part heard with uncommon attention and regard; and his diſcourſes and reaſonings appeared manifeſtly to have great weight and influence with many that he converſed with, both miniſters and others *.

Alſo the honourable Commiſſioners in Boſton, of the incorporated ſociety in London for propagating the goſpel in New-England and parts adjacent, having newly committed to them a legacy of the late reverend and famous Dr Daniel Williams of London, for the ſupport of two miſſionaries to the Heathen, were pleaſed, while he was in Boſton, to conſult him about a miſſion to thoſe Indians called the Six Nations, particularly about the qualifications requiſite in a miſſionary to thoſe Indians; and were ſo ſatisfied with his ſentiments on this head, and had that confidence in his faithfulneſs, and his judgment and diſcretion in things of this nature, that they deſired him to undertake to find and recommend a couple of perſons fit to be employed in this buſineſs, and very much left the matter with him.

Likewiſe, certain pious and generouſly diſpoſed gentlemen in Boſton, being moved by the wonderful narrative of his labours and ſucceſs among the Indians in New-Jerſey, and more eſpecially by their converſation with him on the ſame ſubject, took opportunity to enquire more particularly into the ſtate and neceſſities of his congregation, and the ſchool among the

* I have had advantage for the more full information of his conduct and converſation, the entertainment he met with, and what paſſed relating to him while in Boston: as he was conſtantly attended, during his continuance there, by one of my children, in order to his aſſiſtance in his illneſs.

Indians, with a charitable intention of contributing ſome thing of their ſubſtance to promote the excellent deſign of the advancement of the intereſts of Chriſtianity among the Indians; and underſtanding that there was a want of Bibles for the ſchool, three dozen of Bibles were immediately procured, and 14 l. in bills (of the old tenor) given over and above, beſides more large benefactions made afterwards, which I ſhall have occaſion to mention in their proper place.

Mr Brainerd's reſtoration from his extremely low ſtate in Boſton, ſo as to go abroad again and travel, was very unexpected to him and his friends. My daughter who was with him writes thus concerning him, in a letter dated June 23. "—On "Thurſday, he was very ill with a violent fever, and extreme "pain in his head and breaſt, and at turns delirious. So he "remained till Saturday evening, when he ſeemed to be "in the agonies of death: the family was up with him till "one or two o'clock, expecting every hour would be his laſt. "On Sabbath-day he was a little revived, his head was "better, but very full of pain, and exceeding ſore at his "breaſt, much put to it for breath, &c. Yeſterday he was "better upon all accounts. Laſt night he ſlept but little. "This morning he is much worſe.—Dr Pynchon ſays, he had "no hopes of his life; nor does he think it likely he will e-"ver come out of the chamber; though he ſays, he may be "able to come to Northampton.—"

In another letter, dated June 29, ſhe ſays as follows: "Mr "Brainerd has not ſo much pain nor fever, ſince I laſt wrote, "as before: yet he is extremely weak and low, and very "faint, expecting every day will be his laſt. He ſays, It is "impoſſible for him to live, for want of life. He has hard-"ly vigour enough to draw his breath. I went this morning "into town, and when I came home, Mr Bromfield ſaid, he "never expected I ſhould ſee him alive; for he lay two hours "as they thought dying; one could ſcarcely tell whether he "was alive, or not; he was not able to ſpeak for ſome time; "but now is much as he was before. The doctor thinks, he "will drop away in ſuch a turn. Mr Brainerd ſays, he never "felt any thing ſo much like diſſolution, as what he felt to-"day; and ſays, he never had any conception of its being

"poſſible for any creature to be alive and yet ſo weak as he "is from day to-day.—Dr Pynchon ſays, he would not be ſur- "priſed, if he ſhould ſo recover as to live half a year; nor "would it ſurpriſe him, if he ſhould die in half a day. Since "I began to write, he is not ſo well, having had a faint turn "again; yet patient and reſigned, having no diſtreſſing fears, "but the contrary."

His phyſician, the honourable Joſeph Pynchon, Eſq. when he viſited him in his extreme illneſs at Boſton, attributed his ſinking ſo ſuddenly into a ſtate ſo extremely low, and nigh unto death, to the breaking of ulcers, that had been long gathering in his lungs, (as Mr Brainerd himſelf intimates in a forementioned paſſage of his diary) and there diſcharging and diffuſing their purulent matter; which while nature was labouring and ſtruggling to throw off, (that could be done no otherwiſe, than by a gradual ſtraining of it through the ſmall veſſels of thoſe vital parts), this occaſioned an high fever and violent coughing, and threw the whole frame of nature into the utmoſt diſorder, and brought it near to a diſſolution: But ſuppoſed, if the ſtrength of nature held till the lungs had this way gradually cleared themſelves of this putrid matter, he might revive, and continue better, till new ulcers gathered and broke; but then would ſurely ſink again; and that there was no hope of his recovery; but (as he expreſſed himſelf to one of my neighbours, who at that time ſaw him in Boſton) he was as certainly a dead man, as if he was ſhot through the head.

But ſo it was ordered, in Divine Providence, that the ſtrength of nature held out through this great conflict, ſo as juſt to eſcape the grave at that turn; and then he revived, to the aſtoniſhment of all that knew his caſe.

After he began to revive, he was viſited by his youngeſt brother, Mr Iſrael Brainerd, a ſtudent at Yale-college; who having heard of his extreme illneſs, went from thence to Boſton, in order to ſee him, if he might find him alive, which he but little expected.

This viſit was attended with a mixture of joy and ſorrow to Mr Brainerd. He greatly rejoiced to ſee his brother, eſpecially becauſe he had deſired an opportunity of ſome

religious converſation with him before he died. But this meeting was attended with ſorrrow, as his brother brought the ſorrowful tidings of his ſiſter Spencer's death at Haddam; a ſiſter, between whom and him had long ſubſiſted a peculiarly dear affection, and much intimacy in ſpiritual matters, and whoſe houſe he uſed to make his home, when he went to Haddam, his native place. He had heard nothing of her ſickneſs till this report of her death. But he had theſe comforts, together with the tidings, *viz.* a confidence of her being gone to heaven, and an expectation of his ſoon meeting her there.—His brother continued with him till he left the town, and came with him from thence to Northampton.

Concerning the laſt Sabbath Mr Brainerd ſpent in Boſton, he writes in his diary as follows.]

Lord's Day, July 19. I was juſt able to attend public worſhip, being carried to the houſe of God in a chaiſe. Heard Dr Sewall preach in the forenoon; partook of the Lord's ſupper at this time. In this ſacrament, I ſaw aſtoniſhing divine wiſdom diſplayed; ſuch wiſdom as I ſaw required the tongues of angels and glorified ſaints to celebrate; it ſeemed to me I never ſhould do any thing at adoring the infinite wiſdom of God diſcovered in the contrivance of man's redemption, until I arrived at a world of perfection; yet I could not help ſtriving to "call upon my ſoul, and all within me, to bleſs the "name of God."—In the afternoon heard Mr Prince preach. —I ſaw more of God in the wiſdom diſcovered in the plan of man's redemption, than I ſaw of any other of his perfections, through the whole day.

[He left Boſton the next day. But before he came away, he had occaſion to bear a very full, plain, and open teſtimony againſt that opinion, that the eſſence of ſaving faith lies in believing that Chriſt died for me in particular; and that this is the firſt act of faith in a true believer's cloſing with Chriſt. He did it in a long conference he had with a gentleman, that has very publicly and ſtrenuouſly appeared to defend that tenet. He had this diſcourſe with him in the preſence of a number of conſiderable perſons, who came to viſit Mr Brainerd before he left the town, and to take their leave of him. In which debate, he made this plain declaration, (at the ſame time con-

firming what he ſaid by many arguments), That the eſſence of ſaving faith, was wholly left out of that definition of ſaving faith, which that gentleman had publiſhed; and that the faith which he had defined, had nothing of God in it, nothing above nature, nor indeed above the power of the devils; and that all ſuch as had this faith, and had no better, though they might have this to never ſo high a degree, would ſurely periſh. And he declared alſo, that he never had greater aſſurance of the falſeneſs of the principles of thoſe that maintained ſuch a faith, and of their dangerous and deſtructive tendency, or a more affecting ſenſe of the great deluſion or miſery of thoſe that depended on getting to heaven by ſuch a faith, (while they had no better), than he lately had when he was ſuppoſed to be at the point to die, and expected every minute to paſs into eternity.—Mr Brainerd's diſcourſe at this time, and the forceable reaſonings, by which he confirmed what he aſſerted, appeared to be greatly to the ſatisfaction of thoſe preſent; as ſeveral of them took occaſion expreſsly to manifeſt to him, before they took leave of him.

When this converſation was ended, having bid an affectionate farewell to his friends, he ſet out in the cool of the afternoon, on his journey to Northampton, attended by his brother, and my daughter that went with him to Boſton; and would have been accompanied out of the town by a number of gentlemen, beſides that honourable perſon who gave him his company for ſome miles on that occaſion, as a teſtimony of their eſteem and reſpect, had not his averſion to any thing of pomp or ſhew prevented it.]

July 25. I arrived here at Northampton; having ſet out from Boſton on Monday about four o'clock P. M. In this journey I rode about ſixteen miles a day, one day with another. Was ſometimes extremely tired and faint on the road, ſo that it ſeemed impoſſible for me to proceed any further: at other times I was conſiderably better, and felt ſome freedom both of body and mind.

Lord's Day, July 26. This day, I ſaw clearly that I ſhould never be happy; yea, that God himſelf could not make me happy, unleſs I could be in a capacity to "pleaſe and glorify "him for ever;" take away this, and admit me into all the

ſine heavens that can be conceived of by men or angels, and I ſhould ſtill be miſerable for ever.

[Though he had ſo far revived, as to be able to travel thus far, yet he manifeſted no expectation of recovery; he ſuppoſed, as his phyſician did, that his being brought ſo near to death at Boſton, was owing to the breaking of ulcers in his lungs; he told me that he had had ſeveral ſuch ill turns before, only not to ſo high a degree, but as he ſuppoſed, owing to the ſame cauſe, viz. the breaking of ulcers; and that he was brought lower and lower every time; and it appeared to him, that in his laſt ſickneſs (in Boſton) he was brought as low as it was poſſible, and yet live; and that he had not the leaſt expectation of ſurviving the next return of this breaking of ulcers; but ſtill appeared perfectly calm in the proſpect of death.

On Wedneſday morning, the week after he came to Northampton, he took leave of his brother Iſrael, and never expecting to ſee him again in this world; he now ſetting out from hence on his journey to New-Haven.

When Mr Brainerd came hither, he had ſo much ſtrength as to be able, from day to day, to ride out two or three miles, and to return; and ſometimes to pray in the family: but from this time he gradually, but ſenſibly, decayed, and became weaker and weaker.

While he was here, his converſation from firſt to laſt was much on the ſame ſubjects as it had been when in Boſton: he was much in ſpeaking of the nature of true religion of heart and practice, as diſtinguiſhed from its various counterfeits; expreſſing his great concern, that the latter did ſo much prevail in many places. He often manifeſted his great abhorrence of all ſuch doctrines and principles in religion, as in any wiſe ſavoured of, and had any (though but a remote) tendency to Antinomianiſm; of all ſuch notions as ſeemed to diminiſh the neceſſity of holineſs of life, or to abate men's regard to the commands of God, and a ſtrict, diligent, and univerſal practice of virtue and piety, under a pretence of depreciating our works, and magnifying God's free grace. He ſpake often with much deteſtation, of ſuch experiences and pretended diſcoveries and joys, as have nothing of the nature of ſanc-

tification in them, and do not tend to ſtrictneſs, tenderneſs, and diligence in religion, and meekneſs and benevolence towards mankind, and an humble behaviour; and he alſo declared, that he looked on ſuch pretended humility as worthy of no regard, that was not manifeſted by modeſty of conduct and converſation. He ſpake often with abhorrence of the ſpirit and practice that appears among the greater part of ſeparatiſts at this day in the land, particularly, thoſe in the eaſtern parts of Connecticut; in their condemning and ſeparating from the ſtanding miniſtry and churches, their crying down learning, and a learned miniſtry, their notion of an immediate call to the work of the miniſtry, and the forwardneſs of laymen to ſet up themſelves as public teachers. He had been much converſant in the eaſtern part of Connecticut, his native place being near to it, when the ſame principles, notion, and ſpirit began to operate, which have ſince prevailed to a greater height, and had acquaintance with ſome of thoſe perſons who are become heads and leaders of the ſeparatiſts; he alſo had been converſant with perſons of the ſame way elſewhere: and I heard him ſay, once and again, he knew by his acquaintance with this ſort of people, that what was chiefly and moſt generally in repute amongſt them as the power of Godlineſs, was an entirely different thing from that true vital piety recommended in the ſcriptures, and had nothing in it of that nature. He manifeſted a great diſlike of a diſpoſition in perſons to much noiſe and ſhow in religion, and affecting to be abundant in proclaiming and publiſhing their own experiences; though at the ſame time he did not condemn, but approved of Chriſtians ſpeaking of their own experiences on ſome occaſions, and to ſome perſons, with due modeſty and diſcretion. He himſelf ſometimes, while at my houſe, ſpake of his own experiences, but it was always with apparent reſerve, and in the exerciſe of care and judgment with reſpect to occaſions, perſons, and circumſtances. He mentioned ſome remarkable things of his own religious experience to two young gentlemen canditates for the miniſtry, who watched with him (each at a different time) when he was very low, and not far from his end; but he deſired both of them not to ſpeak of what he had told them till after his death.

The things which were the ſubject of that debate I men-

tioned before that he had with a certain gentleman the day he left Boſton, ſeemed to lie with much weight on his mind after he came hither; and he began to write a letter to that gentleman expreſſing his ſentiments concerning the dangerous tendency of ſome of the tenets he had expreſſed in converſation, and in the writings he had publiſhed; with the conſiderations by which the exceeding hurtful nature of thoſe notions is evident; but he had not ſtrength to finiſh his letter.

After he came hither, as long as he lived, he was much in ſpeaking of that future proſperity of Zion that is ſo often foretold and promiſed in the ſcripture: it was a theme he delighted to dwell upon, and his mind ſeemed to be carried forth with earneſt concern about it, and intenſe deſires, that religion might ſpeedily and abundantly revive and flouriſh; though he had not the leaſt expectation of recovery; yea, the nearer death advanced, and the more the ſymptoms of its approach increaſed, ſtill the more did his mind ſeem to be taken up with this ſubject. He told me, when near his end, that "he never in all his life had his mind ſo led forth in deſires "and earneſt prayers for the flouriſhing of Chriſt's kingdom "on earth, as ſince he was brought ſo exceeding low at Boſ-"ton." He ſeemed much to wonder, that there appeared no more of a diſpoſition in miniſters and people to pray for the flouriſhing of religion through the world; that ſo little a part of their prayers was generally taken up about it, in their families, and elſewhere; and particularly, he ſeveral times expreſſed his wonder, that there appeared no more forwardneſs to comply with the propoſal lately made in a memorial from a number of miniſters in Scotland, and ſent over into America, for united extraordinary prayer, among Chriſt's miniſters and people, for the coming of Chriſt's kingdom: and he ſent it as his dying advice to his own congregation, that they ſhould practiſe agreeably to that propoſal *.

* *His congregation, ſince this, have with great cheerfulneſs and unanimity fallen in with this advice, and have practiſed agreeably to the propoſal from Scotland; and have at times appeared with uncommon engagedneſs and fervency of ſpirit in their meetings and united devotions, purſuant to that propoſal. Alſo the Preſbyteries of New-York and New-Brunſwick, ſince this, have with one conſent, fallen in with the propoſal, as likewiſe ſome others of God's people in thoſe parts.*

Though he was conſtantly exceeding weak, yet there appeared in him a continual care well to improve time, and fill it up with ſomething that might be profitable, and in ſome reſpect for the glory of God or the good of men; either profitable converſation, or writing letters to abſent friends, or noting ſomething in his diary, or looking over his former writings, correcting them, and preparing them to be left in the hands of others at his death, or giving ſome directions concerning a future conducting and management of his people, or employment in ſecret devotions. He ſeemed never to be eaſy, however ill, if he was not doing ſomething for God, or in his ſervice.

After he came hither, he wrote a preface to a diary of the famous Mr Shephard's, (in thoſe papers before mentioned, lately found), having been much urged to it by thoſe gentlemen in Boſton who had the care of the publication: which diary, with his preface, has ſince been publiſhed †.

In his diary for Lord's Day, Aug. 9. he ſpeaks of longing deſires after death, through a ſenſe of the excellency of a ſtate of perfection.

In his diary for Lord's Day, Aug, 16. he ſpeaks of his having ſo much refreſhment of ſoul in the houſe of God, that it ſeemed alſo to refreſh his body. And this is not only noted in his diary, but was very obſervable to others; it was very apparent, not only that his mind was exhilarated with inward conſolation, but alſo that his animal ſpirits and bodily ſtrength ſeemed to be remarkably reſtored, as though he had forgot his illneſs.—But this was the laſt time that ever he attended public worſhip on the Sabbath.

On Tueſday morning that week (I being abſent on a journey) he prayed with my family; but not without much difficulty, for want of bodily ſtrength; and this was the laſt family-prayer that ever he made.

He had been wont, till now, frequently to ride out two or three miles: but this week on Thurſday, was the laſt time he ever did ſo.]

† *A part of this preface is inſerted in the appendix to this hiſtory.*

Lord's Day, Aug. 23. This morning I was conſiderably refreſhed with the thought, yea, the hope and expectation of the enlargement of Chriſt's kingdom; and I could not but hope, the time was at hand when Babylon the great would fall, and riſe no more: this led me to ſome ſpiritual meditations, that were very refreſhing to me. I was unable to attend public worſhip either part of the day; but God was pleaſed to afford me fixedneſs and ſatisfaction in divine thoughts. Nothing ſo refreſhes my ſoul, as when I can go to God, yea, to God my exceeding joy. When he is ſo, ſenſibly, to my ſoul, Oh how unſpeakably delightful is this!

In the week paſt, I had divers turns of inward refreſhing; though my body was inexpreſſibly weak, followed continually with agues and fevers. Sometimes my ſoul centered in God, as my only portion; and I felt that I ſhould be for ever unhappy, if he did not reign: I ſaw the ſweetneſs and happineſs of being his ſubject, at his diſpoſal. This made all my difficulties quickly vaniſh.

From this Lord's Day, *viz.* Aug. 23, I was troubled very much with vapoury diſorders, and could neither write nor read, and could ſcarcely live; although, through mercy, was not ſo much oppreſſed with heavy melancholy and gloomineſs, as at many other times.

[Till this week he had been wont to lodge in a room above ſtairs; but he now grew ſo weak, that he was no longer able to go up ſtairs and down. Friday, Aug. 28. was the laſt time he ever went above ſtairs; henceforward he betook himſelf to a lower room.

Sept. 2. being the day of our public lecture, he ſeemed to be refreſhed with ſeeing the neighbouring miniſters that came hither to the lecture, and expreſſed a great deſire once more to go to the houſe of God on that day: and accordingly rode to the meeting, and attended divine ſervice, while the Reverend Mr Woodbridge of Hartfield preached. He ſignified that he ſuppoſed it to be the laſt time he ſhould attend public worſhip; as it proved. And indeed it was the laſt time he ever went out at our gate alive.

On the Saturday evening next following, he was unexpectedly viſited by his brother, Mr John Brainerd, who came to

ſee him from New-Jerſey. He was much refreſhed by this unexpected viſit, this brother being peculiarly dear to him; and he ſeemed to rejoice, in a devout and ſolemn manner, to ſee him, and to hear the comfortable tidings he brought concerning the ſtate of his dear congregation of Chriſtian Indians; and a circumſtance of this viſit that he was extremely glad of, was, that his brother brought him ſome of his private writings from New-Jerſey, and particularly his diary that he had kept for many years paſt.]

Lord's Day, Sept. 6. I began to read ſome of my private writings, which my brother brought me; and was conſiderably refreſhed with what I met with in them.

Sept. 7. I proceeded further in reading my old private writings, and found they had the ſame effect upon me as before: I could not but rejoice and bleſs God for what paſſed long ago, which without writing had been entirely loſt.

This evening, when I was in great diſtreſs of body, my ſoul longed that God ſhould be glorified: I ſaw there was no heaven but this. I could not but ſpeak to the byſtanders then of the only happineſs, *viz.* pleaſing God. Oh that I could for ever live to God! The day, I truſt, is at hand, the perfect day: Oh, the day of deliverance from all ſin!

Lord's Day, Sept. 13. I was much refreſhed and engaged in meditation and writing, and found a heart to act for God. My ſpirits were refreſhed, and my ſoul delighted to do ſomething for God.

[On the evening following that Lord's Day, his feet began to appear ſenſibly ſwelled; which thenceforward ſwelled more and more. A ſymptom of his diſſolution coming on.

The next day, his brother John left him, being obliged to return to New-Jerſey on ſome buſineſs of great importance and neceſſity; intending to return again with all poſſible ſpeed, hoping to ſee his brother yet once more in the land of the living.

Mr Brainerd having now with much deliberation conſidered of the important affair forementioned, left with him by the honourable commiſſioners in Boſton, of the corporation in London for the propagation of the goſpel in New-England and parts adjacent, *viz.* the fixing upon and recommending

two perſons proper to be employed as miſſionaries to the Six Nations, he about this time wrote a letter, recommending two young gentlemen of his acquaintance to thoſe Commiſſioners, *viz.* Mr Elihu Spencer of Eaſt-Haddam, and Mr Job Strong of Northampton. The Commiſſioners on the recepit of this letter, cheerfully and unanimouſly agreed to accept of and employ the perſons he had recommended: who accordingly have ſince waited on the Commiſſioners to receive their inſtructions; and purſuant to their inſtructions, have applied themſelves to a preparation for the buſineſs of their miſſion, in the manner to which they directed them; and one of them, *viz.* Mr Spencer, has been ſolemnly ordained to that work, by ſeveral of the miniſters of Boſton, in the preſence of an eccleſiaſtical council convened for that purpoſe; and is now gone forth to the nation of the Oneidas, about one hundred and ſeventy miles beyond Albany.

He alſo this week, *viz.* on Wedneſday, Sept 16. wrote a letter to a particular gentleman in Boſton (one of thoſe charitable perſons before mentioned, who appeared ſo forward to contribute of their ſubſtance for promoting Chriſtianity among the Indians) relating to the growth of the Indian ſchool, and the need of another ſchoolmaſter, or ſome perſon to aſſiſt the ſchoolmaſter in inſtructing the Indian children. Theſe gentlemen on the receipt of this letter, had a meeting, and agreed with great cheerfulneſs to give L. 200 (in bills of the old tenor) for the ſupport of another ſchoolmaſter; and deſired the Reverend Mr Pemberton of New-York, (who was then at Boſton, and was alſo, at their deſire, preſent at their meeting), as ſoon as poſſible to procure a ſuitable perſon for that ſervice; and alſo agreed to allow L. 75 to defray ſome ſpecial charges that were requiſite to encourage the miſſion to the Six Nations, (beſides the ſalary allowed by the Commiſſioners), which was alſo done on ſome intimations given by Mr Brainerd.

Mr Brainerd ſpent himſelf much in writing thoſe letters, being exceeding weak: but it ſeemed to be much to his ſatiſfaction, that he had been enabled to do it; hoping that it was ſomething done for God, and which might be for the advancement of Chriſt's kingdom and glory. In writing the laſt of

theſe letters, he was obliged to uſe the hand of another, not being able to write himſelf.

On the Thurſday of this week (September 17.) was the laſt time that ever he went out of his lodging room. That day, he was again viſited by his brother Iſrael, who continued with him thenceforward till his death. On that evening, he was taken with ſomething of a diarrhœa; which he looked upon as another ſign of his approaching death; whereupon he expreſſed himſelf thus; "Oh, the glorious time is now "coming! I have longed to ſerve God perfectly: now God "will gratify thoſe deſires!" And from time to time, at the ſeveral ſteps and new ſymptoms of the ſenſible approach of his diſſolution, he was ſo far from being ſunk or damped, that he ſeemed to be animated and made more cheerful; as being glad at the appearances of death's approach. He often uſed the epithet *glorious*, when ſpeaking of the day of his death, calling it that glorious day. And as he ſaw his diſſolution gradually approaching, he was much in talking about it, with perfect calmneſs, ſpeaking of a future ſtate; and alſo ſettling all his affairs, very particularly and minutely giving directions concerning what he would have done in one reſpect and another after he was dead: And the nearer death approached the more deſirous he ſeemed to be of it. He ſeveral times ſpake of the different kinds of willingneſs to die; and ſpoke of it as an ignoble mean kind of willingneſs to die, to be willing to leave the body, only to get rid of pain; or to go to heaven, only to get honour and advancement there.]

Sept 19. Near night, while I attempted to walk a little, my thoughts turned thus: "How infinitely ſweet it is, to "love God, and be all for him!" Upon which it was ſuggeſted to me, "You are not an angel, not lively and active." To which my whole ſoul immediately replied, "I as ſincere-"ly deſire to love and glorify God, as any angel in heaven." Upon which it was ſuggeſted again, "But you are filthy, not "fit for heaven." Hereupon inſtantly appeared the bleſſed robes of Chriſt's righteouſneſs, which I could not but exult and triumph in; and I viewed the infinite excellency of God, and my ſoul even broke with longings, that God ſhould be glorified. I thought of dignity in heaven; but inſtantly the

thought returned, "I do not go to heaven to get honour, but "to give all poſſible glory and praiſe." Oh, how I longed that God ſhould be glorified on earth alſo! Oh, I was made, for eternity, if God might be glorified! Bodily pains I cared not for; though I was then in extremity, I never felt eaſier; I felt willing to glorify God in that ſtate of bodily diſtreſs, as long as he pleaſed I ſhould continue in it. The grave appeared really ſweet, and I longed to lodge my weary bones in it; but Oh, that God might be glorified! this was the burden of all my cry. Oh, I knew I ſhould be active as an angel in heaven; and that I ſhould be ſtripped of my filthy garments! ſo that there was no objection.—But Oh, to love and praiſe God more, to pleaſe him for ever! This my ſoul panted after, and even now pants for while I write. Oh that God might be glorified in the whole earth! "Lord let thy "kingdom come." I longed for a ſpirit of preaching to deſcend and reſt on miniſters, that they might addreſs the conſciences of men with cloſeneſs and power. I ſaw, God "had "the reſidue of the Spirit;" and my ſoul longed it ſhould be poured from on high." I could not but plead with God for my dear congregation, that he would preſerve it, and not ſuffer his great name to loſe its glory in that work; my ſoul ſtill longing that God might be glorified.

[The extraordinary frame that he was in that evening could not be hid; "his mouth ſpake out of the abundance of "his heart," expreſſing in a very affecting manner much the ſame things as are written in his diary: and among very many other extraordinary expreſſions, which he then uttered, were ſuch as theſe: "My heaven is to pleaſe God, and glo-"rify him, and to give all to him, and to be wholly devoted "to his glory; that is the heaven I long for; that is my re-"ligion, and that is my happineſs, and always was, ever ſince "I ſuppoſe I had any true religion; and all thoſe that are "of that religion ſhall meet me in heaven.—I do not go "to heaven to be advanced, but to give honour to God. "It is no matter where I ſhall be ſtationed in heaven, whe-"ther I have a high or low ſeat there; but to love, and "pleaſe, and glorify God is all: had I a thouſand ſouls, if "they were worth any thing, I would give them all to God;

"but I have nothing to give, when all is done.—It is im-
"poſſible for any rational creature to be happy without act-
"ing all for God; God himſelf could not make him happy
"any other way.—I long to be in heaven, praiſing and glori-
"fying God with the holy angels; all my deſire is to glori-
"fy God.—My heart goes out to the burying-place; it ſeems
"to me a deſirable place; but Oh to glorify God! that is it;
"that is above all.—It is a great comfort to me, to think
"that I have done a little for God in the world: Oh! it is
"but a very ſmall matter; yet I have done a little; and I
"lament it, that I have not done more for him.—There is
"nothing in the world worth living for, but doing good, and
"finiſhing God's work, doing the work that Chriſt did. I
"ſee nothing elſe in the world, that can yield any ſatisfac-
"tion, beſides living to God, pleaſing him, and doing his
"whole will.—My greateſt joy and comfort has been to
"do ſomething for promoting the intereſt of religion, and
"the ſouls of particular perſons; and now, in my illneſs,
"while I am full of pain and diſtreſs from day to day, all
"the comfort I have, is in being able to do ſome little char
"(or ſmall piece of work) for God; either by ſomething
"that I ſay, or by writing, or by ſome other way."

He intermingled with theſe and other like expreſſions, many pathetical counſels to thoſe that were about him; particularly to my children and ſervants. He applied himſelf to ſome of my younger children at this time; calling them to him, and ſpeaking to them one by one; ſetting before them, in a very plain manner, the nature and eſſence of true piety, and its great importance and neceſſity; earneſtly warning them not to reſt in any thing ſhort of that true and thorough change of heart, and a life devoted to God; counſelling them not to be ſlack in the great buſineſs of religion, nor in the leaſt to delay it; enforcing his counſels with this, that his words were the words of a dying man: ſaid he, "I ſhall die
"here, and here I ſhall be buried, and here you will ſee my
"grave, and do you remember what I have ſaid to you. I
"am going into eternity: and it is ſweet for me to think of
"eternity; the endleſſneſs of it makes it ſweet: But Oh,
"what ſhall I ſay to the eternity of the wicked! I cannot

"mention it, nor think of it; the thought is too dreadful. "When you ſee my grave, then remember what I ſaid to you "while I was alive; then think with yourſelf, how that man "that lies in that grave counſelled and warned me to pre-"pare for death."

His body too ſeemed marvelloufly ſtrengthened, through the inward vigour and refreſhment of his mind; ſo that, although before he was ſo weak that he could hardly utter a ſentence, yet now he continued his moſt affecting and profitable diſcourſe to us for more than an hour, with ſcarce any intermiſſion; and ſaid of it, when he had done, "it was the "laſt ſermon that ever he ſhould preach."

This extraordinary frame of mind continued the next day; of which he ſays in his diary as follows.]

Lord's Day, Sept. 20. Was ſtill in a ſweet and comfortable frame; and was again melted with deſires that God might be glorified, and with longings to love and live to him. Longed for the influences of the divine Spirit to deſcend on miniſters in a ſpecial manner. And Oh, I longed to be with God, to behold his glory, and to bow in his preſence!

[It appears by what is noted in his diary, both of this day and the evening preceding, that his mind at this time was much impreſſed with a ſenſe of the importance of the work of the miniſtry, and the need of the grace of God, and his ſpecial ſpiritual aſſiſtance in this work: and it alſo appeared in what he expreſſed in converſation; particularly in his diſcourſe to his brother Iſrael, who was then a member of Yale-college at New-Haven, and had been proſecuting his ſtudies, and academical exerciſes there, to that end, that he might be fitted for the work of the miniſtry, and was now with him *. He now, and from time to time in this his dying ſtate, recommended to his brother, a life of ſelf-denial, of weanedneſs

* *This young gentleman, was an ingenious, ſerious, ſtudious, and hopefully truly pious perſon; there appeared in him many qualities giving hope of his being a great bleſſing in his day. But it has pleaſed God, ſince the death of his brother, to take him away alſo. He died that winter, at New-Haven, on January 6. 1747-8 of a nervous fever, after about a fortnight's illneſs.*

from the world, and devotedneſs to God, and an earneſt endeavour to obtain much of the grace of God's Spirit, and God's gracious influences on his heart; repreſenting the great need which miniſters ſtand in of them, and the unſpeakable benefit of them from his own experience. Among many other expreſſions, he ſaid thus: "When miniſters feel theſe "ſpecial gracious influences on their hearts, it wonderfully "aſſiſts them to come at the conſciences of men, and as it "were to handle them with hands; whereas, without them, "whatever reaſon or oratory we make uſe of, we do but "make uſe of ſtumps, inſtead of hands."

Sept. 21. I began to correct a little volume of my private writings; God, I believe, remarkably helped me in it; my ſtrength was ſurpriſingly lengthened out, and my thoughts quick and lively, and my ſoul refreſhed, hoping it might be a work for God. Oh, how good, how ſweet it is, to labour for God!

Sept. 22. Was again employed in reading and correcting, and had the ſame ſucceſs as the day before. I was exceeding weak; but it ſeemed to refreſh my ſoul thus to ſpend time.

Sept. 23. I finiſhed my corrections of the little piece forementioned, and felt uncommonly peaceful; it ſeemed as if I had now done all my work in this world, and ſtood ready for my call to a better. As long as I ſee any thing to be done for God, life is worth having; but Oh, how vain and unworthy it is, to live for any lower end!—This day I indited a letter, I think of great importance, to the Rev. Mr Byram in New-Jerſey: Oh that God would bleſs and ſucceed that letter which was written for the benefit of his church *! Oh that God would purify the ſons of Levi, that his glory may be advanced!—This night, I endured a dreadful turn, wherein my life was expected ſcarce an hour or minute together. But bleſſed be God, I have enjoyed conſiderable ſweetneſs in divine things, this week, both by night and day.

* *It was concerning the qualifications of miniſters, and the examination and licenſing of candidates for the work of the miniſtry.*

Sept. 24. My ſtrength began to fail exceedingly, which looked further as if I had done all my work; I had ſtrength to fold and ſubſcribe my letter. About two I went to bed, being weak and much diſordered, and lay in a burning fever till night, without any proper reſt. In the evening, I got up, having lain down in ſome of my clothes; but was in the greateſt diſtreſs that ever I endured, having an uncommon kind of hiccough; which either ſtrangled me, or threw me into a ſtraining to vomit; and was diſtreſſed with griping pains. Oh the diſtreſs of this evening! I had little expectation of my living the night through, nor indeed had any about me: and I longed for the finiſhing moment!——I was obliged to repair to bed by ſix o'clock; and through mercy enjoyed ſome reſt; but was grievouſly diſtreſſed at turns with the hiccough. ——My ſoul breathed after God, while the watcher was with me:——"When ſhall I come to God, even to God my ex-"ceeding joy? Oh for his bleſſed likeneſs!"

Sept. 25. This day, I was unſpeakably weak, and little better than ſpeechleſs all the day; however, I was able to write a little, and felt comfortably in ſome part of the day. Oh it refreſhed my ſoul, to think of former things, of deſires to glorify God, of the pleaſures of living to him! "Oh "my dear God, I am ſpeedily coming to thee, I hope! Haſten "the day, O Lord, if it be thy bleſſed will: Oh come, Lord "Jeſus, come quickly. Amen †."

Sept. 26. I felt the ſweetneſs of divine things, this forenoon; and had the conſolation of a conſciouſneſs that I was doing ſomething for God.

Lord's Day, Sept. 27. This was a very comfortable day to my ſoul; I think, I awoke with God. I was enabled to lift up my ſoul to God, early this morning; and while I had little bodily ſtrength, I found freedom to liſt up my heart to God for myſelf and others. Afterwards, was pleaſed with the thoughts of ſpeedily entering into the unſeen world.

[Early this morning, as one of the family came into the

† *This was the laſt that ever he wrote in his diary with his own hand: though it continued a little farther, in a broken manner; written by his brother Iſrael, but indited by his mouth in this his weak and dying ſtate.*

room, he expreſſed himſelf thus: "I have had more pleaſure "this morning, than all the drunkards in the world enjoy, "if it were all extracted!"——So much did he eſteem the joy of faith above the pleaſures of ſin.

He felt, that morning, an unuſual appetite to food; with which his mind ſeemed to be exhilarated, looking on it as a ſign of the very near approach of death; and ſaid upon it, "I was born on a Sabbath day; and have reaſon to think I "was new born on a Sabbath-day; and I hope I ſhall die on "this Sabbath-day; I ſhall look upon it as a favour, if it "may be the will of God that it ſhould be ſo; I long for the "time. Oh why is his chariot ſo long in coming? why "tarry the wheels of his chariots? I am very willing to "part with all; I am willing to part with my dear brother "John, and never to ſee him again, to go to be for ever with "the Lord *. Oh, when I go there, how will God's dear "church on earth be upon my mind!"

Afterwards, the ſame morning, being aſked how he did; he anſwered, "I am almoſt in eternity; I long to be there. "My work is done; I have done with all my friends; all "the world is nothing to me. I long to be in heaven, prai- "ſing and glorifying God with the holy angels; all my deſire "is to glorify God."

During the whole of theſe laſt two weeks of his life, he ſeemed to continue in this frame of heart, looſe from all the world, as having done his work, and done with all things here below, having nothing to do but to die, and abiding in an earneſt deſire and expectation of the happy moment, when his ſoul ſhould take its flight, and go to a ſtate of perfection of holineſs and perfect glorifying and enjoying God, manifeſted in a variety of expreſſions. He ſaid, "That the conſidera- "tion of the day of death, and the day of judgment, had a long "time been peculiarly ſweet to him." He from time to

* *He had before this, expreſſed a deſire, if it might be the will of God, to live till his brother returned from New-Jerſey; who when he went away, intended, if poſſible, to perform his journey, and return in a fortnight; hoping once more to meet his brother in the land of the living. The fortnight was now near expired, it ended the next day.*

time ſpake of his being willing to leave the body and the world immediately, that day, that night, that moment, if it was the will of God. He was alſo much in expreſſing his longings that the church of Chriſt on earth might flouriſh, and Chriſt's kingdom here might be advanced, notwithſtanding he was about to leave the earth, and ſhould not with his eyes behold the deſirable event, nor be inſtrumental in promoting it. He ſaid to me, one morning, as I came into the room, "My thoughts have been employed on the old dear theme, "the proſperity of God's church on earth. As I waked out "of ſleep, I was led to cry for the pouring out of God's Spi-"rit, and the advancement of Chriſt's kingdom, which the "dear Redeemer did and ſuffered ſo much for. It is that eſ-"pecially makes me long for it."——He expreſſed much hope that a glorious advancement of Chriſt's kingdom was near at hand.

He once told me, that "he had formerly longed for the "outpouring of the Spirit of God, and the glorious times of "the church, and hoped they were coming; and ſhould have "been willing to have lived to promote religion at that time, "if that had been the will of God; but (ſays he) I am will-"ing it ſhould be as it is; I would not have the choice to "make for myſelf, for ten thouſand worlds." He expreſſed on his death-bed a full perſuaſion that he ſhould in heaven ſee the proſperity of the church on earth, and ſhould rejoice with Chriſt therein; and the conſideration of it ſeemed to be highly pleaſing and ſatisfying to his mind.

He alſo ſtill dwelt much on the great importance of the work of miniſters of the goſpel; and expreſſed his longings that they might be filled with the Spirit of God; and manifeſted much deſire to ſee ſome of the neighbouring miniſters, whom he had ſome acquaintance with, and whoſe ſincere friendſhip he was confident of, that he might converſe freely with them on the ſubject, before he died. And it ſo happened, that he had opportunity with ſome of them, according to his deſire.

Another thing that lay much on his heart, and that he ſpake of, from time to time, in theſe near approaches of death, was the ſpiritual proſperity of his own congregation of Chriſ-

tian Indians in New-Jerſey; and when he ſpake of them it was with peculiar tenderneſs, that his ſpeech would preſently be interrupted and drowned with tears.

He alſo expreſſed much ſatisfaction in the diſpoſal of Providence, with regard to the circumſtances of his death; particularly that God had before his death given him the opportunity he had had in Boſton, with ſo many conſiderable perſons, miniſters and others, to give in his teſtimony for God, and againſt falſe religion, and many miſtakes that lead to it, and promote it; and there to lay before pious and charitable gentlemen, the ſtate of the Indians, and their neceſſities, to ſo good effect; and that God had ſince given him opportunity to write to them further concerning theſe affairs; and to write other letters of importance, that he hoped might be of good influence with regard to the ſtate of religion among the Indians, and elſewhere, after his death. He expreſſed great thankfulneſs to God for his mercy in theſe things. He alſo mentioned it as what he accounted a merciful circumſtance of his death, that he ſhould die here. And ſpeaking of theſe things, he ſaid, "God had granted him all his deſire:" and ſignified that now he could with the greater alacrity leave the world.]

Sept. 28. I was able to read and make ſome few corrections in my private writings; but found I could not write, as I had done; I found myſelf ſenſibly declined in all reſpects. It had been only from a little while before noon, till about one or two o'clock, that I have been able to do any thing for ſome time paſt: yet this refreſhed my heart, that I could do any thing, either public or private, that I hoped was for God.

[This evening, he was ſuppoſed to be dying: he thought ſo himſelf, and was thought ſo by thoſe that were about him. He ſeemed glad of the appearance of the near approach of death. He was almoſt ſpeechleſs, but his lips appeared to move: and one that ſat very near him, heard him utter ſuch expreſſions as theſe, "Come, Lord Jeſus, come quickly.—"Oh why is his chariot ſo long in coming!"—After he revived, he blamed himſelf for having been too eager to be gone. And in expreſſing what he found in the frame of his mind at

that time, he ſaid, he then found an inexpreſſibly ſweet love to thoſe that he looked upon as belonging to Chriſt, beyond almoſt all that ever he felt before; ſo that it "ſeemed (to uſe his own words) like a little piece of heaven to have one of them near to him." And being aſked, whether he heard the prayer that was (at his deſire) made with him; he ſaid, "Yes, he heard every word, and had an uncommon ſenſe of "the things that were uttered in that prayer, and that every "word reached his heart."

On the evening of the next, *viz.* Tueſday, Sept. 29. as he lay in his bed, he ſeemed to be in an extraordinary frame; his mind greatly engaged in ſweet meditations concerning the proſperity of Zion; there being preſent here at that time two young gentlemen of his acquaintance, that were candidates for the miniſtry, he deſired us all to unite in ſinging a pſalm on that ſubject, even Zion's proſperity. And on his deſire we ſung a part of the 102d Pſalm. This ſeemed much to refreſh and revive him, and gave him new ſtrength; ſo that, though before he could ſcarcely ſpeak at all, now he proceeded, with ſome freedom of ſpeech, to give his dying counſels to thoſe two young gentlemen forementioned, relating to their preparation for, and proſecution of that great work of the miniſtry they were deſigned for; and particularly earneſtly recommended to them frequent ſecret faſting and prayer: and enforced his counſel with regard to this, from his own experience of the great comfort and benefit of it; which (ſaid he) I ſhould not mention, were it not that I am a dying perſon. And after he had finiſhed his counſel, he made a prayer, in the audience of us all; wherein beſides praying for this family, for his brethren, and thoſe candidates for the miniſtry, and for his own congregation, he earneſtly prayed for the reviving and flouriſhing of religion in the world.

Till now, he had every day ſat up part of the day; but after this he never roſe from his bed.]

Sept. 30. I was obliged to keep my bed the whole day, through weakneſs. However, redeemed a little time, and with the help of my brother, read and corrected about a dozen pages in my M. S. giving an account of my converſion.

Oct. 1. I endeavoured again to do ſomething by way of writing, but ſoon found my powers of body and mind utterly fail. Felt not ſo ſweetly, as when I was able to do ſomething that I hoped would do ſome good. In the evening, was diſcompoſed and wholly delirious; but it was not long before God was pleaſed to give me ſome ſleep, and fully compoſed my mind*. Oh, bleſſed be God for his great goodneſs to me, ſince I was ſo low at Mr Bromfield's, on Thurſday, June 18. laſt paſt. He has, except thoſe few minutes, given me the clear exerciſe of my reaſon, and enabled me to labour much for him, in things both of a public and private nature; and perhaps to do more good than I ſhould have done if I had been well; beſides the comfortable influences of his bleſſed Spirit, with which he has been pleaſed to refreſh my ſoul. May his name have all the glory for ever and ever. Amen.

Oct. 2. My ſoul was this day, at turns, ſweetly ſet on God: I longed to be with him, that I might behold his glory: I felt ſweetly diſpoſed to commit all to him; even my deareſt friends, my deareſt flock, and my abſent brother, and all my concerns for time and eternity. Oh that his kingdom might come in the world; that they might all love and glorify him for what he is in himſelf; that the bleſſed Redeemer might "ſee of the travail of his ſoul, and be ſatisfied! Oh, come, "Lord Jeſus, come quickly! Amen †."

[The next evening, we very much expected his brother John from New-Jerſey; it being about a week after the time that he propoſed for his return, when he went away. And though our expectations were quite diſappointed; yet Mr Brainerd ſeemed to continue unmoved, in the ſame calm and peaceful frame that he had before manifeſted; as having reſigned all to God, and having done with his friends, and with all things here below.

* From this time forward, he had the free uſe of his reaſon till the day before his death; excepting that at ſome times he appeared a little loſt for a moment, at firſt waking out of ſleep.

† Here ends his diary: theſe are the laſt words that are written in it, either by his own hand, or by any other from his mouth.

On the morning of the next day, being Lord's Day, October 4. as my daughter Jerusha (who chiefly tended him) came into the room, he looked on her very pleasantly, and said, "Dear Jerusha, are you willing to part with me?—I am quite "willing to part with you: I am willing to part with all my "friends: I am willing to part with my dear brother John, "although I love him the best of any creature living: I have "committed him and all my friends to God, and can leave "them with God. Though, if I thought I should not see "you, and be happy with you in another world I could not "bear to part with you. But we shall spend an happy e-"ternity together*!" In the evening, as one came into the room with a Bible in her hand, he expressed himself thus; "Oh, that dear book! that lovely book! I shall soon see it "opened! the mysteries that are in it, and the mysteries of "God's providence, will be all unfolded!"

His distemper now very apparently preyed on his vitals in an extraordinary manner: not by a sudden breaking of ulcers in his lungs, as at Boston, but by a constant discharge of purulent matter, in great quantities: so that what he brought up by expectoration, seemed to be as it were mouthfuls of almost clear pus; which was attended with very great inward pain and distress.

Oct. 6. he lay, for a considerable time, as if he were dying. At which time, he was heard to utter, in broken whispers,

* *Since this, it has pleased a holy and sovereign God to take away this my dear child by death, on the 14th of February, next following; after a short illness of five days; in the eighteenth year of her age. She was a person of much the same spirit with Mr Brainerd. She had constantly taken care of, and attended him in his sickness, for nineteen weeks before his death; devoting herself to it with great delight, because she looked upon him as an eminent servant of Jesus Christ. In this time, he had much conversation with her on things of religion; and in his dying state, often expressed to us, her parents, his great satisfaction concerning her true piety, and his confidence of meeting her in heaven; and his high opinion of her, not only as a true Christian but a very eminent saint. She had manifested a heart uncommonly devoted to God, in the course of her life, many years before her death; and said on her death-bed, that "she had not seen one minute for se-"veral years, wherein she desired to live one minute longer, for the "sake of any other good in life, but doing good, living to God, and "doing what might before his glory.*

ſuch expreſſions as theſe: "He will come, he will not tarry. "—I ſhall ſoon be in glory.—I ſhall ſoon glorify God with "the angels."—But after ſome time he revived.

The next day, *viz.* Wedneſday, October 7. his brother John arrived, being returned from New-Jerſey; where he had been detained much longer than he intended, by a mortal ſickneſs prevailing among the Chriſtian Indians, and by ſome other things in their circumſtances that made his ſtay with them neceſſary. Mr Brainerd was affected and refreſhed with ſeeing him, and appeared fully ſatisfied with the reaſons of his delay; ſeeing the intereſt of religion and of the ſouls of his people required it.

The next day, Thurſday, October 8. he was in great diſtreſs and agonies of body; and for the bigger part of the day, was much diſordered as to the exerciſe of his reaſon. In the evening, he was more compoſed, and had the uſe of his reaſon well; but the pain of his body continued and increaſed. He told me, it was impoſſible for any body to conceive the diſtreſs he felt in his breaſt. He manifeſted much concern leſt he ſhould diſhonour God by impatience, under his extreme agony; which was ſuch, that, he ſaid, the thought of enduring it one minute longer was almoſt inſupportable. He deſired that others would be much in lifting up their hearts continually to God for him, that God would ſupport him, and give him patience. He ſignified that he expected to die that night; but ſeemed to fear a long delay: and the diſpoſition of his mind with regard to death appeared ſtill the ſame that it had been all along. And notwithſtanding his bodily agonies, yet the intereſt of Zion lay ſtill with great weight on his mind; as appeared by ſome conſiderable diſcourſe he had that evening with the Rev. Mr Billing, one of the neighbouring miniſters, (who was then preſent), concerning the great importance of the work of the miniſtry, &c. And afterwards, when it was very late in the night, he had much very proper and profitable diſcourſe with his brother John, concerning his congregation in New-Jerſey, and the intereſt of religion among the Indians. In the latter part of the night, his bodily diſtreſs ſeemed to riſe to a greater height than ever; and he ſaid to thoſe then about him, that "it was another thing

"to die than people imagined;" explaining himſelf to mean that they were not aware what bodily pain and anguiſh is undergone before death. Towards day, his eyes fixed; and he continued immoveable, till about ſix o'clock in the morning, and then expired, on Friday, October 9. 1747. when his ſoul, as we may well conclude, was received by his dear Lord and Maſter, as an eminently faithful ſervant, into the ſtate of perfection of holineſs, and fruition of God, which he had ſo often and ſo ardently longed for; and was welcomed by the glorious aſſembly in the upper world, as one peculiarly fitted to join them in their bleſſed employments and enjoyments.

Much reſpect was ſhewn to his memory at his funeral; which was on the Monday following, after a ſermon preached the ſame day, on that ſolemn occaſion. His funeral was attended by eight of the neighbouring miniſters, and ſeventeen other gentlemen of liberal education, and a great concourſe of people.]

Some further REMAINS of the Rev. Mr DAVID BRAINERD.

I. A SCHEME OF A DIALOGUE BETWEEN THE VARIOUS POWERS AND AFFECTIONS OF THE MIND, AS THEY ARE FOUND ALTERNATELY WHISPERING IN THE GODLY SOUL.

[Mentioned in his Diary, Feb. 3. 1744.]

THE *underſtanding* introduced, 1. As diſcovering its own excellency, and capacity of enjoying the moſt ſublime pleaſure and happineſs. 2. As obſerving its deſire equal to its capacity, and incapable of being ſatisfied with any thing that will not fill it in the utmoſt extent of its exerciſe. 3. As finding itſelf a dependent thing, not ſelf-ſufficient; and conſequently unable to ſpin happineſs (as the ſpider ſpins its web) out of its own bowels. This ſelf-ſufficiency obſerved to be the property and prerogative of God alone, and not belonging to any created being. 4. As in vain ſeeking ſublime pleaſure, ſatisfaction, and happineſs adequate to its nature, amongſt created beings. The ſearch and knowledge of the truth in the natural world allowed indeed to be refreſhing to the mind, but ſtill failing to afford complete happineſs. 5. As diſcovering the excellency and glory of God, that he is the fountain of goodneſs, and well-ſpring of happineſs, and every way fit to anſwer the enlarged deſires and cravings of our immortal ſouls.

2. The *will* introduced, as neceſſarily, yet freely chuſing this God for its ſupreme happineſs and only portion, fully complying with the underſtanding's dictates, acquieſcing in God as the beſt good, his will as the beſt rule for intelligent creatures, and rejoicing that God is in every reſpect juſt what he is; and withal chuſing and delighting to be a dependent creature, always ſubject to this God, not aſpiring after ſelf-ſufficiency and ſupremacy, but acquieſcing in the contrary.

3. Ardent *love* or *deſire* introduced, as paſſionately longing

to pleaſe and glorify the divine Being, to be in every reſpect conformed to him, and in that way to enjoy him. This love or deſire repreſented as moſt genuine; not induced by mean and mercenary views: not primarily ſpringing from ſelfiſh hopes of ſalvation, whereby the divine glories would be ſacrificed to the idol ſelf; not ariſing from a ſlaviſh fear of divine anger in caſe of neglect, nor yet from hopes of feeling the ſweetneſs of that tender and pleaſant paſſion of love in one's own breaſt; but from a juſt eſteem of the beauteous object beloved. This love further repreſented as attended with vehement longings after the enjoyment of its object, but unable to find by what means.

4. The *underſtanding* again introduced, as informing, 1. How God might have been enjoyed, yea, how he muſt neceſſarily have been enjoyed, had not man ſinned againſt him; that as there was *knowledge*, *likeneſs* and *love*, ſo there muſt needs be enjoyment, while there was no impediment. 2. How he may be enjoyed in ſome meaſure now, viz. by the ſame knowledge, begetting *likeneſs* and *love*, which will be anſwered with returns of love, and the ſmiles of God's countenance, which are better than life. 3. How God may be perfectly enjoyed, viz. by the ſoul's perfect freedom from ſin. This perfect freedom never obtained till death; and then not by any accountable means, or in any unheard of manner; but the ſame by which it has obtained ſome likeneſs to and fruition of God in this world, viz. a clear manifeſtation of him.

5. *Holy deſire* appears, and inquires why the ſoul may not be perfectly holy; and ſo perfect in the enjoyment of God. here; and expreſſes moſt inſatiable thirſtings after ſuch a temper, and ſuch fruition, and moſt conſummate bleſſedneſs.

6. *Underſtanding* again appears, and informs, that God deſigns that thoſe whom he ſanctifies in part here, and intends for immortal glory, ſhall tarry a while in this preſent evil world, that their own experience of temptations, &c. may teach them how great the deliverance is, which God has wrought for them, that they may be ſwallowed up in thankfulneſs and admiration to eternity; as alſo that they may be inſtrumental of doing good to their fellow men. Now if they were per-

fectly holy, &c. a world of ſin would not be a fit habitation for them; that further, and ſuch manifeſtations of God as are neceſſary completely to ſanctify the ſoul, would be inſupportable to the body; ſo that we cannot *ſee God and live.*

7. *Holy impatience* is next introduced, complaining of the ſins and ſorrows of life, and almoſt repining at the diſtance of a ſtate of perfection, uneaſy to ſee and feel the hours hang ſo dull and heavy, and almoſt concluding that the temptations, hardſhips, diſappointments, imperfections, and tedious employments of life will never come to a happy period.

8. *Tender conſcience* comes in, and meekly reproves the complaints of *impatience*; urging how careful and watchful we ought to be, leſt we ſhould offend the divine Being with complaints; alledging alſo the fitneſs of our waiting patiently upon God for all we want, and that in a way of doing and ſuffering; and at the ſame time mentioning the barrenneſs of the ſoul, how much precious time is miſimproved, and how little it has enjoyed of God, compared with what it might have done; alſo ſuggeſting how frequently impatient complaints ſpring from nothing better than ſelf-love, want of reſignation, and a greater reverence of the Divine Being.

9. *Judgment* or *ſound mind* next appears, and duly weighs the complaints of impatience, and the gentle admonitions of *tender conſcience*, and impartially determines between them. On the one hand, it concludes, that we may always be impatient with ſin; and ſuppoſes that we may alſo with be ſo ſuch ſorrow, pain, and diſcouragement, as hinder our purſuit of holineſs, though they ariſe from the weakneſs of nature. It allows us to be impatient of the diſtance at which we ſtand from a ſtate of perfection and bleſſedneſs. It further indulges impatience at the delay of time, when we deſire the period of it for no other end than that we may with angels be employed in the moſt lively ſpiritual acts of devotion, and in giving all poſſible glory to him that lives for ever. Temptations and ſinful imperfections, it thinks, we may juſtly be uneaſy with; and diſappointments, at leaſt thoſe that relate to our hopes of communion with God, and growing conformity to him. And as to the tedious employments and hardſhips of life, it ſuppoſes ſome longing for the end of them not inconſiſtent with a

ſpirit of faithfulneſs, and a cheerful diſpoſition to perform the one and endure the other: it ſuppoſes that a faithful ſervant, who fully deſigns to do all he poſſibly can, may ſtill juſtly long for the evening; and that no rational man would blame his kind and tender ſpouſe, if he perceived her longing to be with him, while yet faithfulneſs and duty to him might ſtill induce her to yield, for the preſent, to remain at a painful diſtance from him.—On the other hand, it approves of the caution, care, and watchfulneſs of tender conſcience, leſt the divine Being ſhould be offended with impatient complaints: it acknowledges the fitneſs of our waiting upon God, in a way of patient doing and ſuffering; but ſuppoſes this very conſiſtent with ardent deſires to depart, and to be with Chriſt. It owns it fit that we ſhould always remember our own barrenneſs, and thinks alſo that we ſhould be impatient of it, and conſequently long for a ſtate of freedom from it; and this, not ſo much that we may feel the happineſs of it, but that God may have the glory. It grants, that impatient complaints often ſpring from ſelf-love, and want of reſignation and humility. Such as theſe it diſapproves; and determines, we ſhould be impatient only of abſence from God, and diſtance from that ſtate and temper wherein we may moſt glorify him.

10. *Godly ſorrow* introduced, as making her ſad moan, not ſo much that ſhe is kept from the free poſſeſſion and full enjoyment of happineſs, but that God muſt be diſhonoured; the ſoul being ſtill in a world of ſin, and men imperfect. One here, with grief, counts over paſt faults, preſent temptations, and fears for the future.

11. *Hope* or *holy confidence* appears, and ſeems perſuaded that "nothing ſhall ever ſeparate the ſoul from the love of "God in Chriſt Jeſus." It expects divine aſſiſtance and grace ſufficient for all the doing and ſuffering work of time, and that death will ere long put a happy period to all ſin and ſorrow; and ſo takes occaſion to rejoice.

12. *Godly fear, or holy jealouſy* here ſteps in, and ſuggeſts ſome timorous apprehenſions of the danger of deception; mentions the deceitfulneſs of the heart, the great influence of irregular ſelf-love in a fallen creature; enquires whether itſelf is not likely to have fallen in with deluſion, ſince the mind

is ſo dark, and ſo little of God appears to the ſoul; and queries whether all its hopes of perſevering grace may not be preſumption, and whether its confident expectations of meeting death as a friend may not iſſue in diſappointment.

13. Hereupon *reflection* appears, and minds the perſon of his paſt experiences; as to the preparatory work of conviction and humiliation; the view he then had of the impoſſibility of ſalvation, from himſelf, or any created arm; the manifeſtation he has likewiſe had of the glory of God in Jeſus Chriſt; how he then admired that glory, and choſe that God for his only portion, becauſe of the excellency and amiableneſs he diſcovered in him; not from ſlaviſh fear of being damned, if he did not, nor from baſe and mercenary hopes of ſaving himſelf; but from a juſt eſteem of that beauteous and glorious object: as alſo, how he had from time to time rejoiced and acquieſced in God, for what he is in himſelf; being delighted, that he is infinite in holineſs, juſtice, power, ſovereignty, as well as in mercy, goodneſs, and love; how he has likewiſe, ſcores of times, felt his ſoul mourn for ſin, for this very reaſon, becauſe it is contrary and grievous to God; yet, how he has mourned over one vain and impertinent thought, when he has been ſo far from fear of the divine vindictive wrath for it, that on the contrary he has enjoyed the higheſt aſſurance of the divine everlaſting love: how he has, from time to time, delighted in the commands of God, for their own purity and perfection, and longed exceedingly to be conformed to them, and even to be "holy, as God is holy;" and counted it preſent heaven, to be of a heavenly temper: how he has frequently rejoiced, to think of being for ever ſubject to, and dependent on God; accounting it infinitely greater happineſs to glorify God in a ſtate of ſubjection to, and dependence on him, than to be a god himſelf: and how heaven itſelf would be no heaven to him, if he could not there be every thing that God would have him be.

14. Upon this *ſpiritual ſenſation* being awaked, comes in and declares that ſhe now feels and "taſtes that the Lord is "gracious;" that he is the only ſupreme good, the only ſoul-ſatisfying happineſs; that he is a complete, ſelf-ſufficient, and almighty portion. She whiſpers, "Whom have I in heaven "but this God, this dear and bleſſed portion? and there is

"none upon earth I desire besides him." Oh, it is heaven to please him, and to be just what he would have me be! O that my soul were "holy, as God is holy!" O that it was "pure, as Christ is pure;" and "perfect, as my Father in hea-"ven is perfect!" These are the sweetest commands in God's book, comprising all others; and shall I break them? must I break them? am I under a fatal necessity of it, as long as I live in this world?—Oh my soul! wo, wo is me, that I am a sinner; because I now necessarily grieve and offend this blessed God, who is infinite in goodness and grace. Oh methinks, should he punish me for my sins, it would not wound my heart so deep to offend him; but, though I sin continually, he continually repeats his kindness towards me! Oh, methinks I could bear any suffering; but how can I bear to grieve and dishonour this blessed God? How shall I give ten thousand times more honour to him? What shall I do to glorify and worship this best of beings? O that I could consecrate myself, soul and body, to his service for ever! O that I could give up myself to him, so as never more to attempt to be my own, or to have any will or affections that are not perfectly conformed to his!—But Oh, alas, alas! I cannot, I feel I cannot be thus entirely devoted to God: I cannot live and sin not. O ye angels, do ye glorify him incessantly; if possible, exert yourselves still more, in more lively and ardent devotion; if possible, prostrate yourselves still lower before the throne of the blessed King of heaven; I long to bear a part with you, and if it were possible, to help you. Yet when we have done, we shall not be able to offer the ten thousandth part of the homage he is worthy of. While *spiritual sensation* whispered these things, *fear* and *jealousy* were greatly overcome; and the soul replied, "Now I know and am af-"sured." &c. and again it welcomed death as a friend, say-ing, "O death, where is thy sting?" &c.

15 Finally, *holy resolution* concludes the discourse, fixedly determining to *follow hard after God*, and continually to pur-sue a life of conformity to him. And the better to pursue this, enjoining it on the soul always to remember, that God is the only source of happiness, that his will is the only rule of rectitude to an intelligent creature, that earth has nothing

in it desirable for itself, or any further than God is seen in it; and that the knowledge of God in Christ, begetting and maintaining love, and mortifying sensual and fleshly appetites, is the way to be holy on earth, and so to be attempered to the complete holiness of the heavenly world.

II. SOME GLOOMY AND DESPONDING THOUGHTS OF A SOUL UNDER CONVICTIONS OF SIN, AND CONCERN FOR ITS ETERNAL SALVATION.

1. I Believe my case is singular, that none ever had so many strange and different thoughts and feelings as I.

2. I have been concerned much longer than many others, that I have known or read of, who have been savingly converted, and yet I am left.

3. I have withstood the power of convictions a long time; and therefore I fear I shall be finally left of God.

4. I never shall be converted, without stronger convictions, and greater terrors of conscience.

5. I do not aim at the glory of God in any thing I do, and therefore I cannot hope for mercy.

6. I do not see the evil nature of sin, nor the sin of my nature; and therefore I am discouraged.

7. The more I strive, the more blind and hard my heart is, and the worse I grow continually.

8. I fear God never shewed mercy to one so vile as I.

9. I fear I am not elected, and therefore must perish.

10. I fear the day of grace is past with me.

11. I fear I have committed the unpardonable sin.

12. I am an old sinner; and if God had designed mercy for me, he would have called me home to himself before now.

III. SOME SIGNS OF GODLINESS.

The diſtinguiſhing marks of a true Chriſtian, taken from one of my old manuſcripts; where I wrote as I felt and experienced, and not from any conſiderable degree of doctrinal knowledge or acquaintance with the ſentiments of others in this point.

1. HE has a true knowledge of the glory and excellency of God, that he is moſt worthy to be loved and praiſed for his own divine perfections. Pſal. cxlv. 3.

2. God is his portion, Pſal. lxxiii. 25. And God's glory his great concern, Matth. vi. 22.

3. Holineſs is his delight; nothing he ſo much longs for, as to be holy, as God is holy. Phil. iii. 9.——12.

4. Sin is his greateſt enemy. This he hates, for its own nature, for what it is in itſelf, being contrary to a holy God, Jer. ii. 1. And conſequently he hates all ſin, Rom. vii. 24. 1 John iii. 9.

5. The laws of God are alſo his delight, Pſal. cxix. 97. Rom. vii. 22. Theſe he obſerves not out of conſtraint, from a ſervile fear of hell; but they are his choice, Pſal. cxix. 30. The ſtrict obſervance of them is not his bondage, but his greateſt liberty, ver. 45.

IV. LETTERS

WRITTEN BY MR BRAINERD TO HIS FRIENDS.

ADVERTISEMENT.

MR BRAINERD had a large acquaintance and correſpondence, eſpecially in the latter part of his life, and he did much at writing letters to his abſent friends; but the moſt of his acquaintance living at a great diſtance from me, I have not been able to obtain copies of many that he wrote; however, the greater part of thoſe which I have ſeen, are ſuch as appear to me of profitable tendency, and worthy of the public view: I have therefore here added a few of his letters.

N. B. Several of these which follow, are not published at large, because some parts of them were concerning particular affairs of a private nature.

No I. *To his brother* JOHN, *then a student at Yale-college in New-Haven.*

DEAR BROTHER, *Kaunaumeek, April* 30. 1743.

I Should tell you, "I long to see you," but that my own experience has taught me, there is no happiness and plenary satisfaction to be enjoyed in earthly friends, though ever so near and dear, or in any other enjoyment, that is not God himself. Therefore if the God of all grace would be pleased graciously to afford us each his presence and grace, that we may perform the work, and endures the trials he calls us to, in a most distressing tiresome wilderness, till we arrive at our journey's end; the local distance, at which we are held from each other at present, is a matter of no great moment or importance to either of us. But, alas! the presence of God is what I want.—I live in the most lonely melancholy desart, about eighteen miles from Albany; (for it was not thought best that I should go to Delaware river, as I believe I hinted to you in a letter from New-York). I board with a poor Scotchman: his wife can scarce speak any English. My diet consists mostly of hasty-pudding, boiled corn, and bread baked in the ashes, and sometimes a little meat and butter. My lodging is a little heap of straw, laid upon some boards, a little way from the ground; for it is a log-room, without any floor, that I lodge in. My work is exceeding hard and difficult: I travel on foot a mile and a half, the worst of way, almost daily, and back again; for I live so far from my Indians.—I have not seen an English person this month.—These and many other circumstances as uncomfortable, attend me; and yet my spiritual conflicts and distresses so far exceed all these, that I scarce think of them, or hardly mind but that I am entertained in the most sumptuous manner. The Lord grant that I may learn to "endure hardness, as a good soldier "of Jesus Christ!" As to my success here, I cannot say much as yet; the Indians seem generally kind, and well dis-

poſed towards me, and are moſtly very attentive to my inſtructions, and ſeem willing to be taught further; two or three, I hope, are under ſome convictions; but there ſeems to be little of the ſpecial workings of the divine Spirit among them yet; which gives me many a heart-ſinking hour. Sometimes I hope, God has abundant bleſſings in ſtore for them and me; but at other times I am ſo overwhelmed with diſtreſs, that I cannot ſee how his dealings with me are conſiſtent with covenant love and faithfulneſs, and I ſay, "Surely his tender mercies are clean gone for ever,."—But however, I ſee, I needed all this chaſtiſement already: "It is good "for me," that I have endured theſe trials, and have hitherto little or no apparent ſucceſs. Do not be diſcouraged by my diſtreſſes; I was under great diſtreſs, at Mr Pomroy's, when I ſaw you laſt; but "God has been with me of a "truth," ſince that: he helped me ſometimes, ſweetly at Long-Iſland, and elſewhere. But let us always remember, that we muſt through much tribulation enter into God's eternal kingdom of reſt and peace. The righteous are ſcarcely ſaved: it is an infinite wonder that we have well-grounded hopes of being ſaved at all. For my part I feel the moſt vile of any creature living; and I am ſure ſometimes, there is not ſuch another exiſting on this ſide hell.—Now all you can do for me is, to pray inceſſantly, that God would make me humble, holy, reſigned, and heavenly-minded, by all my trials.—"Be ſtrong in the Lord, and in the power of his "might." Let us run, wreſtle, and fight, that we may win the prize, and obtain that complete happineſs, to be "holy, "as God is holy." So, wiſhing and praying that you may advance in learning and grace, and be fit for ſpecial ſervice for God, I remain

Your affectionate Brother,

DAVID BRAINERD.

No II. *To his brother* John, *then a ſtudent at Yale-college in New-Haven.*

Dear Brother, *Kaunaumeek, Dec.* 27. 1743.

I Long to ſee you, and know how you fare in your journey through a world of inexpreſſible ſorrow, where we are compaſſed about with "vanity, confuſion, and vexation of "ſpirit." I am more weary of life, I think, than ever I was. The whole world appears to me like a huge vacuum, a vaſt empty ſpace, whence nothing deſirable, or at leaſt ſatisfactory, can poſſibly be derived; and I long daily to die more and more to it; even though I obtain not that comfort from ſpiritual things, which I earneſtly deſire. Worldly pleaſures, ſuch as flow from greatneſs, riches, honours, and ſenſual gratifications, are infinitely worſe than none. May the Lord deliver us more and more from theſe vanities! I have ſpent moſt of the fall and winter hitherto in a very weak ſtate of body; and ſometimes under preſſing inward trials and ſpiritual conflicts: but, "having obtained help from God, I continue to this day;" and and am now ſomething better in health, than I was ſome time ago. I find nothing more conducive to a life of Chriſtianity, than a diligent, induſtrious, and faithful improvement of precious time. Let us then faithfully perform that buſineſs, which is alloted to us by divine Providence, to the utmoſt of our bodily ſtrength and mental vigour. Why ſhould we ſink, and grow diſcouraged, with any particular trials and perplexities we are called to encounter in the world? Death and eternity are juſt before us; a few toſſing billows more will waft us into the world of ſpirits, and we hope, (through infinite grace) into endleſs pleaſures, and uninterrupted reſt and peace. Let us then "run "with patience the race ſet before us," Heb. 12 1. 2. And Oh that we could depend more upon the living God, and leſs upon our own wiſdom and ſtrength!—Dear brother, may the God of all grace comfort your heart, and ſucceed your ſtudies, and make you an inſtrument of good to his people in your day. This is the conſtant prayer of

Your affectionate brother,

David Brainerd.

No. III. *To his brother* ISRAEL, *at Haddam.*

MY DEAR BROTHER, *Kaunaumeek, Jan.* 21. 1743-4.

THERE is but one thing that deſerves our higheſt care and moſt ardent deſires; and that is, that we may anſwer the great end for which we were made viz. to glorify that God, who has given us our beings and all our comforts, and do all the good we poſſibly can to our fellow-men, while we live in the world; and verily life is not worth the having, if it be not improved for this noble end and purpoſe. Yet, alas! how little is this thought of among mankind! Moſt men ſeem to live to themſelves, without much regard to the glory of God, or the good of their fellow-creatures; they earneſtly deſire, and eagerly purſue after the riches, the honours, and the pleaſures of life, as if they really ſuppoſed that wealth or greatneſs, or merriment, could make their immortal ſouls happy. But alas, what falſe and deluſive *dreams* are theſe! And how miſerable will thoſe ere long be, who are not *awaked* out of them, to ſee that all their happineſs conſiſts in living to God, and becoming "holy, "as he is holy!" Oh, may you never fall into the tempers and vanities, the ſenſuality and folly of the preſent world! You are by divine Providence, left as it were alone in a wide world, to act for yourſelf; be ſure then to remember it is a world of temptation. You have no earthly parents to be the means of forming your youth to piety and virtue, by their pious examples and ſeaſonable counſels; let this then excite you with greater diligence and fervency to look up to the *Father of mercies* for grace and aſſiſtance againſt all the vanities of the world. And if you would glorify God, anſwer his juſt expectations from you, and make your own ſoul happy in this and the coming world, obſerve theſe few directions; though not from a father, yet from a brother who is touched with a tender concern for your preſent and future happineſs. And,

Firſt, Reſolve upon, and daily endeavour to practiſe a life of *ſeriouſneſs* and ſtrict *ſobriety*. The wiſe man will tell you the great advantage of ſuch a life, Eccl. vii. 3. Think of the

life of Chriſt; and when you can find that he was pleaſed with jeſting and vain merriment, then you may indulge it in yourſelf.

Again, Be careful to make a good improvement of precious time. When you ceaſe from labour, fill up your time in reading, meditation, and prayer; and while your hands are labouring, let your heart be employed, as much as poſſible, in divine thoughts.

Further, Take heed that you *faithfully* perform the *buſineſs* you have to do in the world, from a regard to the *commands* of God, and not from an ambitious deſire of being eſteemed better than others. We ſhould always look upon ourſelves as God's ſervants, placed in God's world, to do his work; and accordingly labour faithfully for him; not with a deſign to grow rich and great, but to glorify God, and do all the good we poſſibly can.

Again, Never expect any *ſatisfaction* or *happineſs* from the world. If you hope for happineſs in the world, hope for it from God and not from the world. Do not think you ſhall be more happy if you live to ſuch or ſuch a ſtate of life, if you live to be for yourſelf, to be ſettled in the world, or if you ſhould gain an eſtate in it; but look upon it that you ſhall then be happy, when you can be conſtantly employed for God and not for yourſelf: and deſire to live in the world, only to do and ſuffer what God allots to you. When you can be of the ſpirit and temper of angels, who are willing to come down to this lower world to perform what God commands them, though their deſires are heavenly, and not in the leaſt ſet on earthly things, then you will be of that temper that you ought to have, Col. iii. 2.

Once more, Never think that you can live to God by your own power or ſtrength; but always look to, and rely on him for aſſiſtance, yea, for all ſtrength and grace. There is no greater truth than this, that "we can do nothing of ourſelves," John xv. 5, and 2 Cor. iii. 5.; yet nothing but our own experience can effectually teach it to us. Indeed we are a long time in learning that all our ſtrength and ſalvation is in God. This is a life that I think no unconverted man can poſſibly live: and yet it is a life that every godly

ſoul is preſſing after, in ſome good meaſure. Let it be then your great concern, thus to devote yourſelf and your all to God.

I long to ſee you, that I may ſay much more to you than I now can, for your benefit and welfare; but I deſire to commit you to, and leave you with the Father of mercies and God of all grace; praying that you may be directed ſafely through an *evil world*, to God's *heavenly kingdom*.

I am your affectionate loving brother,

DAVID BRAINERD.

No. IV. *To a ſpecial friend.*

The Forks of Delaware, July 31. 1744.

—CERTAINLY the greateſt, the nobleſt pleaſure of intelligent creatures muſt reſult from their acquaintance with the bleſſed God, and with their own rational and immortal ſouls. And Oh, how divinely ſweet and entertaining is it, to look into our own ſouls, when we can find all our powers and paſſions united and engaged in purſuit after God, our whole ſouls longing and paſſionately breathing after a conformity to him, and the full enjoyment of him! Verily there are no hours paſs away with ſo much divine pleaſure, as thoſe that are ſpent in communing with God and our own hearts. Oh, how ſweet is a ſpirit of devotion,—a ſpirit of ſerioufneſs and divine ſolemnity,—a ſpirit of goſpel ſimplicity, love, tenderneſs! Oh, how deſirable, and how profitable to the Chriſtian life, is a ſpirit of holy watchfulneſs, and godly jealouſy over ourſelves; when our ſouls are afraid of nothing ſo much as that we ſhall grieve and offend the bleſſed God, whom at ſuch times we apprehend, or at leaſt hope, to be a father and a friend; whom we then love and long to pleaſe, rather than to be happy ourſelves, or at leaſt we delight to derive our happineſs from pleaſing and glorifying him! Surely this is a pious temper, worthy of the higheſt ambition and cloſeſt purſuit of intelligent creatures and holy Chriſtians. Oh, how vaſtly ſuperior is the pleaſure, peace, and ſatisfaction derived

from theſe divine frames, to that which we (alas!) ſometimes purſue in things impertinent and trifling! our own bitter experience teaches us, that "in the midſt of ſuch laughter the "heart is ſorrowful," and there is no true ſatisfaction but in God. But, alas! how ſhall we obtain and retain this ſweet ſpirit of religion and devotion! Let us follow the apoſtle's direction, Phil. ii. 12. and labour upon the encouragement he there mentions, ver. 13. for it is God only can afford us this favour; and he will be ſought to,—and it is fit we ſhould wait upon him for ſo rich a mercy. Oh, may the God of all grace afford us the grace and influences of his divine Spirit; and help us that we may from our hearts eſteem it our greateſt liberty and happineſs, that "whether we live, we may live to "the Lord; or whether we die, we may die to the Lord;" that in life and death we may be his!

I am in a very poor ſtate of health; I think, ſcarce ever poorer; but, through divine goodneſs, I am not diſcontented under my weakneſs, and confinement to this wilderneſs: I bleſs God for this retirement: I never was more thankful for any thing, than I have been of late for the neceſſity I am under of ſelf-denial in many reſpects: I love to be a pilgrim and ſtranger in this wilderneſs: it ſeems moſt fit for ſuch a poor ignorant, worthleſs, deſpiſed creature as I. I would not change my preſent *miſſion* for any other buſineſs in the whole world. I may tell you freely, without vanity and oſtentation, God has of late given me great freedom and fervency in prayer, when I have been ſo weak and feeble that my nature ſeemed as if it would ſpeedily diſſolve. I feel as if my all was loſt, and I was undone for this world, if the poor Heathen may not be converted. I feel, in general, different from what I did when I ſaw you laſt; at leaſt more *crucified* to all the enjoyments of life. It would be very refreſhing to me, to ſee you here in this deſart; eſpecially in my weak diſconſolate hours; but, I think, I could be content never to ſee you or any of my friends again in this world, if God would bleſs my labours to the converſion of the poor Indians.

I have much that I could willingly communicate to you, which I muſt omit, till Providence gives us leave to ſee each other. In the mean time I reſt *Yours, &c.*

DAVID BRAINERD.

No. V. *To a ſpecial friend, a miniſter of the goſpel in New-Jerſey.*

The Forks of Delaware, Dec. 24. 1744.

Rev. and dear Brother,

—I Have little to ſay to you about ſpiritual *joys*, and thoſe bleſſed *refreſhments*, and divine *conſolations*, with which I have been much favoured in times paſt: but this I can tell you, that if I gain experience in no other point, yet I am ſure I do in this, *viz.* that the *preſent world* has nothing in it to *ſatisfy* an immortal ſoul; and hence, that it is not to be *deſired for itſelf*, but only becauſe God may be *ſeen* and *ſerved* in it; and I wiſh I could be more patient and willing to live in it for *this end*, than I can uſually find myſelf to be. It is no virtue, I know, to deſire death, only to be freed from the miſeries of life: but I want that divine hope, which you obſerved when I ſaw you laſt, was the very ſinews of vital religion. Earth can do us no good, and if there be no hope of our doing good on earth, how can we deſire to live in it? And yet we ought to deſire, or at leaſt to be reſigned, to tarry in it; becauſe it is the will of our all-wiſe Sovereign. But perhaps theſe thoughts will appear melancholy and gloomy, and conſequently will be very undeſirable to you; and therefore I forbear to add. I wiſh you may not read them in the ſame circumſtances in which I write them. I have a little more to do and ſuffer in a dark diſconſolate world; and then I hope to be as happy as you are.—I ſhould aſk you to pray for me, were I worth your concern. May the Lord enable us both to "endure hardneſs as good ſoldiers of Jeſus Chriſt;" and may we "obtain mercy of God to be faithful to the death," in the diſcharge of our reſpective truſts!

I am your unworthy brother,
and humble ſervant,

David Brainerd.

No. VI. *To his brother* JOHN, *at college.*

Croſweekſung, in New-Jerſey, Dec. 28. 1745.

VERY DEAR BROTHER,

—I Am in one continued, perpetual and uninterrupted hurry; and divine Providence throws ſo much upon me, that I do not ſee it will ever be otherwiſe. May I "obtain mercy of God to be faithful to the death!" I cannot ſay, I am weary of my hurry; I only want ſtrength and grace to do more for God, than I have ever yet done.

My dear brother; the Lord of heaven, that has carried me through many trials, bleſs you; bleſs you for time and eternity; and fit you for to do ſervice in his church triumphant. My brother, "the time is ſhort:" Oh let us fill it up for God; let us count the ſufferings of this preſent time" as nothing, if we can but "run our race, and finiſh our courſe with "joy." Oh, let us ſtrive to live to God. I bleſs the Lord, I have nothing to do with earth, but only to labour honeſtly in it for God, till I ſhall "accompliſh as an hireling my day." I think, I do not deſire to live one minute for any thing that earth can afford. Oh, that I could live for none but God, till my dying moment!

I am your affectionate brother,

DAVID BRAINERD.

No. VII. *To his brother* ISRAEL, *then a ſtudent at Yale-college in New Haven.*

Eliſabeth-Town, New-Jerſey, Nov. 24. 1746.

DEAR BROTHER,

I HAD determined to make you and my other friends in New-England a viſit this fall; partly from an earneſt deſire I had to ſee you and them, and partly with a view to the recovery of my health, which has, for more than three months paſt, been much impaired. And in order to proſecute this deſign, I ſet out from my own people about three

weeks ago, and came as far as to this place; where, my diſorder greatly increaſing, I have been obliged to keep houſe ever ſince, until the day before yeſterday; at which time, I was able to ride about half a mile, but found myſelf much tired with the journey. I have now no hopes of proſecuting my journey into New-England this winter, ſuppoſing my preſent ſtate of health will by no means admit of it; although I am, through divine goodneſs, much better than I was ſome days ago, yet I have now no ſtrength to ride more than ten miles a day, if the ſeaſon were warm, and fit for me to travel in. My diſorder has been attended with ſeveral ſymptoms of a conſumption; and I have been at times apprehenſive, that my great change was at hand; yet bleſſed be God, I have never been affrighted; but, on the contrary, at ſome times much delighted with a view of its approach. Oh the bleſſedneſs of being delivered from the clogs of fleſh and ſenſe, from a body of ſin and ſpiritual death! Oh the unſpeakable ſweetneſs of being tranſlated into a ſtate of complete purity and perfection! Believe me, my brother, a lively view and hope of theſe things, will make the king of terrors himſelf appear agreeable.—Dear brother, let me entreat you to keep eternity in your view, and behave yourſelf as becomes one that muſt ſhortly "give an account of all things done in the body." That God may be your God, and prepare you for his ſervice here, and his kingdom of glory hereafter, is the deſire and daily prayer of

Your affectionate loving brother,

DAVID BRAINERD.

No. VIII. *To his brother* ISRAEL, *at college; written in the time of his extreme illneſs in Boſton, a few months before his death.*

MY DEAR BROTHER, *Boſton, June* 30. 1747.

IT is from the ſides of eternity I now addeſs you. I am heartily ſorry, that I have ſo little ſtrength to write what

I long ſo much to communicate to you. But let me tell you, my brother, *eternity* is another thing than we ordinarily take it to be in a healthful ſtate. Oh, how vaſt and boundleſs! Oh, how fixed and unalterable! Oh, of what infinite importance is it, that we be prepared for eternity! I have been juſt a dying, now for more than a week; and all around have thought me ſo: but in this time I have had clear views of eternity; have ſeen the bleſſedneſs of the godly, in ſome meaſure; and have longed to ſhare their happy ſtate; as well as been comfortably ſatisfied, that, through grace, I ſhall do ſo: But Oh, what anguiſh is raiſed in my mind, to think of an eternity for thoſe who are Chriſtleſs, for thoſe who are miſtaken, and who bring their falſe hopes to the grave with them! The ſight was ſo dreadful, I could by no means bear it; my thoughts recoiled, and I ſaid, (but under a more affecting ſenſe than ever before), "Who can dwell with everlaſting burning!" Oh, methought, that I could now ſee my friends, that I might warn them, to ſee to it, they lay their foundation for eternity ſure. And you, my dear brother, I have been particularly concerned for; and have wondered I ſo much neglected converſing with you about your ſpiritual ſtate at our laſt meeting. Oh, my brother, let me then beſeech you now to examine, whether you are indeed a new creature; whether you have ever acted above ſelf; whether the glory of God has ever been the ſweeteſt higheſt concern with you; whether you have ever been reconciled to all the perfections of God; in a word, whether God has been your portion, and a holy conformity to him your chief delight. If you cannot anſwer poſitively, conſider ſeriouſly the frequent breathings of your ſoul; but do not however put yourſelf off with a ſlight anſwer. If you have reaſon to think you are graceleſs, Oh give yourſelf and the throne of grace no reſt, till God ariſe and ſave. But if the caſe ſhould be otherwiſe, bleſs God for his grace, and preſs after holineſs *.

* *Mr Brainerd afterwards had greater ſatisfaction concerning the ſtate of his brother's ſoul, by much opportunity of converſation with him before his death.*

My ſoul longs that you ſhould be fitted for, and in due time go into the work of the miniſtry. I cannot bear to think of your going into any other buſineſs in life. Do not be diſcouraged, becauſe you ſee your elder brothers in the miniſtry die early, one after another: I declare, now I am dying, I would not have ſpent my life otherwiſe for the whole world. But I muſt leave this with God.

If this line ſhould come to your hands ſoon after the date, I ſhould be almoſt deſirous that you ſhould ſet out on a journey to me; it may be, you may ſee me alive, which I ſhould much rejoice in. But if you cannot come, I muſt commit you to the grace of God, where you are. May he be your guide and counſellor, your ſanctifier and eternal portion!

Oh, my dear brother, flee fleſhly luſts, and the inchanting amuſements, as well as corrupt doctrines of the preſent day; and ſtrive to live to God. Take this as the laſt line from

Your affectionate dying Brother,

DAVID BRAINERD.

No. IX. *To a young gentleman, a candidate for the work of the miniſtry, for whom he had a ſpecial friendſhip; alſo written at the ſame time of his great illneſs and nearneſs to death in Boſton.*

VERY DEAR SIR,

HOW amazing is, it that the living who know they muſt die, ſhould notwithſtanding "put far away the evil "day," in a ſeaſon of health and proſperity; and live at ſuch an awful diſtance from a familiarity with the grave, and the great concerns beyond it! And eſpecially it may juſtly fill us with ſurpriſe, that any whoſe minds have been divinely enlightened, to behold the important things of eternity as they are, I ſay, that ſuch ſhould live in this manner. And yet, Sir, how frequently is this the caſe? how rare are the inſtances of thoſe who live and act from day to day, as on the verge of

eternity, ſtriving to fill up all their remaining moments in the ſervice and to the honour of their great Maſter? We inſenſibly trifle away time, while we ſeem to have enough of it; and are ſo ſtrangely amuſed, as in a great meaſure to loſe a ſenſe of the holineſs and bleſſed qualifications neceſſary to prepare us to be inhabitants of the heavenly part of life. But Oh, dear Sir, a dying bed, if we enjoy our reaſon clearly, will give another view of things. I have now, for more than three weeks, lain under the greateſt degree of weakneſs; the greater part of the time, expecting daily and hourly to enter into the eternal world: ſometimes have been ſo far gone, as to be wholly ſpeechleſs for ſome hours together. And Oh, of what vaſt importance has a holy ſpiritual life appeared to me to be in this ſeaſon! I have longed to call upon all my friends, to make it their buſineſs to live to God, and eſpecially all that are deſigned for, or engaged in the ſervice of the ſanctuary. O dear Sir, do not think it enough, to live at the rate of common Chriſtians. Alas, to how little purpoſe do they often converſe, when they meet together! The viſits, even of thoſe who are called Chriſtians indeed, are frequently extreme barren; and conſcience cannot but condemn us for the miſimprovement of time, while we have been converſant with them. But the way to enjoy the divine preſence, and be fitted for diſtinguiſhing ſervice for God, is to live a life of great devotion and conſtant ſelf-dedication to him; obſerving the motions and diſpoſitions of our own hearts, whence we may learn the corruptions that lodge there, and our conſtant need of help from God for the performance of the leaſt duty. And Oh, dear Sir, let me beſeech you frequently to attend to the great and precious duties of ſecret faſting and prayer.

I have a ſecret thought, from ſome things I have obſerved, that God may perhaps deſign you for ſome ſingular ſervice in the world. Oh then labour to be prepared and qualified to do much for God. Read Mr Edwards's piece on the Affections, again and again; and labour to diſtinguiſh clearly upon experiences and affections in religion, that you may make a difference between the gold and the ſhining droſs; I ſay, labour there as ever you would be an uſeful miniſter of Chriſt: for nothing has put ſuch a ſtop to the work of God in the

late day as the falſe religion, the wild affections that attend it. Suffer me therefore, finally, to entreat you earneſtly to "give "yourſelf to prayer, to reading and meditation" on divine truths; ſtrive to penetrate to the bottom of them, and never be content with a ſuperficial knowledge. By this means, your thoughts will gradually grow weighty and judicious; and you hereby will be poſſeſſed of a valuable treaſure, out of which you may produce "things new and old," to the glory of God.

And now, "I commend you to the grace of God;" earneſtly deſiring, that a plentiful portion of the divine Spirit may reſt upon you; that you may live to God in every capacity of life, and do abundant ſervice for him in a public, if it be his will; and that you may be richly qualified for the "inheritance of the ſaints in light."

I ſcarce expect to ſee your face any more in the body; and therefore intreat you to accept this as the laſt token of love from

Your ſincerely affectionate dying friend

DAVID BRAINERD.

P. S. I am now, at the dating of this letter, conſiderably recovered from what I was when I wrote it; it having lain by me ſome time, for want of an opportunity of conveyance; it was written in Boſton.——I am now able to ride a little, and and ſo am removed into the country; but I have no more expectation of recovering than when I wrote, though I am a little better for the preſent; and therefore I ſtill ſubſcribe myſelf,

Your dying friend, &c.

D. B.

No. X. *To his brother* JOHN, *at Bethel, the town of Chriſtian Indians in New Jerſey; written likewiſe at Boſton, when he was there on the brink of the grave, in the ſummer before his death.*

DEAR BROTHER,

I Am now juſt on the verge of eternity, expecting very ſpeedily to appear in the unſeen world. I feel myſelf no more an inhabitant of earth, and ſometimes earneſtly long to "depart and be with Chriſt." I bleſs God, he has for ſome years given me an abiding conviction, that it is impoſſible for any rational creature to enjoy true happineſs without being entirely "devoted to him." Under the influence of this conviction I have in ſome meaſure acted: Oh that I had done more ſo! I ſaw both the excellency and neceſſity of holineſs in life; but never in ſuch a manner as now, when I am juſt brought to the ſides of the grave. Oh, my brother, purſue after holineſs; preſs towards this bleſſed mark: and let your thirſty ſoul continually ſay, "I ſhall never be ſatisfied till "I awake in thy likeneſs." Although there has been a great deal of ſelfiſhneſs in my views; of which I am aſhamed, and for which my ſoul is humbled at every view; yet bleſſed be God, I find I have really had, for the moſt part, ſuch a concern for his glory, and the advancement of his kingdom in the world, that it is a ſatisfaction to me to reflect upon theſe years.

And now, my dear brother, as I muſt preſs you to purſue after perſonal holineſs, to be as much in faſting and prayer as your health will allow, and to live above the rate of common Chriſtians; ſo I muſt entreat you ſolemnly to attend to your public work. Labour to diſtinguiſh between true and falſe religion; and to that end, watch the motions of God's Spirit upon your own heart; look to him for help; and impartially compare your experiences with his word. Read Mr Edwards on the Affections, where the eſſence and ſoul of religion is clearly diſtinguiſhed from falſe affections. Value religious joys according to the ſubject-matter of them; there are many that rejoice in their ſuppoſed juſtification; but what do theſe

joys argue, but only that they love themſelves? Whereas, in true ſpiritual joys, the ſoul rejoices in God for what he is in himſelf; bleſſes God for his holineſs, ſovereignty, power, faithfulneſs, and all his perfections; adores God, that he is what he is, that he is unchangeably poſſeſſed of infinite glory and happineſs. Now, when men thus rejoice in the "perfections of God," and in the "infinite excellency of the way "of ſalvation by Chriſt," and in the holy commands of God, which are a tranſcript of his holy nature, theſe joys are divine and ſpiritual. Our joys will ſtand by us at the hour of death, if we can be then ſatisfied, that we have thus acted above ſelf, and in a diſintereſted manner (if I may ſo expreſs it) rejoiced in the glory of the bleſſed God.——I fear, you are not ſufficiently aware how much falſe religion there is in the world; many ſerious Chriſtians and valuable miniſters are too eaſily impoſed upon by this falſe blaze. I likewiſe fear you are not ſenſible of the "dreadful effects and conſequences" of this falſe religion. Let me tell you, it is the "devil transformed "into an angel of light;"—it is a brat of hell, that always ſprings up with every revival of religion, and ſtabs and murders the cauſe of God, while it paſſes current with multitudes of well-meaning people for the height of religion. Set yourſelf, my brother, to cruſh all appearances of this nature among the Indians, and never encourage any degrees of heat without light. Charge my people in the name of their *dying miniſter*, yea in the name of *Him who was dead and is alive*, to live and walk as becomes the goſpel. Tell them, how great the expectations of God and his people are from them, and how awfully they will wound God's cauſe, if they fall into vice; as well as fatally prejudiſe other poor Indians. Always inſiſt, that their experiences are rotten, and that their joys are deluſive, although they may have been rapt into the third heavens in their own conceit by them, unleſs the main tenor of their lives be ſpiritual, watchful and holy. In preſſing theſe things, "thou ſhalt both ſave thyſelf and thoſe that hear thee."——

God knows, I was heartily willing to have ſerved him longer in the work of the miniſtry, although it had ſtill been attended with all the labours and hardſhips of paſt years, if he had

ſeen fit that it ſhould be ſo: but as his will now appears otherwiſe, I am fully content, and can with utmoſt freedom ſay, "The will of the Lord be done." It affects me to think of leaving you in a world of ſin; my heart pities you, that thoſe ſtorms and tempeſts are yet before you, which I truſt, through grace I am almoſt delivered from. But "God "lives, and bleſſed be my Rock:" he is the ſame almighty Friend: and will, I truſt, be your Guide and Helper, as he has been mine.

And now, my dear brother, "I commend you to God and "to the word of his grace, which is able to build you up, and "give you inheritance among all them that are ſanctified." May you enjoy the divine preſence, both in private and public; and may "the arms of your hands be made ſtrong, by the "right hand of the mighty God of Jacob!" Which are the paſſionate deſires and prayers of

Your affectionate dying brother,

DAVID BRAINERD.

AN

APPENDIX,

CONTAINING

SOME REFLECTIONS AND OBSERVATIONS

On the Preceding MEMOIRS of Mr Brainerd.

1. WE have here opportunity, as I apprehend, in a very lively inſtance, to ſee the nature of true religion, and the manner of its operation when exemplified in a high degree and powerful exerciſe. Particularly it may be worthy to be obſerved,

1. How greatly Mr Brainerd's religion differed from that of ſome pretenders to the experience of a clear work of ſaving converſion wrought on their hearts; who depending and living on that, ſettle in a cold, careleſs, and carnal frame of mind, and in a neglect of thorough, earneſt religion, in the ſtated practice of it. Although his convictions and converſion were in all reſpects exceeding clear, and very remarkable; yet how far was he from acting as though he thought he had got through his work, when once he had obtained comfort, and ſatisfaction of his intereſt in Chriſt and title to heaven? On the contrary, that work on his heart, by which he was brought to this, was with him evidently but the beginning of his work, his firſt entering on the great buſineſs of religion and the ſervice of God, his firſt ſetting out in his race. His obtaining reſt of ſoul in Chriſt, after earneſt ſtriving to enter in at the ſtrait gate, and being violent to take the kingdom of heaven, he did not look upon as putting an end to any further occaſion for ſtriving and violence in religion; but theſe were continued ſtill, and maintained conſtantly through all changes, to the very end of life. His work was not finiſhed, nor his race ended, till life was ended; agreeable to frequent

ſcripture-repreſentations of the Chriſtian life. He continued preſſing forward in a conſtant manner, forgetting the things that were behind, and reaching forth towards the things that were before. His pains and earneſtneſs in the buſineſs of religion were rather increaſed, than diminiſhed, after he had received comfort and ſatisfaction concerning the ſafety of his ſtate. Thoſe divine principles, which after this he was actuated by, of love to God, and longings and thirſtings after holineſs ſeem to be more effectual to engage him to pains and activity in religion, than fear of hell had been before.

And as his converſion was not the end of his work, or of the courſe of his diligence and ſtrivings in religion; ſo neither was it the end of the work of the Spirit of God on his heart: but on the contrary, the beginning of that work, the beginning of his ſpiritual diſcoveries and holy views, the firſt dawning of the light, which thenceforward increaſed more and more,—the beginning of his holy affections, his ſorrow for ſin, his love to God, his rejoicing in Chriſt Jeſus, his longings after holineſs. And the powerful operations of the Spirit of God in theſe things, were carried on from the day of his converſion, in a continued courſe, to his dying day. His religious experiences, his admiration, his joy, and praiſe, and flowing affections, did not only hold up to a conſiderable height for a few days, weeks, or months, at firſt, while hope and comfort were new things with him; and then gradually dwindle and die away, till they came to almoſt nothing, and ſo leave him without any ſenſible or remarkable experience of ſpiritual diſcoveries, or holy and divine affections, for months together; as it is with many, who after the newneſs of things is over, ſoon come to that paſs, that it is again with them very much as it uſed to be before their ſuppoſed converſion, with reſpect to any preſent views of God's glory, of Chriſt's excellency, or of the beauty of divine things; and with reſpect to any preſent thirſtings for God, or ardent outgoings of their ſouls after divine objects: but only now and then they have a comfortable reflection on things they have met with in times paſt, and are ſomething affected with them; and ſo reſt eaſy, thinking all things are well; they have had a good clear work, and their ſtate is ſafe, and they doubt not

but they ſhall go to heaven when they die. How far otherwiſe was it with Mr Brainerd than it is with ſuch perſons! His experiences, inſtead of dying away, were evidently of an increaſing nature. His firſt love, and other holy affections, even at the beginning were very great; but after months and years, became much greater, and more remarkable; and the ſpiritual exerciſes of his mind continued exceeding great, (though not equally ſo at all times, yet uſually ſo), without indulged remiſſneſs, and without habitual dwindling and dying away, even till his deceaſe. They began in a time of general deadneſs all over the land, and were greatly increaſed in a time of general reviving of religion. And when religion decayed again, and a general deadneſs returned, his experiences were ſtill kept up in their height, and his holy exerciſes maintained in their life and vigour; and ſo continued to be, in a general courſe, where-ever he was, and whatever his circumſtances were, among Engliſh and Indians, in company and alone, in towns and cities and in the howling wilderneſs, in ſickneſs and in health, living and dying. This is agreeable to ſcripture-deſcriptions of true and right religion, and of the Chriſtian life. The change that was wrought in him at his converſion, was agreeable to ſcripture-repreſentation, of that change which is wrought in true converſion; a great change, and an abiding change, rendering him a new man, a new creature: not only a change as to hope and comfort, and an apprehenſion of his own good eſtate; and a tranſient change, conſiſting of high flights of paſſing affections; but a change of nature, a change of the abiding habit and temper of his mind. Nor a partial change, merely in point of opinion, or outward reformation; much leſs a change from one error to another, or from one ſin to another: but an univerſal change, both internal and external; as from corrupt and dangerous principles in religion, unto the belief of the truth, ſo from both the habits and ways of ſin, unto univerſal holineſs of heart and practice; from the power and ſervice of Satan unto God.

2. His religion did apparently and greatly differ from that of many high pretenders to religion, who are frequently actuated by vehement emotions of mind, and are carried on in a

courſe of ſudden and ſtrong impreſſions and ſuppoſed high illuminations and immediate diſcoveries, and at the ſame time are perſons of a virulent "zeal, not according to know-"ledge."

His convictions, preceding his converſion, did not ariſe from any frightful impreſſions on his imagination, or any external images and ideas of fire and brimſtone, a ſword of vengeance drawn, a dark pit open, devils in terrible ſhapes, &c. ſtrongly fixed in his mind. His ſight of his own ſinfulneſs did not conſiſt in any imagination of a heap of lothſome material filthineſs within him; nor did his ſenſe of the hardneſs of his heart conſiſt in any bodily feeling in his breaſt ſomething hard and heavy like a ſtone, nor in any imaginations whatever of ſuch a nature.

His firſt diſcovery of God or Chriſt, at his converſion, was not any ſtrong idea of any external glory or brightneſs, or majeſty and beauty of countenance, or pleaſant voice; nor was it any ſuppoſed immediate manifeſtation of God's love to *him* in particular, or any imagination of Chriſt's ſmiling face, arms open, or words immediately ſpoken to him, as by name, revealing Chriſt's love to *him*; either words of ſcripture, or any other: but a manifeſtation of God's glory, and the beauty of his nature, as ſupremely excellent in itſelf; powerfully drawing, and ſweetly captivating his heart; bringing him to a hearty deſire to exalt God, ſet him on the throne, and give him ſupreme honour and glory, as the King and Sovereign of the univerſe; and alſo a new ſenſe of the infinite wiſdom, ſuitableneſs and excellency of the way of ſalvation by Chriſt; powerfully engaging his whole ſoul to embrace this way of ſalvation, and to delight in it. His firſt faith did not conſiſt in believing that Chriſt loved him, and died for him, in particular. His firſt comfort was not from any ſecret ſuggeſtion of God's eternal love to him, or that God was reconciled to him, or intended great mercy for him; by any ſuch texts as theſe—"Son be of good cheer, thy ſins "are forgiven thee. Fear not, I am thy God," &c. or in any ſuch way. On the contrary, when God's glory was firſt diſcovered to him, it was without any thought of ſalvation as

his own. His firſt experience of the ſanctifying and comforting power of God's Spirit did not begin in ſome bodily ſenſation, any pleaſant warm feeling in his breaſt, that he (as ſome others) called the feeling the love of Chriſt in him, and being full of the Spirit. How exceeding far were his experiences at his firſt converſion from things of ſuch a nature!

And if we look through the whole ſeries of his experiences from his converſion to his death, we ſhall find none of this kind. I have had occaſion to read his diary over and over, and very particularly and critically to review every paſſage in it; and I find no one inſtance of a ſtrong impreſſion on his imagination, through his whole life; no inſtance of a ſtrongly impreſſed idea of any external glory and brightneſs, of any bodily form or ſhape, any beautiful majeſtic countenance; no imaginary ſight of Chriſt hanging on the croſs, with his blood ſtreaming from his wounds; or ſeated on heaven in a bright throne, with angels and ſaints bowing before him; or with a countenance ſmiling on him; or arms open to embrace him; no ſight of heaven in his imagination, with gates of pearl, and golden ſtreets, and vaſt multitudes of glorious inhabitants, with ſhining garments; no ſight of the book of life opened, with his name written it; no hearing of the ſweet muſic made by the ſongs of heavenly hoſts; no hearing God or Chriſt immediately ſpeaking to him; nor any ſudden ſuggeſtions of words or ſentences, either words of ſcripture, or any other, as then immediately ſpoken or ſent to him; no new objective revelations, no ſudden ſtrong ſuggeſtions of ſecret facts. Nor do I find any one inſtance in all the records he has left of his own life, from beginning to end, of joy excited from a ſuppoſed immediate witneſs of the Spirit; or inward immediate ſuggeſtion, that his ſtate was ſurely good, that God loved him with an everlaſting love, that Chriſt died for him in particular, and that heaven was his; either with or without a text of ſcripture; no inſtance of comfort by a ſudden bearing in upon his mind, as though at that very time directed by God to him in particular, any ſuch kind of texts as theſe:—"Fear not; I am with thee.—It is your Father's

" good pleaſure to give you the kingdom. — You have not " choſen me, but I have choſen you.—I have called thee by " thy name; thou art mine.—Before thou waſt formed in the " belly I knew thee," &c. No ſuppoſed communion and converſation with God carried on in this way; no ſuch ſuppoſed taſting of the love of Chriſt. But the way he was ſatisfied of his own good eſtate, even to the entire aboliſhing of fear, was by feeling within himſelf the lively actings of a holy temper and heavenly diſpoſition, the vigorous exerciſes of that divine love, which caſt out fear. This was the way he had full ſatisfaction ſoon after his converſion. (See his diary on Oct. 18. and 19. 1740). And we find no other way of ſatisfaction through his whole life afterwards: and this he abundantly declared to be the way, the only way, that he had complete ſatisfaction when he looked death in the face, in its near approaches.

Some of the pretenders to an immediate witneſs by ſuggeſtion, and defenders of it, with an aſſuming confidence, would bear us in hand, that there is no full aſſurance without it; and that the way of being ſatisfied by ſigns, and arguing an intereſt in Chriſt from ſanctification, if it will keep men quiet in life and health, yet will never do when they come to die: then (they ſay) men muſt have immediate witneſs, or elſe be in a dreadful uncertainty: But Mr Brainerd's experience is a confutation of this; for in him we have an inſtance of one that poſſeſſed as conſtant and unſhaken an aſſurance through the courſe of life, after converſion, as perhaps can be produced in this age; which yet he obtained and enjoyed without any ſuch ſort of teſtimony, and without all manner of appearance of it, or pretence to it; yea, while utterly diſclaiming any ſuch thing, and declaring againſt it; and one whoſe aſſurance we need not ſcruple to affirm, has as fair a claim, and as juſt a pretenſion to truth and genuineneſs, as any that the pretenders to immediate witneſs can produce; and not only an inſtance of one that had ſuch aſſurance in life, but had it in a conſtant manner in his laſt illneſs; and particularly in the latter ſtages of it, through thoſe laſt months of his life, wherein death was more ſenſibly approaching, without the leaſt

hope of life; and had it too in its fulneſs, and in the height of its exerciſe, under thoſe repeated trials, that he had in this ſpace of time; when brought from time to time to the the very brink of the grave, expecting in a few minutes to be in eternity: He had "the full aſſurance of hope, unto the "end." When on the verge of eternity, he then declares his aſſurance to be ſuch as perfectly ſecluded all fear; and not only ſo, but it manifeſtly filled his ſoul with exceeding joy; he declaring at the ſame time, that this his conſolation and good hope through grace aroſe wholly from the evidence he had of his good eſtate, by what he found of his ſanctification, or the exerciſe of a holy heavenly temper of mind, ſupreme love to God, &c. and not in the leaſt from any immediate witneſs by ſuggeſtion; yea, he declares that at theſe very times he ſaw the awful deluſion of that confidence which is built on ſuch a foundation, as well as of the whole of that religion which it uſually ſprings from, or at leaſt is the attendant of; and that his ſoul abhorred thoſe deluſions; and he continued in this mind, often expreſſing it with much ſolemnity, even till death.

Mr Brainerd's religion was not ſelfiſh and mercenary: his love to God was primarily and principally for the ſupreme excellency of his own nature, and not built on a preconceived notion that God loved him, had received him into favour, and had done great things for him, or promiſed great things to him; ſo his joy was joy in God, and not in himſelf. We ſee by his diary how, from time to him, through the courſe of his life, his ſoul was filled with ineffable ſweetneſs and comfort. But what was the ſpring of this ſtrong and abiding conſolation? Not ſo much the conſideration of the ſure grounds he had to think that his ſtate was good, that God had delivered him from hell, and that heaven was his; or any thoughts concerning his own diſtinguiſhed happy and exalted circumſtances, as a high favourite of heaven; but the ſweet meditations and entertaining views he had of divine things without himſelf; the affecting conſiderations and lively ideas of God's infinite glory, his unchangeable bleſſedneſs, his ſovereignty and univerſal dominion; together with the ſweet exerciſes

of love to God, giving himſelf up to him, abaſing himſelf before him, denying himſelf for him, depending upon him, acting for his glory, diligently ſerving him; and the pleaſing proſpects or hopes he had of a future advancement of the kingdom of Chriſt, &c.

It appears plainly and abundantly all along, from his converſion to his death, that that beauty, that ſort of good, which was the great object of the new ſenſe of his mind, the new reliſh and appetite given him in converſion, and thenceforward maintained and increaſed in his heart, was HOLINESS, conformity to God, living to God, and glorifying him. This was what drew his heart; this was the centre of his ſoul; this was the ocean to which all the ſtreams of his religious affections tended; this was the object that engaged his eager thirſting deſires and earneſt purſuits: he knew no true excellency or happineſs but this: this was what he longed for moſt vehemently and conſtantly on earth; and this was with him the beauty and bleſſedneſs of heaven; which made him ſo much and ſo often to long for that world of glory: it was to be perfectly holy, and perfectly exerciſed in the holy employments of heaven, thus to glorify God, and enjoy him for ever.

His religious illuminations, affections, and comfort, ſeemed, to a great degree, to be attended with evangelical humiliation; conſiſting in a ſenſe of his own utter inſufficiency, deſpicableneſs, and odiouſneſs; with an anſwerable diſpoſition and frame of heart. How deeply affected was he almoſt continually with his great defects in religion; with his vaſt diſtance from that ſpirituality and holy frame of mind that became him; with his ignorance, pride, deadneſs, unſteadineſs, barrenneſs? He was not only affected with the remembrance of his former ſinfulneſs, before his converſion, but with the ſenſe of his preſent vileneſs and pollution. He was not only diſpoſed to think meanly of himſelf as before God, and in compariſon of him; but amongſt men, and as compared with them he was apt to think other ſaints better than he; yea, to look on himſelf as the meaneſt and leaſt of ſaints; yea, very often, as the vileſt and worſt of mankind. And notwithſtanding

his great attainments in ſpiritual knowledge, yet we find there is ſcarce any thing that he is more frequently affected and abaſed with a ſenſe of, than his ignorance.

How eminently did he appear to be of a meek and quiet ſpirit, reſembling the lamb-like dove-like Spirit of Jeſus Chriſt! how full of love, meekneſs, quietneſs, forgiveneſs, and mercy! His love was not merely a fondneſs and zeal for a party, but an univerſal benevolence; very often exerciſed in the moſt ſenſible and ardent love to his greateſt oppoſers and enemies. His love and meekneſs were not a mere pretence, and outward profeſſion and ſhew; but they were effectual things, manifeſted in expenſive and painful deeds of love and kindneſs, and in a meek behaviour; readily confeſſing faults under the greateſt trials, and humbling himſelf even at the feet of thoſe from whom he ſuppoſed he had ſuffered moſt; and from time to time very frequently praying for his enemies, abhorring the thoughts of bitterneſs or reſentment towards them. I ſcarcely know where to look for any parallel inſtance of ſelf-denial, in theſe reſpects, in the preſent age. He was a perſon of great zeal; but how did he abhor a bitter zeal, and lament it where he ſaw it! and though he was once drawn into ſome degrees of it, by the force of prevailing example, as it were in his childhood; yet how did he go about with a heart bruiſed and broken in pieces for it all his life after!

Of how *ſoft* and *tender* a ſpirit was he! How far were his experiences, hopes, and joys, from a tendency finally to ſtupify and harden him, to leſſen convictions and tenderneſs of conſcience, to cauſe him to be leſs affected with preſent and paſt ſins, and leſs conſcientious with reſpect to future ſins, more eaſy in the neglect of duties that are troubleſome and inconvenient, more ſlow and partial in complying with difficult commands, leſs apt to be alarmed at the appearance of his own defects and tranſgreſſions, more eaſily induced to a compliance with carnal appetites! On the contrary, how tender was his conſcience: how apt was his heart to ſmite him! how eaſily and greatly was he alarmed at the appearace of moral evil! how great and conſtant was his jealouſy over his own heart! how ſtrict his care and watchfulneſs againſt ſin! how deep and ſenſible were the wounds that ſin made in his

conſcience! thoſe evils that are generally accounted ſmall were almoſt an inſupportable burden to him; ſuch as his inward deficiences, his having no more love to God, finding within himſelf any ſlackneſs or dulneſs in religion, any unſteadineſs, or wandering frame of mind, &c. How did the conſideration of ſuch things as theſe oppreſs and abaſe him, and fill him with inward ſhame and confuſion! His love and hope, though they were ſuch as caſt out a ſervile fear of hell, yet they were ſuch as were attended with, and abundanty cheriſhed and promoted a reverential filial fear of God, a dread of ſin and of God's holy diſpleaſure. His joy ſeemed truly to be a rejoicing with trembling. His aſſurance and comfort differed greatly from a falſe enthuſiaſtic confidence and joy, in that it promoted and maintained mourning for ſin: holy mourning with him was not only the work of an hour or a day, at his firſt converſion; but ſorrow for ſin was like a wound conſtantly running; he was a mourner for ſin all his days. He did not, after he received comfort and full ſatisfaction of the forgiveneſs of all his ſins, and the ſafety of his ſtate, forget his paſt ſins, the ſins of his youth, that were committed before his converſion; but the remembrance of them, from time to time, revived in his heart, with renewed grief. That in Ezek. xvi. 63. was evidently fulfilled in him, "That "thou mayeſt remember, and be confounded, and never open "thy mouth any more, becauſe of thy ſhame; when I am "pacified toward thee for all that thou haſt done." And how laſtingly did the ſins that he committed after his converſion, affect and break his heart! if he did any thing whereby he thought he had in any reſpect diſhonoured God, and wounded the intereſt of religion, he had never done with calling it to mind with ſorrow and bitterneſs; though he was aſſured that God had forgiven it, yet he never forgave himſelf; his paſt ſorrows and fears made no ſatisfaction with him; but ſtill the wound renews and bleeds afreſh, again and again. And his preſent ſins, that he daily found in himſelf, were an occaſion of daily ſenſible and deep ſorrow of heart.

His religion did not conſiſt in unaccountable flights and vehement pangs; ſuddenly riſing, and ſuddenly falling; at ſome

turns exalted almoſt to the third heavens, and then at other times negligent, vain, carnal, and ſwallowed up with the world for days and weeks, if not months together. His religion was not like a blazing meteor, or like a flaming comet, (or a wandering ſtar, as the apoſtle Jude calls it, verſ. 13.) flying through the firmament with a bright train, and then quickly going out in perfect darkneſs; but more like the ſteady lights of heaven, that are conſtant principles of light, though ſometimes hid with clouds. Nor like a land-flood, which flows far and wide with a rapid ſtream, bearing down all afore it, and then dried up; but more like a ſtream fed by living ſprings; which though ſometimes increaſed by ſhowers, and at other times diminiſhed by drought, yet is a conſtant ſtream.

His religious affections and joys were not like thoſe of ſome, who have rapture and mighty emotions from time to time in company; but have very little affection in retirement and ſecret places. Though he was of a very ſociable temper, and loved the company of ſaints, and delighted very much in religious converſation, and in ſocial worſhip; yet his warmeſt affections, and their greateſt effects on animal nature, and his ſweeteſt joys, were in his cloſet devotions, and ſolitary tranſactions between God and his own ſoul; as is very obſervable through his whole courſe, from his converſion to his death. He delighted greatly in ſecret retirements; and loved to get quite away from all the world, to converſe with God alone in ſecret duties.

Mr Brainerd's experiences and comforts were very far from being like thoſe of ſome perſons, which are attended with a ſpiritual *ſatiety*, and put an end to their religious deſires and longings, at leaſt to the edge and ardency of them; reſting ſatisfied in their own attainments and comforts, as having obtained their chief end, which is to extinguiſh their fears of hell, and give them confidence of the favour of God. How far were his religious affections, refreſhments and ſatisfactions, from ſuch an operation and influence as this! On the contrary, how were they always attended with longings and thirſtings after greater degrees of *conformity* to God! And the greater and ſweeter his comforts were, the more vehement were his deſires after *holineſs*. For it is to be obſerved,

that his longings were not ſo much after joyful diſcoveries of God's love, and clear views of his title to future advancement and eternal honours in heaven; as after more of preſent holineſs, greater ſpirituality, an heart more engaged for God, to love, and exalt, and depend on him; an ability better to ſerve him, to do more for his glory, and to do all that he did with more of a regard to Chriſt as his righteouſneſs and ſtrength; and after the enlargement and advancement of Chriſt's kingdom on the earth. And his deſires were not idle wiſhings and wouldings, but ſuch as were powerful and effectual to animate him to the earneſt, eager purſuit of theſe things, with utmoſt diligence and unfainting labour and ſelf-denial. His comforts never put an end to his ſeeking after God, and ſtriving to obtain his grace; but, on the contrary, greatly engaged and enlarged him therein.

His religion did not conſiſt only in *experience*, without *practice*. All his inward illuminations, affections, and comforts, ſeemed to have a direct tendency to practice, and to iſſue in it: and this, not merely a practice *negatively* good, free from groſs acts of irreligion and immorality; but a practice *poſitively* holy and Chriſtian, in a ſerious, devout, humble, meek, merciful, charitable, and beneficent converſation; making the ſervice of God, and our Lord Jeſus Chriſt, the great buſineſs of life, which he was devoted to, and purſued with the greateſt earneſtneſs and diligence to the end of his days, through all trials. In him was to be ſeen the right way of being lively in religion; his liveleneſs in religion did not conſiſt merely or mainly in his being lively with the *tongue*, but in *deed*; not in being forward in profeſſion and outward ſhew, and abundant in declaring his own experiences; but chiefly in being active and abundant in the labours and duties of religion; "not ſlothful in buſineſs, but "fervent in ſpirit, ſerving the Lord, and ſerving his genera-"tion, according to the will of God"

By theſe things, many high pretenders to religion, and profeſſors of extraordinary ſpiritual experience, may be ſenſible, that Mr Brainerd did greatly condemn their kind of religion; and that not only in word, but by example, both living and dying; as the whole ſeries of his Chriſtian experi-

ence and practice, from his converſion to his death, appears a conſtant condemnation of it.

It cannot be objected, that the reaſon why he ſo much diſliked the religion of theſe pretenders, and why his own ſo much differed from it, was, that his *experiences* were not *clear*. There is no room to ſay, they were otherwiſe, in any reſpect in which clearneſs of experience has been wont to be inſiſted on; whether it be the clearneſs of their *nature* or of their *order*, and the method his ſoul was at firſt brought to reſt and comfort in his converſion. I am far from thinking (and ſo was he) that clearneſs of the *order* of experiences, is in any meaſure of equal importance with the clearneſs of their *nature*: I have ſufficiently declared in my diſcourſe on *religious affections*, (which he expreſsly approved of and recommended), that I do not ſuppoſe, a ſenſible diſtinctneſs of the ſteps of the Spirit's operation and method of ſucceſſive convictions and illuminations, is a neceſſary requiſite to perſons being received, in full charity, as true ſaints; provided the nature of the things they profeſs be right, and their practice agreeable. Nevertheleſs, it is obſervable, (which cuts off all objection from ſuch as would be moſt unreaſonably diſpoſed to object and cavil in the preſent caſe), ſo it was that Mr Brainerd's experiences were not only clear in the latter reſpect, but remarkably ſo in the former: ſo that there is not perhaps one inſtance in five hundred true converts, that on this account can be paralleled with him.

It cannot be pretended, that the reaſon why he ſo much abhorred and condemned the notions and experiences of thoſe whoſe firſt faith conſiſts in believing that Chriſt is theirs, and that Chriſt died for them, without any previous experience of union of heart to him, for his excellency, as he is in himſelf, and not for his ſuppoſed love to them; and who judge of their intereſt in Chriſt, their juſtification, and God's love to them, not by their ſanctification, and the exerciſes and fruits of grace, but by a ſuppoſed immediate witneſs of the Spirit by inward ſuggeſtion; I ſay it cannot be pretended, that the reaſon why he ſo much deteſted and condemned ſuch opinions and experiences, was that he was of a too legal ſpirit; either that he never was dead to the law, never experi-

enced a thorough work of conviction, was never fully brought off from his own righteouſneſs, and weaned from the *old covenant*, by a thorough *legal* humiliation; or that afterwards, he had no degree of *evangelical* humiliation, not living in a deep ſenſe of his own emptineſs, wretchedneſs, poverty, and abſolute dependence on the mere grace of God through Chriſt. For his convictions of ſin, preceding his firſt conſolations in Chriſt, were exceeding deep and thorough; his trouble and exerciſe of mind, by a ſenſe of ſin and miſery, very great, and long continued; and the light let into his mind at his converſion, and in progreſſive ſanctification, appears to have had its genuine humbling influence upon him, to have kept him low in his own eyes, not confiding in himſelf, but in Chriſt, "living by the faith of the Son of God, and looking for the "mercy of the Lord Jeſus to eternal life."

Nor can it be pretended, that the reaſon why he condemned theſe, and other things, which this ſort of people call the very height of vital religion and the power of godlineſs, was that he was a *dead Chriſtian*, and lived *in the dark*, (as they expreſs themſelves); that his experiences, though they might be true, were not great; that he did not live near to God, had but a ſmall acquaintance with him, and had but a dim ſight of ſpiritual things. If any, after they have read the preceding account of Mr Brainerd's life, will venture to pretend thus, they will only ſhew that *they themſelves* are in the *dark*, and do indeed "put darkneſs for light, and light for "darkneſs."

It is common with this ſort of people, if there is any one, whom they cannot deny to exhibit good evidences of true godlineſs, who yet appears to diſlike their notions, and condemn thoſe things wherein they place the height of religion, to inſinuate, that *they are afraid of the croſs*, and have a mind to *curry favour with the world*, and the like. But I preſume, this will not be pretended concerning Mr Brainerd, by any one perſon that has read the preceding account of his life. It muſt needs appear a thing notorious to ſuch, that he was an extraordinary, and almoſt unparalelled inſtance (in theſe times, and theſe parts of the world) of the contrary diſpoſition; and that, whether we conſider what he has recorded of

his inward experience, from time to time; or his practice, how he in fact took up and embraced the *croſs*, and bore it conſtantly, in his great ſelf-denials, labours, and ſuffering for the name of Jeſus, and went on without fainting, without repenting, or repining, to his dying illneſs; how he did not only, from time to time, relinquiſh and renounce the *world* ſecretly, in his heart, with the full and fervent conſent of all the powers of his ſoul; but openly and actually forſook the *world*, with its poſſeſſions, delights, and common comforts, to dwell as it were with wild beaſts, in a howling wilderneſs; with conſtant cheerfulneſs, complying with the numerous hardſhips of a life of toil and travel there, to promote the kingdom of his dear Redeemer. And beſides, it appears by the preceding hiſtory, that he never did more condemn the things forementioned, never had a greater ſenſe of their deluſion, pernicious nature, and ill tendency, and never was more full of pity to thoſe that are led away with them, than in his laſt illneſs, and at times when he had the neareſt proſpect of death, ſuppoſed himſelf to be on the very brink of eternity, and looked on all this lower world as what he never ſhould have any thing more to do with. Surely he did not condemn thoſe things at theſe ſeaſons, only to curry favour with the world.

Beſides what has been already related of Mr Brainerd's ſentiments in his dying ſtate concerning true and falſe religion, we have his deliberate and ſolemn thoughts on this ſubject, further appearing by his Preface to Mr Shepard's diary, before mentioned; which, when he wrote it, he ſuppoſed to be (as it proved) one of the laſt things he ſhould ever write. I ſhall here inſert a part of the Preface, as follows:

"How much ſtreſs is laid by many upon ſome things as be-
"ing effects and evidences of exalted degrees of religion, when
"they are ſo far from being of any importance in it, that
"they are really irreligious, a mixture of ſelf love, imagination,
"and ſpiritual pride, or perhaps the influence of Satan transfor-
"med into an angel of light; I ſay, how much ſtreſs is laid
"on theſe things by many, I ſhall not determine: but it is
"much to be feared, that while God was carrying on a glo-
"rious work of grace, and undoubtedly gathering a harveſt
"of ſouls to himſelf, (which we ſhould always remember

" with thankfulneſs), numbers of others have at the ſame time
" been fatally deluded by the devices of the devil, and their
" own corrupt hearts. It is to be feared that the conver-
" ſions of ſome have no better foundation than this; *viz.*
" that after they have been under ſome concern for their ſouls
" for a while, and it may be manifeſted ſome very great and
" uncommon diſtreſs and agonies, they have on a ſudden imagi-
" ned they ſaw Chriſt, in ſome poſture or other, perhaps on
" the croſs, bleeding and dying for their ſins: or it may be,
" ſmiling on them, and thereby ſignifying his love to them:
" and that theſe and the like things, though mere imagina-
" tions which have nothing ſpiritual in them, have inſtantly
" removed all their fears and diſtreſſes, filled them with rap-
" tures of joy, and made them imagine, that they loved
" Chriſt with all their hearts; when the bottom of all was
" nothing but ſelf-love. For when they imagined that Chriſt
" had been ſo good to them as to ſave them, and as it were to
" ſingle them out of all the world, they could not but feel ſome
" kind of natural gratitude to him; although they never
" had any ſpiritual view of his divine glory, excellency and
" beauty, and conſequently never had any love to him for
" himſelf. Or that inſtead of having ſome ſuch imaginary view
" of Chriſt as has been mentioned, in order to remove their diſ-
" treſs, and give them joy, ſome, having had a paſſage, or
" perhaps many paſſages of ſcripture brought to their minds
" with power, (as they expreſs it), ſuch as that, " Son be of
" good cheer, thy ſins are forgiven thee," and the like, they
" have immediately applied theſe paſſages to themſelves, ſup-
" poſing that God hereby manifeſted his peculiar favour to
" them, as if mentioned by name; never conſidering that they
" are now giving heed to new revelations, there being no
" ſuch thing revealed in the word of God, as that this or that
" particular perſon has, or ever ſhall have his ſins forgiven;
" nor yet remembering that Satan can, with a great deal of
" ſeeming pertinency, (and perhaps alſo with conſiderable
" power), bring a ſcripture to the minds of men, as he did to
" Chriſt himſelf. And thus theſe rejoice upon having ſome
" ſcripture ſuddenly ſuggeſted to them, or impreſſed upon
" their minds, ſuppoſing they are now the children of God,

"juſt as did the other upon their imaginary views of Chriſt. "And it is ſaid, that ſome ſpeak of ſeeing a great light which "filled all the place where they were, and diſpelled all their "darkneſs, fears, and diſtreſſes, and almoſt raviſhed their ſouls. "While others have had it warmly ſuggeſted to their minds "not by any paſſage of ſcripture, but as it were by a whiſper "or voice from heaven, "That God loves them, that Chriſt is "theirs," &c. which groundleſs imaginations and ſuggeſtions "of Satan have had the ſame effect upon them, that the "deluſions before mentioned had on the others.—And as is "the converſion of this ſort of perſons, ſo are their after ex- "periences; the whole being built upon imagination, ſtrong "impreſſions and ſudden ſuggeſtions made to their minds; "whence they are uſually extreme confident (as if immedi- "ately informed from God) not only of the goodneſs of their "own ſtate, but of their infallible knowledge, and abſolute "certainty, of the truth of every thing they pretend to, un- "der the notion of religion; and thus all reaſoning with ſome "of them is utterly excluded.

"But it is remarkable of theſe, that they are extremely "deficient in regard of true poverty of ſpirit, ſenſe of exceed- "ing vileneſs in themſelves, ſuch as frequently makes truly "gracious ſouls to groan, being burdened; as alſo in regard "of meekneſs, love, and gentleneſs towards mankind, tender- "neſs of conſcience in their ordinary affairs and dealings in "the world. And it is rare to ſee them deeply concerned "about the principles and ends of their actions, and under "fears leſt they ſhould not eye the glory of God chiefly, but "live to themſelves; or this at leaſt is the caſe in their ordi- "nary conduct, whether civil or religious. But if any one "of their particular notions, which their zeal has eſpouſed, "be attacked, they are then ſo conſcientious, they muſt burn, "if called to it, for the defence of it. Yet, at the ſame time, "when they are ſo extremely deficient in regard of theſe pre- "cious divine tempers which have been mentioned, they "are uſually full of zeal, concern, and fervency in the things "of religion, and often diſcourſe of them with much warmth "and engagement: and to thoſe who do not know, or do not "conſider, wherein the eſſence of true religion conſiſts, *viz.*

" in being *conformed to the image of Chriſt*, not in point of " zeal and fervency only, but in all divine tempers and prac- " tices; I ſay, to thoſe who do not duly obſerve and diſtin- " guiſh, they often appear like the beſt of men."

It is common with this ſort of people to ſay, that " God " is amongſt them, his Spirit accompanies their exhortations, " and other adminiſtrations, and they are ſealed by the Holy " Ghoſt," in the remarkable ſucceſs they have in the great affections that are ſtirred up in God's people, &c.; but to inſinuate on the contrary, that " he is not with their oppo- " nents;" and particularly, " that God has forſaken the ſtan- " ding miniſtry; and that the time is come, when it is the " will of God that they ſhould be put down, and that God's " people ſhould forſake them; and that no more ſucceſs is " to be expected to attend their adminiſtration."—But where can they find an inſtance, among all their moſt flaming exhorters, who had been ſealed with ſo inconteſtable and wonderful ſucceſs of his labours, as Mr Brainerd, not only in quickening and comforting God's children, but alſo in a work of conviction and converſion, (which they own has in a great meaſure ceaſed for a long time among themſelves), with a moſt viſible and aſtoniſhing manifeſtation of God's power, on ſubjects ſo unprepared, and that had been brought up and lived ſome of them to old age, in the deepeſt prejudices againſt the very firſt principles of Chriſtianity; the divine power accompanying his labours, producing the moſt remarkable and abiding change, turning the wilderneſs into a fruitful field, and cauſing that which was a deſart indeed to bud and bloſſom as the roſe? And this although he was not only one of their greateſt opponents in their errors; but alſo one of thoſe they call the ſtanding miniſtry; firſt examined and licenſed to preach by ſuch miniſters; and ſent forth among the Heathen by ſuch miniſters; and afterwards ordained by ſuch miniſters, always directed by them, and united with them in their conſiſtories, and adminiſtrations: and even abhorring the practice of thoſe who give out that they ought to be renounced and ſeparated from, and that teachers may be ordained by laymen.

It cannot be pretended by theſe men, that Mr Brainerd condemned their religion, only becauſe he was not acquainted with them, and had not opportunity for full obſervation of the nature, operation, and tendency of their experiences: for he had abundant and peculiar opportunities of ſuch obſervation and acquaintance. He lived through the late extraordinary time of religious commotion, and ſaw the beginning and end, the good and the bad of it. He had opportunity to ſee the various operations and effects, that were wrought in this ſeaſon, more extenſively, than any perſon I know of. His native place was about the middle of Connecticut; and he was much converſant in all parts of that colony. He was converſant with the zealous people on Long-Iſland, from one end of the Iſland to the other; and alſo in New-Jerſey and Penſylvania, with people of various nations. He had ſome ſpecial opportunities in ſome places in this province, (Maſſachuſets Bay), where has been very much of this ſort of religion, and at a time when it greatly prevailed. He had converſed and diſputed with abundance of this kind of people in various parts, as he told me; and alſo informed me, that he had ſeen ſomething of the ſame appearances in ſome of the Indians, whom he had preached to, and had opportunity to ſee the beginning and end of them. And beſides, Mr Brainerd could ſpeak more feelingly and underſtandingly concerning thoſe things, becauſe there was once a time when he was drawn away into an eſteem of them, and for a ſhort ſeaſon had united himſelf to this kind of people, and partook, in ſome reſpects, of their ſpirit and behaviour.

But I proceed to another obſervation on the foregoing memoirs.

II. This hiſtory of Mr Brainerd's may help us to make diſtinctions among the high religious *affections*, and remarkable impreſſions made on the minds of perſons, in a time of great awakening and revival of religion; and may convince us, that there are not only diſtinctions in theory, invented to ſave the credit of pretended revivals of religion, and what is called *the experience of the operations of the Spirit*; but diſtinctions that do actually take place in the courſe of events, and have a real and evident foundation in fact.

Many do and will confound things, blend all together, and ſay, "It is all alike; it is all of the ſame ſort." So there are many that ſay concerning the religion moſt generally prevailing among the Separatiſts, and the affections they manifeſt, "It is the ſame that was all over the land ſeven years ago." And ſome that have read Mr Brainerd's Journal, giving an account of the extraordinary things that have come to paſs among the Indians in New-Jerſey, ſay, "It is evidently the "ſame thing that appeared in many places amongſt the Eng-"liſh, which has now proved naught, and come to that "which is worſe than nothing." And all the reaſon they have thus to determine all to be the ſame work, and the ſame ſpirit, is, that the one manifeſted high affections, and ſo do the other; the great affections of the one had ſome influence on their bodies, and ſo have the other: the one uſe the terms *conviction*, *converſion*, *humiliation*, *coming to Chriſt*, *diſcoveries*, *experiences*, &c. and ſo do the other; the impreſſions on the one are attended with a great zeal of zeal, and ſo it is with the other; the affections of the one diſpoſe them to ſpeak much about things of religion, and ſo do the other; the one delight much in religious meetings, and ſo do the other.——The agreement that appears in theſe, and ſuch like things, made them conclude, that ſurely all is alike, all is the ſame work. Whereas, on a cloſer inſpection and critical examination, it would appear, that notwithſtanding an agreement in ſuch circumſtances, yet indeed there is a vaſt difference both in eſſence and fruits. A conſiderable part of the religious operations that were ſix or ſeven years ago, eſpecially towards the latter part of that extraordinary ſeaſon, was doubtleſs of the ſame ſort with the religion of the Separatiſts; but not all: there were many, whoſe experiences were, like Mr Brainerd's, in a judgment of charity, genuine and inconteſtable.

Not only do the oppoſers of all religion conſiſting in powerful operations and affections, thus confound things; but many of the pretenders to ſuch religion do ſo. They that have been the ſubjects of ſome ſort of vehement, but vain operations on their mind, when they hear the relation of the experiences of ſome real and eminent Chriſtians, they ſay,

their experiences are of the ſame ſort: ſo they ſay, they are juſt like the experiences of eminent Chriſtians in former times, which we have printed accounts of. So, I doubt not, but there are many deluded people, if they ſhould read the preceding account of Mr Brainerd's life, who, reading without much underſtanding, or careful obſervation, would ſay without heſitation, that ſome things which they have met with are of very the ſame kind with what he expreſſes; when the agreement is only in ſome general circumſtances, or ſome particular things that are ſuperficial; and belonging as it were to the profeſſion and outſide of religion; but the inward temper of mind, and the fruits in practice, are as oppoſite and diſtant as eaſt and weſt.

Many honeſt good people alſo, and true Chriſtians, do not very well know how to make a difference. The gliſtering appearance and glaring ſhew of falſe religion dazzles their eyes; and they ſometimes are ſo deluded by it, that they look on ſome of theſe impreſſions, which hypocrites tell of, as the brighteſt experiences. And though they have experienced no ſuch things themſelves, they think it is becauſe they are vaſtly lower in attainments, and but babes, in compariſon of theſe flaming Chriſtians. Yea, ſometimes, from their differing ſo much from thoſe who make ſo great a ſhow, they doubt whether they have any grace at all. And it is a hard thing to bring many well-meaning people to make proper diſtinctions in this caſe; and eſpecially to maintain and ſtand by them, through a certain weakneſs they unhappily labour under, whereby they are liable to be overcome with the glare of outward appearances. Thus, if in a ſedate hour they are by reaſoning brought to allow ſuch and ſuch diſtinctions, yet the next time they come in the way of the great ſhow of falſe religion, the dazzling appearance ſwallows them up, and they are carried away. Thus the devil by his cunning artifices, eaſily dazzles the feeble ſight of men, and puts them beyond a capacity of a proper exerciſe of conſideration, or hearkening to the dictates of calm thought, and cool underſtanding. When they perceive the great affection, earneſt talk, ſtrong voice, aſſured looks, vaſt confidence, and bold aſſertions, of theſe empty aſſuming pretenders, they are overborne, loſe the poſ-

ſeſſion of their judgment, and ſay, "Surely theſe men are in "the right, God is with them of a truth;" and ſo they are carried away, not with light and reaſon, but (like children) as it were with a ſtrong wind.

This confounding all things together that have a fair ſhew, is but acting the part of a child, and going into a ſhop, where a variety of wares are expoſed to ſale, (all of a ſhining appearance; ſome veſſels of gold and ſilver, and ſome diamonds and other precious ſtones; and other things that are toys of little value, which are of ſome baſe metal gilt, or glaſs poliſhed, and painted with curious colours, or cut like diamonds), ſhould eſteem all alike, and give as great a price for the vile as for the precious: or it is like the conduct of ſome unſkilful raſh perſon, who, finding himſelf deceived by ſome of the wares he had bought at that ſhop, ſhould at once conclude, all he there ſaw was of no value; and purſuant to ſuch a concluſion, when afterwards he has true gold and diamonds offered him, enough to enrich him and enable him to live like a prince all his days, he ſhould throw it all into the ſea.

But we muſt get into another way. The want of diſtinguiſhing in things that appertain to experimental religion, is one of the chief miſeries of the profeſſing world. It is attended with very many moſt diſmal conſequences: multitudes of ſouls are fatally deluded about themſelves, and their own ſtate; and ſo are eternally undone: hypocrites are confirmed in their deluſions, and exceedingly puffed up with pride; many ſincere Chriſtians are dreadfully perplexed, darkened, tempted, and drawn aſide from the way of duty; and ſometimes ſadly tainted with falſe religion, to the great diſhonour of Chriſtianity, and hurt of their own ſouls: ſome of the moſt dangerous and pernicious enemies of religion in the world (though called bright Chriſtians) are encouraged and honoured, who ought to be diſcountenanced and ſhunned by every body; and prejudices are begotten and confirmed in vaſt multitudes, againſt every thing wherein the power and eſſence of godlineſs conſiſts; and in the end, Deiſm and Atheiſm are promoted.

III. The foregoing account of Mr Brainerd's life may afford matter of conviction, that there is indeed such a thing as true experimental religion, arising from immediate divine influences, supernaturally enlightening and convincing the mind, and powerfully impressing, quickening, sanctifying, and governing the heart; which religion is indeed an amiable thing, of happy tendency, and of no hurtful consequence to human society; notwithstanding there having been so many pretences and appearances of what is called experimental vital religion, that have proved to be nothing but vain pernicious enthusiasm.

If any insist, that Mr Brainerd's religion was enthusiasm, and nothing but a strange heat and blind fervour of mind, arising from strong fancies and dreams of a notional whimsical brain; I would ask, if it be so that such things as these are the fruits of enthusiasm, *viz.* a great degree of honesty and simplicity, sincere and earnest desires and endeavours, to know and do whatever is right, and to avoid every thing that is wrong; an high degree of love to God, delight in the perfections of his nature, placing the happiness of life in him; not only in contemplating him, but in being active in pleasing, and serving him; a firm and undoubting belief in the Messiah as the Saviour of the world, the great Prophet of God, and King of God's church; together with great love to him, delight and complacence in the way of salvation by him, and longing for the enlargement of his kingdom; earnest desires that God may be glorified and the Messiah's kingdom advanced, whatever instruments are made use of; uncommon resignation to the will of God, and that under vast trials; great and universal benevolence to mankind, reaching all sorts of persons without distinction, manifested in sweetness of speech and behaviour, kind treatment, mercy, liberality, and earnest seeking the good of the souls and bodies of men: attended with extraordinary humility, meekness, forgiveness of injuries, and love to enemies; and a great abhorrence of a contrary spirit and practice; not only as appearing in others, but whereinsoever it had appeared in himself; causing the most bitter repentance, and brokenness of heart on account of any past instances of such a conduct;

a modeſt, diſcreet, and decent deportment, among ſuperiors, inferiors, and equals; a moſt diligent improvement of time, and earneſt care to loſe no part of it; great watchfulneſs againſt all ſorts of ſin, of heart, ſpeech, and action; and this example and theſe endeavours attended with moſt happy fruits and bleſſed effects on others, in humanizing, civilizing, and wonderfully reforming and transforming ſome of the moſt brutiſh ſavages; idle, immoral drunkards, murderers, groſs idolaters, and wizards; bringing them to permanent ſobriety, diligence, devotion, honeſty, conſcientiouſneſs, and charity: and the foregoing amiable virtues and ſucceſsful labours all ending at laſt in a marvellous peace, unmoveable ſtability, calmneſs, and reſignation, in the ſenſible approaches of death; with longing for the heavenly ſtate; not only for the honours and circumſtantial advantages of it, but above all for the moral perfection, and holy and bleſſed employments of it; and theſe things in a perſon indiſputably of good underſtanding and judgment: I ſay, if all theſe things are the fruits of enthuſiaſm, why ſhould not enthuſiaſm be thought a deſirable and excellent thing? for what can true religion, what can the beſt philoſophy do more? If vapours and whimſy will bring men to the moſt thorough virtue, to the moſt benign and fruitful morality; and will maintain it through a courſe of life (attended with many trials) without affectation or ſelf-exaltation, and with an earneſt conſtant bearing teſtimony againſt the wildneſs, the extravagances, the bitter zeal, aſſuming behaviour, and ſeparating ſpirit of enthuſiaſts; and will do all this more effectually, than any thing elſe has ever done in any plain known inſtance that can be produced; if it be ſo, I ſay, what cauſe then has the world to prize and pray for this bleſſed whimſicalneſs, and theſe benign ſort of vapours!

It would perhaps be a prejudice with ſome againſt the whole of Mr Brainerd's religion, if it had begun in the time of the late religious commotion; being ready to conclude (however unreaſonably) that nothing good could take its riſe from thoſe times. But it was not ſo; his converſion was before thoſe times, in a time of general deadneſs, (as has been before obſerved); and therefore at a ſeaſon when it was impoſſible, that he ſhould receive a taint from any corrupt notions, examples, or cuſtoms, that had birth in thoſe times.

And whereas there are many who are not profeſſed oppoſers of what is called experimental religion, who yet doubt of the reality of it, from the bad lives of ſome profeſſors; and are ready to determine that there is nothing in all the talk about being *born again*, being *emptied of ſelf*, *brought to a ſaving cloſe with Chriſt*, &c. becauſe many that pretend to theſe things, and are thought by others to have been the ſubjects of them, manifeſt no abiding alteration in their moral diſpoſition and behaviour; are as careleſs, carnal, covetous, &c. as ever, yea, ſome much worſe than ever: it is to be acknowledged and lamented, that this is the caſe with ſome; but by the preceding account they may be ſenſible, that it is not ſo with all. There are ſome indiſputable inſtances of ſuch a change as the ſcripture ſpeaks of, an abiding great change, a "renovation of the ſpirit of the mind," and a "walking in newneſs of life." In the foregoing inſtance particularly, they may ſee the abiding influence of ſuch a work of converſion as they have heard of from the word of God; the fruits of ſuch experiences through a courſe of years; under a great variety of circumſtances, many changes of ſtate, place, and company; and may ſee the bleſſed iſſue and event of it in life and death.

IV. The preceding hiſtory ſerves to confirm thoſe doctrines uſually called the *doctrines of grace*. For if it be allowed that there is truth, ſubſtance, or value in the main of Mr Brainerd's religion, it will undoubtedly follow, that thoſe doctrines are divine; ſince it is evident, that the whole of it from beginning to end is according to that ſcheme of things; all built on thoſe apprehenſions, notions, and views, that are produced and eſtabliſhed in the mind by thoſe doctrines. He was brought by doctrines of this kind to his awakening, and deep concern about things of a ſpiritual and eternal nature; and by theſe doctrines his convictions were maintained and carried on; and his converſion was evidently altogether agreeable to this ſcheme, but by no means agreeing with the contrary, and utterly inconſiſtent with the Arminian notion of converſion or repentance. His converſion was plainly founded in a clear ſtrong conviction, and undoubting perſuaſion of the truth of theſe things appertaining to theſe doctrines,

which Arminians moſt object againſt, and which his own mind had contended moſt about. And his converſion was no confirming and perfecting of moral principles and habits, by uſe and practice, and his own labours in an induſtrious diſciplining himſelf, together with the concurring ſuggeſtions and conſpiring aids of God's Spirit; but entirely a ſupernatural work, at once turning him from darkneſs to marvellous light, and from the power of ſin to the dominion of divine and holy principles; and effect, in no regard produced by his ſtrength or labour, or obtained by his virtue; and not accompliſhed till he was firſt brought to a full conviction that all his own virtue, labours, ſtrength, and endeavours, could never avail any thing to the producing or procuring this effect.

A very little while before, his mind was full of the ſame cavils againſt the doctrines of God's ſovereign grace which are made by Arminians; and his heart even full of a raging oppoſition to them. And God was pleaſed to perform this good work in him juſt as a full end had been put to this cavilling and oppoſition; after he was entirely convinced that he was dead in ſin, and was in the hands of God, as the abſolutely ſovereign, unobliged, ſole diſpoſer and author of true holineſs. God's ſhewing him mercy at ſuch a time, is a confirmation that this was a preparation for mercy; and conſequently, that theſe things which he was convinced of, were true. While he oppoſed theſe things, he was the ſubject of no ſuch mercy; though he ſo earneſtly ſought it, and prayed for it with ſo much painfulneſs, care, and ſtrictneſs in religion. But when once his oppoſition is fully ſubdued, and he is brought to ſubmit to the truths which he before had oppoſed with full conviction, then the mercy he ſought for is granted, with abundant light, great evidence, and exceeding joy; and he reaps the ſweet fruit of it all his life after, and in the valley of the ſhadow of death.

In his converſion, he was brought to ſee the glory of that way of ſalvation by Chriſt that is taught in what are called the *doctrines of grace*; and thenceforward, with unſpeakable joy and complacence to embrace and acquieſce in that way of ſalvation. He was in his converſion, in all reſpects,

brought to theſe views and that ſtate of mind, which theſe doctrines ſhew to be neceſſary. And if his converſion was any real converſion, or any thing beſides a mere whim, and if the religion of his life was any thing elſe but a ſerious of freaks of a whimſical mind, then this one grand principle, on which depends the whole difference between Calviniſts and Arminians is undeniable, *viz.* that the grace or virtue of truly good men, not only differs from the virtue of others in *degree*, but even in *nature* and *kind*. If ever Mr Brainerd was truly turned from ſin to God at all, or ever became truly religious, none can reaſonably doubt but that his converſion was at the time when he ſuppoſed it to be; the change he then experienced, was evidently the greateſt moral change that ever he paſſed under; and he was then apparently firſt brought to that kind of religion, that remarkable new habit and temper of mind which he held all his life after. The narration ſhews it to be different in nature and kind from all that ever he was the ſubject of before. It was evidently wrought at once without fitting and preparing his mind, by gradually convincing it more and more of the ſame truths, and bringing it nearer and nearer to ſuch a temper: for it was ſoon after his mind had been remarkably full of blaſphemy, and a vehement exerciſe of ſenſible enmity againſt God, and great oppoſition to thoſe truths, which he was now brought with his whole ſoul to embrace, and reſt in, as divine and glorious, and to place his happineſs in the contemplation and improvement of. And he himſelf (who was ſurely beſt able to judge) declares, that the diſpoſitions and affections, which were then given him, and thenceforward maintained in him, were moſt ſenſibly and certainly perfectly different in their nature from all that he was the ſubject of before, or that he ever had any conception of. This he ever ſtood to, and was peremptory in, (as what he certainly knew), even to his death. He muſt be looked upon as capable of judging; he had opportunity to know; he had practiſed a great deal of religion before; was exceeding ſtrict and conſcientious, and had continued ſo for a long time; had various religious affections, with which he often flattered himſelf, and ſometimes pleaſed himſelf as being now in a good eſtate: and after he had thoſe

new experiences, that began in his converſion, they were continued to the end of his life; long enough for him thoroughly to obſerve their nature, and compare them with what had been before. Doubtleſs he was *compos mentis*; and was at leaſt one of ſo good an underſtanding and judgment, as to be pretty well capable of diſcerning and comparing the things that paſſed in his own mind.

It is further obſervable, that his religion all along operated in ſuch a manner as tended to confirm his mind in the doctrines of God's abſolute ſovereignty, man's univerſal and entire dependence on God's power and grace, &c. The more his religion prevailed in his heart, and the fuller he was of divine love, and of clear and delightful views of ſpiritual things, and the more his heart was engaged in God's ſervice, the more ſenſible he was of the certainty and the excellency and importance of theſe truths, and the more he was affected with them, and rejoiced in them. And he declares particularly, that when he lay for a long while on the verge of the eternal world, often expecting to be in that world in a few minutes, yet at the ſame time enjoying great ſerenity of mind, and clearneſs of thought, and being moſt apparently in a peculiar manner at a diſtance from an enthuſiaſtical frame, he "at that time ſaw clearly the truth of thoſe great doctrines "of the goſpel, which are juſtly ſtiled *the doctrines of grace*, "and never felt himſelf ſo capable of demonſtrating the truth "of them."

So that it is very evident, Mr Brainerd's religion was wholly correſpondent to what is called the *Calviniſtical ſcheme*, and was the effect of thoſe doctrines applied to his heart: and certainly it cannot be denied, that the effect was good, unleſs we turn Atheiſts or Deiſts.——I would aſk, whether there be any ſuch thing in reality as *Chriſtian devotion?* If there be, what is it? what is its nature? and what its juſt meaſure? ſhould it not be in a great degree? We read abundantly in ſcripture of "loving God with all the heart, with all the ſoul, with "all the mind, and with all the ſtrength, of delighting in "God, of rejoicing in the Lord, rejoicing with joy unſpeak-"able, and full of glory, the ſoul's magnifying the Lord, "thirſting for God, hungering and thirſting after righteouſ-

"neſs, the ſoul's breaking for the longing it hath to God's "judgments, praying to God with groanings that cannot be "uttered, mourning for ſin with a broken heart and contrite "ſpirit," &c. How full is the book of Pſalms, and other parts of ſcripture, of ſuch things as theſe! Now wherein do theſe things, as expreſſed by and appearing in Mr Brainerd, either the things themſelves, or their effects and fruits, differ from the ſcripture repreſentations? Theſe things he was brought to by that ſtrange and wonderful transformation of the man, which he called his converſion. And does not this well agree with what is ſo often ſaid in the Old Teſtament and New, concerning the "giving of a new heart, creating a "right ſpirit, a being renewed in the ſpirit of the mind, a "being ſanctified throughout, becoming a new creature?" &c. Now where is there to be found an Arminian converſion or repentance, conſiſting in ſo great and admirable a change? Can the Arminians produce an inſtance, within this age, and ſo plainly, within our reach and view, of ſuch a reformation, ſuch a transformation of a man, to ſcriptural devotion, heavenly mindedneſs, and true Chriſtian morality, in one that before lived without theſe things, on the foot of their principles, and through the influence of their doctrines?

And here is worthy to be conſidered, not only the effect of Calviniſtical doctrines (as they are called) on Mr Brainerd himſelf, but alſo the effect of the ſame doctrines, as taught and inculcated by him, on others. It is abundantly pretended and aſſerted of late, that theſe doctrines tend to undermine the very foundations of all religion and morality, and to enervate and vacate all reaſonable motives to the exerciſe and practice of them, and lay invincible ſtumbling-blocks before Infidels, to hinder their embracing Chriſtianity; and that the contrary doctrines are the fruitful principles of virtue and goodneſs, ſet religion on its right baſis, repreſent it in an amiable light, give its motives their full force, and recommend it to the reaſon and common ſenſe of mankind.—But where can they find an inſtance of ſo great and ſignal an effect of their doctrines, in bringing Infidels, who were at ſuch a diſtance from all that is civil, human, ſober, rational, and

Chriſtian, and ſo full of inveterate prejudices againſt theſe things, to ſuch a degree of humanity, civility, exerciſe of reaſon, ſelf-denial, and Chriſtian virtue? Arminians place religion in *morality*: let them bring an inſtance of their doctrines producing ſuch a transformation of a people in point of *morality*. It is ſtrange, if the all-wiſe God ſo orders things in his providence, that reaſonable and proper means, and his own means, which he himſelf has appointed, ſhould in no known remarkable inſtance be inſtrumental to produce ſo good an effect; an effect ſo agreeable to his own word and mind, and that very effect for which he appointed theſe excellent means; that they ſhould not be ſo ſucceſsful, as thoſe means which are not his own, but very contrary to them, and of a contrary tendency; means that are in themſelves very abſurd, and tend to root all religion and virtue out of the world, to promote and eſtabliſh infidelity, and to lay an inſuperable ſtumbling-block before Pagans, to hinder their embracing the goſpel: I ſay, if this be the true ſtate of the caſe, it is certainly pretty wonderful, and an event worthy of ſome attention.

I know that many will be ready to ſay, "It is too ſoon "yet to glory in the work that has been wrought among Mr "Brainerd's Indians: It is beſt to wait and ſee the final e-"vent; it may be, all will come to nothing by and by." To which I anſwer, (not to inſiſt, that it will not follow, according to Arminian principles, they are not now true Chriſtians, really pious and Godly, though they ſhould fall away and come to nothing), that I never ſuppoſed, every one of thoſe Indians, who in profeſſion renounced their heatheniſm and viſibly embraced Chriſtianity, and have had ſome appearance of piety, will finally prove true converts: if two thirds, or indeed one half of them (as great a proportion as there is in the parable of the *ten virgins*) ſhould perſevere, it will be ſufficient to ſhew the work wrought among them to have been truly admirable and glorious. But ſo much of permanence of their religion has already appeared, as ſhews it to be ſomething elſe beſides an Indian humour or good mood, or any tranſient effect in the conceits, notions, and affections of theſe ignorant people, excited at a particular turn by artful management.

For it is now more than three years ago, that this work began among them, and a remarkable change appeared in many of them; ſince which time the number of viſible converts has greatly increaſed; and by repeated accounts, from ſeveral hands, they ſtill generally perſevere in diligent religion and ſtrict virtue. I think worthy to be here inſerted, a letter from a young gentleman, a candidate for the miniſtry, one of thoſe before mentioned, appointed by the honourable commiſſioners in Boſton, as miſſionaries to the Heathen of the Six Nations, ſo called; who, by their order, dwelt with Mr John Brainerd among theſe Chriſtian Indians, in order to their being prepared for the buſineſs of their miſſion. The letter was written from thence, to his parents here in Northampton, and is as follows.

Bethel in New-Jerſey, Jan. 14. 1747—8.

HONOURED AND DEAR PARENTS,

AFTER a long and uncomfortable journey, by reaſon of bad weather, I arrived at Mr Brainerd's the 6th of this inſtant; where I deſign to ſtay this winter: and as yet, upon many accounts, am well ſatisfied with my coming hither. The ſtate and circumſtances of the Indians, ſpiritual and temporal, much exceed what I expected, I have endeavoured to acquaint myſelf with the ſtate of the Indians in general, with particular perſons, and with the ſchool, as much as the ſhort time I have been here would admit of. And notwithſtanding my expectations were very much raiſed, from Mr David Brainerd's Journal, and from particular informations from him; yet I muſt confeſs, that in many reſpects, they are not equal to that which now appears to me to be true, concerning the glorious work of divine grace amongſt the Indians.

The evening after I came to town, I had opportunity to ſee the Indians together, whilſt the Reverend Mr Arthur preached to them; at which time there appeared a very general and uncommon ſerioufneſs and ſolemnity in the congregation; and this appeared to me to be the effect of an inward ſenſe of the importance of divine truths, and not becauſe they were hearing a ſtranger; which was abundantly confirmed to

me the next Sabbath, when there was the ſame devout attendance on divine ſervice, and a ſurpriſing ſolemnity appearing in the performance of each part of divine worſhip. And ſome who are hopefully true Chriſtians appear to have been at that time much enlivened and comforted; not from any obſervable commotions then, but from converſation afterwards: and others ſeemed to be under preſſing concern for their ſouls. I have endeavoured to acquaint myſelf with particular perſons, many of whom ſeem to be very humble and growing Chriſtians; although ſome of them, (as I am informed), were before their converſion moſt monſtrouſly wicked.

Religious converſation ſeems to be very pleaſing and delightful to many, and eſpecially that which relates to the exerciſes of the heart. And many here do not ſeem to be real Chriſtians only, but growing Chriſtians alſo; as well in doctrinal, as experimental knowledge. Beſides my converſation with particular perſons, I have had opportunity to attend upon one of Mr Brainerd's catechetical lectures; where I was ſurpriſed at their readineſs in anſwering queſtions which they had not been uſed to, although Mr Brainerd complained much of their uncommon deficiency. It is ſurpriſing to ſee this people, who not long ſince were led captive by Satan at his will, and living in the practice of all manner of abominations, without the leaſt ſenſe even of moral honeſty, yet now living ſoberly and regularly, and not ſeeking every man his own, but every man, in ſome ſenſe, his neighbour's good; and to ſee thoſe, who, but a little while paſt, knew nothing of the true God, now worſhipping him in a ſolemn and devout manner; not only in public, but in their families and in ſecret; which is manifeſtly the caſe, it being a difficult thing to walk out in the woods in the morning, without diſturbing perſons at their ſecret devotion. And it ſeems wonderful that this ſhould be the caſe not only with adult perſons, but with children alſo. It is obſervable here, that many children, (if not the children in general), retire into ſecret places to pray. And, as far as at preſent I can judge, this is not the effect of cuſtom and faſhion, but of real ſerioufneſs and thoughtfulneſs about their ſouls.

I have frequently gone into the ſchool, and have ſpent conſiderable time there amongſt the children; and have been ſurpriſed to ſee, not only their diligent attendance upon the buſineſs of the ſchool, but alſo the proficiency they have made in it, in reading and writing, and in their catechiſms of divers ſorts. It ſeems to be as pleaſing and as natural to theſe children to have their books in their hands, as it does for many others to be at play. I have gone into an houſe where there has been a number of childern accidentally gathered together; and obſerved, that every one had his book in his hand, and was diligently ſtudying of it. There is to the number of about thirty of theſe children, who can anſwer to all the queſtions in the Aſſembly's catechiſm; and the bigger part of them are able to do it with the proofs, to the fourth commandment. I wiſh there were many ſuch ſchools: I confeſs, that I never was acquainted with ſuch an one, in many reſpects. Oh that what God has done here, may prove to be the beginning of a far more glorious and extenſive work of grace among the Heathen!

I am your obedient and dutiful Son,

JOB STRONG.

P. S. Since the date of this, I have had opportunity to attend upon another of Mr Brainerd's catechetical lectures: and truly I was convinced that Mr Brainerd did not complain before of his people's defects in anſwering to queſtions propoſed, without reaſon: for although their anſwers at that time exceeded my expectations very much; yet their performances at this lecture very much exceeded them."

Since this, we have had accounts from time to time, and ſome very late, which ſhew that religion ſtill continues in proſperous and moſt deſirable circumſtances among theſe Indians.

V. Is there not much in the preceding memoirs of Mr Brainerd to teach, and excite to duty, us who are called to the work of the miniſtry, and all that are candidates for that great work? What a deep ſenſe did he ſeem to have of the

greatneſs and importance of that work, and with what weight did it lie on his mind! How ſenſible was he of his own inſufficiency for this work; and how great was his dependence on God's ſufficiency! How ſolicitous that he might be fitted for it! And to this end, how much time did he ſpend in prayer, and faſting as well as reading and meditation; giving himſelf to theſe things! How did he dedicate his whole life, all his powers and talents to God; and forſake and renounce the world, with all its pleaſing and enſnaring enjoyments, that he might be wholly at liberty, to ſerve Chriſt in this work; and to "pleaſe him who had choſen him to be a ſoldier, un-"der the Captain of our ſalvation!" With what ſolicitude, ſolemnity, and diligence did he devote himſelf to God our Saviour, and ſeek his preſence and bleſſing in ſecret, at the time of his ordination! And how did his whole heart appear to be conſtantly engaged, his whole time employed, and his whole ſtrength ſpent in the buſineſs he then ſolemnly undertook and was publicly ſet apart to!——And his hiſtory ſhews us the right way to ſucceſs in the work of the miniſtry. He ſought it, as a reſolute ſoldier ſeeks victory in a ſiege or a battle; or as a man that runs a race for a great prize. Animated with a love to Chriſt and ſouls, how did he "labour always fervent-"ly," not only in word and doctrine, in public and private, but in prayers day and night, "wreſtling with God" in ſecret, and "travailing in birth," with unutterable groans and agonies, "until Chriſt were formed" in the hearts of the people to whom he was ſent! How did he thirſt for a bleſſing on his miniſtry; and "watch for ſouls, as one that muſt give ac-count!" how did he "go forth in the ſtrength of the Lord "God;" ſeeking and depending on a ſpecial influence of the Spirit to aſſiſt and ſucceed him! and what was the happy fruit at laſt, though after long waiting and many dark and diſcouraging appearances! like a true ſon of Jacob he perſe-vered in wreſtling, through all the darkneſs of the night un-til the breaking of the day.

And his example of labouring, praying, denying himſelf, and enduring hardneſs with unfainting reſolution and patience, and his faithful, vigilant, and prudent conduct in many other

reſpects, (which it would be too long now particularly to recite), may afford inſtruction to miſſionaries in particular.

VI. The foregoing account of Mr Brainerd's life may afford inſtruction to Chriſtians in general; as it ſhews, in many reſpects, the right way of practiſing religion, in order to obtaining the ends of it, and receiving the benefits of it; or how Chriſtians ſhould "run the race ſet before them," if they would not run in "vain, or run as uncertainly," but would honour God in the world, adorn their profeſſion, be ſerviceable to mankind, have the comforts of religion while they live, be free from diſquieting doubts and dark apprehenſions about the ſtate of their ſouls; enjoy peace in the approaches of death, and "finiſh their courſe with joy."——In general, he much recommended for this purpoſe the redemption of time, great diligence in the buſineſs of the Chriſtian life, watchfulneſs, &c. And he very remarkably exemplified theſe things.

But particularly, his example and ſucceſs with regard to one duty in ſpecial, may be of great uſe both to miniſters and private Chriſtians; I mean the duty of ſecret faſting. The reader has ſeen, how much Mr Brainerd recommends this duty, and how frequently he exerciſed himſelf in it; nor can it well have eſcaped obſervation, how much he was owned and bleſſed in it, and of what great benefit evidently it was to his ſoul. Among all the many days he ſpent in ſecret faſting and prayer, that he gives an account of in his diary, there was ſcarce an inſtance of one, but what was either attended or ſoon followed with apparent ſucceſs, and a remarkable bleſſing, in ſpecial incomes and conſolations of God's Spirit; and very often, before the day was ended.——But it muſt be obſerved, that when he ſet about this duty, he did it in good earneſt; "ſtirring up himſelf to take hold of God," and "continuing inſtant in prayer," with much of the ſpirit of Jacob, who ſaid to the angel, "I will not let thee go except "thou bleſs me."

VII. There is much in the preceding account to excite and encourage God's people to earneſt prayers and endeavours for the advancement and enlargement of the kingdom of Chriſt in the world. Mr Brainerd ſet us an excellent example

in this reſpect; he ſought the proſperity of Zion with all his might; he preferred Jeruſalem above his chief joy. How did his ſoul long for it, and pant after it! and how earneſtly and often did he wreſtle with God for it! and how far did he in theſe deſires and prayers, ſeem to be carried beyond all private and ſelfiſh views! being animated with a pure love to Chriſt, an earneſt deſire of his glory, and a diſintereſted affection to the ſouls of mankind.

The conſideration of this, not only ought to be an incitement to the people of God, but may alſo be a juſt encouragement to them, to be much in ſeeking and praying for a general outpouring of the Spirit of God, and extenſive revival of religion, I confeſs, that God's giving ſo much of a ſpirit of prayer for this mercy to ſo eminent a ſervant of his, and exciting him, in ſo extraordinary a manner, and with ſuch vehement thirſtings of ſoul, to agonize in prayer for it, from time to time, through the courſe of his life, is one thing, among others, which gives me great hope, that God has a deſign of accompliſhing ſomething very glorious for the intereſt of his church before long. One ſuch inſtance as this, I conceive, gives more encouragement, than the common, cold formal prayers of thouſands. As Mr Brainerd's deſires and prayers for the coming of Chriſt's kingdom, were very ſpecial and extraordinary; ſo, I think, we may reaſonably hope, that the God, who excited thoſe deſires and prayers, will anſwer them with ſomething ſpecial and extraordinary. And in a particular manner, do I think it worthy to be taken notice of for our encouragement, that he had his heart (as he declared) unuſually, and beyond what had been before, drawn out in longings and prayers for the flouriſhing of Chriſt's kingdom on earth, when he was in the approaches of death; and that with his dying breath he did as it were breathe out his departing ſoul into the boſom of his Redeemer, in prayers and pantings after this glorious event; expiring in a very great hope that it would ſoon begin to be fulfilled. And I wiſh, that the thoughts which he in his dying ſtate expreſſed of that explicit and peaceable union of God's people, in extraordinary prayer for a general revival of religion, lately propoſed in a memorial from Scotland, which has been diſperſed among us, may be

well conſidered by thoſe that hitherto have not ſeen fit to fall in with that propoſal.——But I forbear to ſay any more on this head, having already largely publiſhed my thoughts upon it, in a diſcourſe wrote on purpoſe to promote that affair; which I confeſs, I wiſh that every one of my readers might be ſupplied with; not that my honour, but that this excellent deſign might be promoted.

As there is much in Mr Brainerd's life to encourage Chriſtians to ſeek the advancement of Chriſt's kingdom in general; ſo there is, in particular, to pray for the converſion of the Indians on this continent, and to exert themſelves in the uſe of proper means for its accompliſhment. For it appears, that he in his unutterable longings and wreſtlings of ſoul for the flouriſhing of religion, had his mind peculiarly intent on the converſion and the ſalvation of theſe people, and his heart more eſpecially engaged in prayer for them. And if we conſider the degree and manner in which he, from time to time, ſought and hoped for an extenſive work of grace among them, I think we have reaſon to hope, that the wonderful things which God wrought among them by him, are but a forerunner of ſomething yet much more glorious and extenſive of that kind; and this may juſtly be an encouragement, to well-diſpoſed charitable perſons, to "honour the Lord with their "ſubſtance," by contributing, as they are able, to promote the ſpreading of the goſpel among them; and this alſo may incite and encourage gentlemen who are incorporated, and entruſted with the care and diſpoſal of thoſe liberal benefactions which have already been made by pious perſons to that end; and likewiſe the miſſionaries themſelves, that are or may be employed; and it may be of direction unto both, as to the proper qualifications of miſſionaries, and the proper meaſures to be taken in order to their ſucceſs.

One thing in particular I would take occaſion from the foregoing hiſtory to mention and propoſe to the conſideration of ſuch as have the care of providing and ſending miſſionaries among ſavages; *viz.* Whether it would not ordinarily be beſt to ſend two together? It is pretty manifeſt, that Mr Brainerd's going as he did, alone into the howling wilderneſs, was one great occaſion of ſuch a prevailing of melancholy on his mind,

which was his greateſt diſadvantage. He was much in ſpeaking of it himſelf, when he was here in his dying ſtate; and expreſſed himſelf to this purpoſe, that none could conceive of the diſadvantage a miſſionary in ſuch circumſtances was under by being alone; eſpecially as it expoſed him to diſcouragement and melancholy; and ſpoke of the wiſdom of Chriſt in ſending forth his diſciples by two and two; and left it as his dying advice to his brother, never to go to Suſquehannah, to travel about in that remote wilderneſs, to preach to the Indians there, as he had often done, without the company of a fellow miſſionary.

VIII. One thing more may not be unprofitably obſerved in the preceding account of Mr Brainerd; and that is, the *ſpecial* and *remarkable diſpoſal* of divine Providence, with regard to the *circumſtances* of his laſt *ſickneſs* and *death*.

Though he had been long infirm, his conſtitution being much broken by his fatigues and hardſhips; and though he was often brought very low by illneſs, before he left Kaunaumeek, and alſo while he lived at the Forks of Delaware: yet his life was preſerved, till he had ſeen that which he had ſo long and greatly deſired and ſought, a glorious work of grace among the Indians, and had received the wiſhed-for bleſſing of God on his labours. Though as it were "in deaths oft," yet he lived to behold the happy fruits of the long continued travail of his ſoul and labours of his body, in the wonderful converſion of many of the Heathen, and the happy effect of it in the great change of their converſation, with many circumſtances which afforded a fair proſpect of the continuance of God's bleſſing upon them; as may appear by what I ſhall preſently further obſerve.——Thus he did not "depart, till his eyes "had ſeen God's ſalvation."

Though it was the pleaſure of God, that he ſhould be taken off from his labours among that people whom God had made him a ſpiritual father to, who were ſo dear to him, and whoſe ſpiritual welfare he was ſo greatly concerned for; yet this was not before they were well initiated and inſtructed in the Chriſtian religion, thoroughly weaned from their old heathen-

iſh and brutiſh notions and practices, and all their prejudices and jealouſies, which tended to keep their minds unſettled, were fully removed; and they were confirmed and fixed in the Chriſtian faith and manners, were formed into a church, had eccleſiaſtical ordinances and diſcipline introduced and ſettled; were brought into a good way with reſpect to the education of children, had a ſchoolmaſter ſent to them in Providence, excellently qualified for the buſineſs, and had a ſchool ſet up and eſtabliſhed in good order among them; had been well brought off from their former idle, ſtrolling, ſottiſh way of living; had removed from their former ſcattered uncertain habitations; and were collected in a town by themſelves, on a good piece of land of their own; were introduced into the way of living by husbandry, and begun to experience the benefits of it, &c. Theſe things were but juſt brought to paſs by his indefatigable application and care, and then he was taken off from his work by illneſs. If this had been but a little ſooner, they would by no means have been ſo well prepared for ſuch a diſpenſation; and it probably would have been unſpeakably more to the hurt of their ſpiritual intereſt, and of the cauſe of Chriſtianity among them.

The time and circumſtances of his illneſs were ſo ordered, that he had juſt opportunity to finiſh his Journal, and prepare it for the preſs; giving an account of the marvellous diſplay of divine power and grace among the Indians in New-Jerſey, and at the Forks of Delaware: his doing which was a thing of great conſequence, and therefore urged upon him by the *Correſpondents*, who have honoured his Journal with a preface. The world being particularly and juſtly informed of that affair by Mr Brainerd before his death, a foundation was hereby laid for a concern in others for that cauſe, and proper care and meaſures to be taken for the maintaining it after his death. As it has actually proved to be of great influence and benefit in this reſpect; it having excited and engaged many in thoſe parts, and alſo more diſtant parts of America, to exert themſelves for the upholding and promoting ſo good and glorious a work, remarkably opening their hearts and hands to that end: and not only in America, but in Great Britain, where that Journal (which is the ſame that I have earneſtly

recommended to my readers to poſſeſs themſelves of) has been an occaſion of ſome large beneſactions, made for the promoting the intereſt of Chriſtianity among the Indians.——If Mr Brainerd had been taken ill but a little ſooner, he had not been able to complete this his Journal, and prepare a copy for the preſs.

He was not taken off from the work of the miniſtry among his people, till his brother was in a capacity and circumſtances to ſucceed him in his care of them—who ſucceeds him in the like ſpirit, and under whoſe prudent and faithful care his congregation has flouriſhed, and been very happy, ſince he left them; and probably could not have been ſo well provided for otherwiſe. If Mr Brainerd had been diſabled ſooner, his brother would by no means have been ready to ſtand up in his place; having taken his firſt degree at college but about that very time that he was ſeized with his fatal conſumption.

Though in that winter that he lay ſick at Mr Dickinſon's in Eliſabeth-Town, he continued for a long time in an extremely low ſtate, ſo that his life was almoſt deſpaired of, and his ſtate was ſometimes ſuch that it was hardly expected he would live a day to an end; yet his life was ſpared a while longer; he lived to ſee his brother arrived in New-Jerſey, being come to ſucceed him in the care of his Indians; and he himſelf had opportunity to aſſiſt in his examination and introduction into his buſineſs; and to commit the conduct of his dear people to one whom he well knew, and could put confidence in, and uſe freedom with in giving him particular inſtructions and charges, and under whoſe care he could leave his congregation with great cheerfulneſs.

The providence of God was remarkable in ſo ordering of it, that before his death he ſhould take a journey into New-England, and go to Boſton: which was, in many reſpects, of very great and happy conſequence to the intereſt of religion, and eſpecially among his own people. By this means, as has been obſerved, he was brought into acquaintance with many perſons of note and influence, miniſters and others, belonging both to the town and various parts of the country; and and had opportunity, under the beſt advantages, to bear a teſ-

timony for God and true religion, and againſt thoſe falſe appearances of it that have proved moſt pernicious to the intereſts of Chriſt's kingdom in the land. And the providence of God is particularly obſervable in this circumſtance of the teſtimony he there bore for true religion, *viz.* that he there was brought ſo near the grave, and continued for ſo long a time on the brink of eternity; and from time to time, looked on himſelf, and was looked on by others, as juſt leaving the world; and that in theſe circumſtances he ſhould be ſo particularly directed and aſſiſted in his thoughts and views of religion, to diſtinguiſh between the true and the falſe, with ſuch clearneſs and evidence; and that after this he ſhould be unexpectedly and ſurprifingly reſtored and ſtrengthened, ſo far as to be able to converſe freely; and have opportunity, and ſpecial occaſions to declare the ſentiments he had in theſe, which were, to human apprehenſion, his dying circumſtances; and to bear his teſtimony concerning the nature of true religion, and concerning the miſchievous tendency of its moſt prevalent counterfeits and falſe appearances; as things he had a ſpecial, clear, diſtinct view of at that time, when he expected in a few minutes to be in eternity; and the certainty and importance of which were then, in a peculiar manner, impreſſed on his mind.

Among the happy conſequences of his going to Boſton, were thoſe liberal benefactions that have been mentioned, which were made by pious diſpoſed perſons, for the maintaining and promoting the intereſt of religion among his people: and alſo the meeting of a number of gentlemen in Boſton, of note and ability, to conſult upon meaſures for that purpoſe; who were excited by their aquaintance and converſation with Mr Brainerd, and by the account of the great things God had wrought by his miniſtry, to unite themſelves, that by by their joint endeavours and contributions they might promote the kingdom of Chriſt, and the ſpiritual good of their fellow-creatures, among the Indians in New-Jerſey, and elſewhere.

It was alſo remarkable, that Mr Brainerd ſhould go to Boſton at that time, after the honourable Commiſſioners there, of the corporation in London for propagating the goſpel in New-England and parts adjacent, had received Dr William's legacy for the maintaining of two miſſionaries among the

Heathen; and at a time when they having concluded on a miſſion to the Indians of the Six Nations (ſo called), were looking out for fit perſons to be employed in that important ſervice. This proved an occaſion of their committing to him the affair of finding and recommending ſuitable perſons; which has proved a ſucceſsful means of two perſons being found and actually appointed to that buſineſs; who ſeem to be well qualified for it, and to have their hearts greatly engaged in it; one of which has been ſolemnly ordained to that work in Boſton, and is now gone forth to one of thoſe tribes, who have appeared well diſpoſed to his reception; it being judged not convenient for the other to go till the next ſpring, by reaſon of his bodily infirmity.

Theſe happy conſequences of Mr Brainerd's journey to Boſton would have been prevented, in caſe he had died, when he was brought ſo near to death in New-Jerſey: Or if after he came firſt to Northampton, (where he was as much at a loſs, and long deliberating which way to bend his courſe), he had determined not to go to Boſton.

The providence of God was obſervable in his going to Boſton at a time when not only the honourable Commiſſioners were ſeeking miſſionaries to the Six Nations, but juſt after his Journal, which gives an account of his labours and ſucceſs among the Indians, had been received and ſpread in Boſton; whereby his name was known and the minds of ſerious people were well prepared to receive his perſon, and the teſtimony he there gave for God; to exert themſelves for the upholding and promoting the intereſts of religion in his congregation, and amongſt the Indians elſewhere; and to regard his judgment concerning the qualifications of miſſionaries, &c. If he had gone there the fall before, (when he had intended to have made his journey into New-England, but was prevented by a ſudden great increaſe of his illneſs), it would not have been likely to have been in any meaſure to ſo good effect; and alſo if he had not been unexpectedly detained at Boſton; for when he went from my houſe he intended to make but a very ſhort ſtay there; but divine Providence, by his being brought ſo low there, detained him long; thereby to make way for the fulfilling its own gracious deſigns.

The providence of God was remarkable in ſo ordering, that although he was brought ſo very near the grave in Boſton, that it was not in the leaſt expected he would ever come alive out of his chamber; yet he wonderfully revived, and was preſerved ſeveral months longer: ſo that he had opportunity to ſee, and fully to converſe with both his younger brethren before he died; which was a thing he greatly deſired; and eſpecially to ſee his brother John, with whom was left the care of his congregation; that he might by him be fully informed of their ſtate, and might leave with him ſuch inſtructions and directions as were requiſite in order to their ſpiritual welfare, and to ſend to them his dying charges and counſels. And he had alſo opportunity by means of this ſuſpenſion of his death, to find and recommend a couple of perſons fit to be employed as miſſionaries to the Six Nations, as had been deſired of him.

Thus, although it was the pleaſure of a ſovereign God, that he ſhould be taken away from his congregation, the people that he had begotten through the goſpel, who were ſo dear to him; yet it was granted to him, that before he died he ſhould ſee them well provided for every way: he ſaw them provided for with one to inſtruct them, and take care of their ſouls; his own brother, whom he could confide in: he ſaw a good foundation laid for the ſupport of the ſchool among them,—thoſe things that before were wanting in order to it, being ſupplied; and he had the proſpect of a charitable ſociety being eſtabliſhed, of able and well-diſpoſed perſons, who ſeem to make the ſpiritual intereſt of his congregation their own; whereby he had comfortable view of their being well provided for, for the future: and he had alſo opportunity to leave all his dying charges with his ſucceſſor in the paſtoral care of his people, and by him to ſend his dying counſels to them. Thus God granted him to ſee all things happily ſettled, or in a hopeful way of being ſo, before his death, with reſpect to his dear people.—And whereas, not only his own congregation, but the ſouls of the Indians in North-America in general, were very dear to him, and he had greatly ſet his heart on the propagating and extending the kingdom of Chriſt among them; God was pleaſed to grant to him, (however it was his will that he ſhould be taken away, and

ſo ſhould not be the immediate inſtrument of their inſtruction and converſion, yet), that before his death, he ſhould ſee unexpected extraordinary proviſion made for this alſo, And it is remarkable, that God not only allowed him to ſee ſuch proviſion made for the maintaining the intereſts of religion among his own people, and the propagation of it elſewhere; but honoured him by making him the means or occaſion of it. So that it is very probable, however Mr Brainerd during the laſt four months of his life, was ordinarily in an extremely weak and low ſtate, very often ſcarcely able to ſpeak; yet that he was made the inſtrument or means of much more good in that ſpace of time, than he would have been if he had been well, and in full ſtrength of body. Thus God's power was manifeſted in his weakneſs, and the life of Chriſt was manifeſt in his mortal fleſh.

Another thing wherein appears the merciful diſpoſal of Providence with reſpect to his death, was, that he did not die in the wilderneſs among the ſavages, at Kaunaumeek or the Forks of Delaware, or at Suſquehannah; but in a place where his dying behaviour and ſpeeches might be obſerved and remembered, and ſome account given of them for the benefit of ſurvivors; and alſo where care might be taken of him in his ſickneſs, and proper honours done him at his death.

The providence of God is alſo worthy of remark, in ſo over-ruling and ordering the matter, that he did not finally leave abſolute orders for the entire ſuppreſſion of his private papers; as he had intended and fully reſolved, inſomuch that all the importunity of his friends could ſcarce refrain him from doing it, when ſick at Boſton. And one thing relating to this is peculiarly remarkable, *viz.* that his brother, a little before his death, ſhould come from the Jerſeys unexpected, and bring his *diary* to him, though he had received no ſuch order. So that he had opportunity of acceſs to theſe his reſerved papers, and for reviewing the ſame; without which, it appears, he he would at laſt have ordered them to be wholly ſuppreſſed: but after this, he the more readily yielded to the deſires of his friends, and was willing to leave them in their hands to be diſpoſed of as they thought might be moſt for God's glory: by which means, "he being dead, yet ſpeaketh," in theſe

memoirs of his life, taken from thoſe private writings: whereby it is to be hoped he may ſtill be as it were the inſtrument of much promoting the intereſts of religion in the world; the advancement of which he ſo much deſired, and hoped would be accompliſhed after his death.

If theſe circumſtances of Mr Brainerd's death be duly conſidered, I doubt not but they will be acknowledged as a notable inſtance of God's fatherly care and covenant faithfulneſs towards them that are devoted to him, and faithfully ſerve him while they live; whereby "he never fails nor "forſakes them, but is with them living and dying; ſo that "whether they live, they live to the Lord; or whether they "die, they die to the Lord;" and both in life and death they are owned and taken care of as his.——Mr Brainerd himſelf, as was before obſerved, was much in taking notice (when near his end) of the merciful circumſtances of his death; and ſaid, from time to time, that "God had granted him all "his deſire."

And I would not conclude my obſervations on the merciful circumſtances of Mr Brainerd's death, without acknowledging with thankfulneſs the gracious diſpenſation of Providence to me and my family, in ſo ordering, that he (though the ordinary place of his abode was more than two hundred miles diſtant) ſhould be caſt hither, to my houſe, in his laſt ſickneſs, and ſhould die here: ſo that we had opportunity for much acquaintance and converſation with him, and to ſhew him kindneſs in ſuch circumſtances, and to ſee his dying behaviour, to hear his dying ſpeeches, to receive his dying counſels, and to have the benefit of his dying prayers. May God in infinite mercy grant, that we may ever retain a proper remembrance of theſe things, and make a due improvement of the advantages we have had in theſe reſpects! The Lord grant alſo, that the foregoing account of Mr Brainerd's life and death may be for the great ſpiritual benefit of all that ſhall read it, and prove a happy means of promoting the revival of true religion in theſe parts of the world! *Amen.*

FINIS.

MIRABILIA DEI INTER INDICOS.

THE

RISE & PROGRESS

OF A

REMARKABLE WORK OF GRACE

AMONGST A NUMBER OF THE INDIANS

IN NEW JERSEY AND PENSYLVANIA,

REPRESENTED IN A

JOURNAL

KEPT BY ORDER OF THE SOCIETY (IN SCOTLAND) FOR PROPAGATING CHRISTIAN KNOWLEDGE,

BY MR DAVID BRAINERD,

MINISTER OF THE GOSPEL, AND MISSIONARY FROM THE SAID SOCIETY.

" Inſtead of the thorn ſhall come up the fir tree, and inſtead of the briar ſhall come up the myrtle tree: And it ſhall be to the Lord for a name, for an everlaſting ſign that ſhall not be cut off." *Iſ.* lv. 13.

" I am ſought of them that aſked not for me; I am found of them that ſought me not. I ſaid, Behold me, behold me, unto a nation that was not called by my name." *Iſ.* lxv. 1.

PRINTED IN THE YEAR M.DCC.XCVIII.

THE

PREFACE.

THE deſign of this publication, is to give God the glory of his diſtinguiſhing grace, and gratify the pious curioſity of thoſe who are waiting and praying for that bleſſed time when the Son of God, in a more extenſive ſenſe than has yet been accompliſhed, ſhall receive "the Heathen for his inheritance, "and the uttermoſt parts of the earth for a poſſeſſion."

Whenever any of the guilty race of mankind are awakened to a juſt concern for their eternal intereſt, are humbled at the footſtool of a ſovereign God, and are perſuaded and enabled to accept the offers of redeeming love, it muſt always be acknowledged a wonderful work of divine grace, which demands our thankful praiſes.——But doubtleſs it is a more affecting evidence of almighty power,—a more illuſtrious diſplay of ſovereign mercy, when thoſe are enlightened with the knowledge of ſalvation, who have for many ages dwelt in the groſſeſt darkneſs and Heatheniſm, and are brought to a cheerful ſubjection to the government of our divine Redeemer, who from generation to generation had remained the voluntary ſlaves of "the prince of darkneſs."

This is that delightful ſcene which will preſent itſelf to the reader's view, while he attentively peruſes the following pages Nothing certainly can be more agreeable to a benevolent and religious mind, than to ſee thoſe that were ſunk in the moſt degenerate ſtate of human nature, at once, not only renounce thoſe barbarous cuſtoms that they had been inured to from their infancy, but ſurpriſingly transformed into the character of real and devout Chriſtians.

This mighty change was brought about by the plain and faithful preaching of the goſpel, attended with an uncommon effuſion of the divine Spirit under the miniſtry of the Rev. Mr DAVID BRAINERD, a Miſſionary employed by the *Honourable Society in Scotland for propagating Chriſtian Knowledge.*

And ſurely it will adminiſter abundant matter of praiſe and thankſgiving to that honourable body, to find that their generous attempt to ſend the goſpel among the Indian nations upon the borders of New-York, New-Jerſey, and Penſylvania, has met with ſuch ſurpriſing ſucceſs.

It would perhaps have been more agreeable to the taſte of politer readers, if the following Journal had been caſt into a different method, and formed into one connect narrative.—But the worthy author, amidſt his continued labours, had no time to ſpare for ſuch an undertaking.—Beſides, the pious reader will take a peculiar pleaſure to ſee this work deſcribed in its native ſimplicity, and the operations of the Spirit upon the minds of theſe poor benighted Pagans, laid down juſt in the method and order in which they happened.—This, it muſt be confeſſed, will occaſion frequent repetitions: but theſe, as they tend to give a fuller view of this amazing diſpenſation of divine grace in its riſe and progreſs, we truſt will be eaſily forgiven.

When we ſee ſuch numbers of the moſt ignorant and barbarous of mankind, in the ſpace of a few months, "turned from "darkneſs to light, and from the power of ſin and Satan unto "God," it gives us encouragement to wait and pray for that bleſſed time, when our victorious Redeemer ſhall, in a more ſignal manner than he has yet done, diſplay the "banner of "his croſs," march on from "conquering to conquer, till the "kingdoms of this world are become the kingdoms of our "Lord and of his Chriſt."—Yea, we cannot but lift up our heads with joy, in hope that it may be the dawn of that bright and illuſtrious day when the *Sun of righteouſneſs* ſhall "ariſe, "and ſhine from one end of the earth to the other;"—when, to uſe the language of the inſpired prophets, "the Gentiles ſhall come to his light, and kings to the brightneſs of his riſing;" in conſequence of which, "the wilderneſs and ſolitary "places ſhall be glad, and the deſert rejoice and bloſſom as "the roſe."

It is doubtleſs the duty of all, in their different ſtations, and according to their reſpective capacities, to uſe their utmoſt endeavours to bring forward this promiſed—this deſired day.——There is a great want of ſchoolmaſters among theſe

Chriſtianized Indians, to inſtruct their youth in the Engliſh language, and the principles of the Chriſtian faith; for this, as yet, there is no certain proviſion made; if any are inclined to contribute to ſo good a deſign, we are perſuaded they will do an acceptable ſervice to the "kingdom of the Redeemer." And we earneſtly deſire the moſt indigent to join, at leaſt, in their wiſhes and prayers, that this work may proſper more and more, till the "whole earth is filled with the glory of the Lord."

THE CORRESPONDENTS.

THE

RISE & PROGRESS

OF A

REMARKABLE WORK OF GRACE, &c.

Croſweekſung in New-Jerſey, June 19. 1745.

HAVING ſpent moſt of my time for more than a year paſt among the Indians in the Forks of Delaware in Penſylvania; and having in that time made two journeys to Suſquehannah river, far back in that province, in order to treat with the Indians there reſpecting Chriſtianity; and not having had any conſiderable appearance of ſpecial ſucceſs in either of thoſe places, which damped my ſpirits, and was not a little diſcouraging to me; upon hearing that there was a number of Indians in and about a place called (by the Indians) Croſweekſung in New-Jerſey, near fourſcore miles ſouth-eaſtward from the Forks of Delaware, I determined to make them a viſit, and ſee what might be done towards the Chriſtianizing of them; and accordingly arrived among them this day.

I found very few perſons at the place I viſited, and perceived the Indians in theſe parts were much ſcattered, there being not more than two or three families in a place, and theſe ſmall ſettlements ſix, ten, fifteen, twenty, and thirty miles, and ſome more from the place I was then at. However, I preached to thoſe few I found, who appeared well diſpoſed, and not inclined to object and cavil, as the Indians had frequently done otherwhere.

When I had concluded my diſcourſe, I informed them (there being none but a few women and children) that I would willingly viſit them again the next day. Whereupon they readily ſet out and travelled ten or fifteen miles, in order to

give notice to ſome of their friends at that diſtance. Theſe women, like the woman of Samaria, ſeemed deſirous that others mig ht "ſee the man that told them what they had "done" in their lives paſt, and the miſery that attended their idolatrous ways.

June 20. Viſited and preached to the Indians again as I propoſed. Numbers more were gathered at the invitations of their friends, who heard me the day before. Theſe alſo appeared as attentive, orderly, and well diſpoſed as the others. And none made any objection, as Indians in other places have uſually done.

June 22. Preach ed to the Indians again. Their number which at firſt conſiſted of about ſeven or eight perſons, was now increaſed to near thirty.

There was not only a ſolemn attention among them, but ſome conſiderable impreſſions (it was apparent) were made upon their minds by divine truths. Some began to feel their miſery and periſhing ſtate, and appeared concerned for a deliverance from it.

Lord's Day, June 23. Preached to the Indians, and ſpent the day with them.——Their number ſtill increaſed; and all with one conſent ſeemed to rejoice in my coming among them. Not a word of oppoſition was heard from any of them againſt Chriſtianity, although in times paſt they had been as oppoſite to any thing of that nature, as any Indians whatſoever. And ſome of them not many months before, were enraged with my interpreteter becauſe he attempted to teach them ſomething of Chriſtianity.

June 24. Preached to the Indians at their deſire, and upon their own motion. To ſee poor Pagans deſirous of hearing the goſpel of Chriſt, animated me to diſcourſe to them, although I was now very weakly, and my ſpirits much exhauſted. They attended with the greateſt ſerioufneſs and diligence; and there was ſome concern for their ſouls ſalvation apparent among them.

June 27. Viſited and preached to the Indians again. Their number now amounted to about forty perſons. Their ſolemnity and attention ſtill continued; and a conſiderable con-

cern for their ſouls became very apparent amongſt ſundry of them.

June 28. The Indians being now gathered a conſiderable number of them from their ſeveral and diſtant habitations, requeſted me to preach twice a day to them, being deſirous to hear as much as they poſſibly could while I was with them. I cheerfully complied with their motion, and could not but admire at the goodneſs of God, who, I was perſuaded, had inclined them thus to enquire after the way of ſalvation.

June 29. Preached again twice to the Indians. Saw (as I thought) the hand of God very evidently, and in a manner ſomewhat remarkable, making proviſion for their ſubſiſtence together, in order to their being inſtructed in divine things. For this day, and the day before, with only walking a little way from the place of our daily meeting, they killed three deer, which were a ſeaſonable ſupply for their wants and without which, it ſeems, they could not have ſubſiſted together in order to attend the means of grace.

Lord's Day, June 30. Preached twice this day alſo. Obſerved yet more concern and affection among the poor Heathens than ever; ſo that they even conſtrained me to tarry yet longer with them although my conſtitution was exceedingly worn out, and my health much impaired by my late fatigues and labours, and eſpecially by my late journey to Suſquehannah in May laſt, in which I lodged on the ground for ſeveral weeks together.

July 1. Preached again twice to a very ſerious and attentive aſſembly of Indians, they having now learned to attend the worſhip of God with Chriſtian decency in all reſpects.

There were now between forty and fifty perſons of them preſent, old and young.

I ſpent ſome conſiderable time in diſcourſing with them in a more private way, enquiring of them what they remembered of the great truths that had been taught them from day to day; and may juſtly ſay, it was amazing to ſee how they had received and retained the inſtructions given them, and what a meaſure of knowledge ſome of them had acquired in a few days.

July 2. Was obliged to leave theſe Indians at Croſweekſung, thinking it my duty, as ſoon as health would admit, again to viſit thoſe at the Forks of Delaware. When I came to take leave of them, and ſpoke ſomething particularly to each of them, they all earneſtly inquired when I would come again, and expreſſed a great deſire of being further inſtructed. And of their own accord agreed, that when I ſhould come again, they would all meet and live together during my continuance with them; and that they would do their utmoſt endeavours to gather all the other Indians in theſe parts that were yet further remote. And when I parted, one told me with many tears, "She wiſhed God would change her heart:" another, that "ſhe wanted to find Chriſt:" and an old man that had been one of their chiefs, wept bitterly with concern for his ſoul. I then promiſed them to return as ſpeedily as my health and buſineſs elſewhere would admit, and felt not a little concerned at parting, leſt the good impreſſions then apparent upon numbers of them, might decline and wear off, when the means came to ceaſe; and yet could not but hope that he who, I truſted, had begun a work among them, and who I knew did not ſtand in need of means to carry it on, would maintain and promote it in the abſence of them; although at the ſame time I muſt confeſs, that I had ſo often ſeen ſuch encouraging appearances among the Indians otherwhere prove wholly abortive; and it appeared the favour would be ſo great, if God ſhould now, after I had paſſed through ſo conſiderable a ſeries of almoſt fruitleſs labours and fatigues, and after my riſing hopes had been ſo often fruſtrated among theſe poor Pagans, give me any ſpecial ſucceſs in my labours with them, that I could not believe, and ſcarce dared to hope that the event would be ſo happy, and ſcarce ever found myſelf more ſuſpended between hope and fear, in any affair, or at any time than this.

This encouraging diſpoſition and readineſs to receive inſtruction, now apparent among theſe Indians, ſeems to have been the happy effect of the conviction that one or two of them met with ſome time ſince at the Forks of Delaware, who have ſince endeavoured to ſhew their friends the evil of idolatry, &c. And although the other Indians ſeemed but little to regard, but rather to deride them, yet this, perhaps

has put them into a thinking poſture of mind, or at leaſt, given them ſome thoughts about Chriſtianity, and excited in ſome of them a curioſity to hear, and ſo made way for the preſent encouraging attention. An apprehenſion that this might be the caſe here, has given me encouragement that God may in ſuch a manner bleſs the means I have uſed with Indians in other places, where there is as yet no appearance of it. If ſo, may his name have the glory of it; for I have learned by experience that he only can open the ear, engage the attention, and incline the heart of poor benighted prejudiced Pagans to receive inſtruction.

Forks of Delaware in Penſylvania, 1745.

Lord's Day, July 14. Diſcourſed to the Indians twice, ſeveral of whom appeared concerned, and were, I have reaſon to think, in ſome meaſure convinced by the divine Spirit of their ſin and miſery; ſo that they wept much the whole time of divine ſervice.

Afterwards diſcourſed to a number of white people then preſent.——

July 18. Preached to my people, who attended diligently, beyond what had been common among theſe Indians: and ſome of them appeared concerned for their ſouls.

Lord's Day, July 21. Preached to the Indians firſt, then to a number of white people preſent, and in the afternoon to the Indians again.—Divine truths ſeemed to make very conſiderable impreſſions upon ſeveral of them, and cauſed the tears to flow freely.

Afterwards I baptized my interpreter and his wife, who were the firſt I baptiſed among the Indians.

They are both perſons of ſome experimental knowledge in religion; have both been awakened to a ſolemn concern for their ſouls; have to appearance been brought to a ſenſe of their miſery and their undoneneſs in themſelves, have both appeared to be comforted with divine conſolations; and it is apparent both have paſt a great, and I cannot but hope, a ſaving change.

It may perhaps be ſatisfactory and agreeable that I ſhould give ſome brief account of the man's exerciſe and experience ſince he has been with me, eſpecially ſeeing he is improved as my interpreter to others.

When I firſt employed him in this buſineſs in the beginning of ſummer 1744, he was well fitted for his work in regard of his acquaintance with the Indian and Engliſh language, as well as with the manners of both nations; and in regard of his deſire that the Indians ſhould conform to the cuſtoms and manners of the Engliſh, and eſpecially to their manner of living. But he ſeemed to have little or no impreſſion of religion upon his mind, and in that reſpect was very unfit for his work; being uncapable of underſtanding and communicating to others many things of importance; ſo that I laboured under great diſadvantages in addreſſing the Indians for want of his having an experimental as well as more doctrinal acquaintance with divine truths; and, at times, my ſpirits ſank, and were much diſcouraged under this difficulty, eſpecially when I obſerved that divine truths made little or no impreſſion upon his mind for many weeks together.

He indeed behaved ſoberly after I employed him, (although before he had been a *hard drinker*), and ſeemed honeſtly engaged, as far as he was capable, in the performance of his work; and eſpecially he appeared very deſirous that the Indians ſhould renounce their Heatheniſh notions and practices, and conform to the cuſtoms of the Chriſtian world. But ſtill ſeemed to have no concern about his own ſoul till he had been with me a conſiderable time.

Near the latter end of July 1744, I preached to an aſſembly of white people, with more freedom and fervency than I could poſſibly addreſs the Indians with, without their having firſt attained a greater meaſure of doctrinal knowledge: at which time he was preſent, and was ſomewhat awakened to a concern for his ſoul; ſo that the next day he diſcourſed freely with me about his ſpiritual concerns, and gave me an opportunity to uſe further endeavours to faſten the impreſſions of his periſhing ſtate upon his mind: and I could plainly perceive for ſome time after this, that he addreſſed the In-

dians with more concern and fervency than he had formerly done.

But theſe impreſſions ſeemed quickly to decline, and he remained in a great meaſure careleſs and ſecure, until ſome time late in the fall of the year following, at which time he fell into a weak and languiſhing ſtate of body, and continued much diſordered for ſeveral weeks together. And at this ſeaſon divine truth took hold of him, and made deep impreſſions on his mind. He was brought under great concern for his ſoul, and his exerciſe was not now tranſient and unſteady, but conſtant and abiding; ſo that his mind was burdened from day to day; and it was now his great enquiry, "What "he ſhould do to be ſaved?" His ſpiritual trouble prevailed till at length his ſleep, in a meaſure departed from him, and he had little reſt day or night; but walked about under a great preſſure of mind—(for though he was diſordered, he was ſtill able to walk), and appeared like another man to his neighbours, who could not but obſerve his behaviour with wonder.

After he had been ſome time under this exerciſe, while he was ſtriving for mercy, he ſays, there ſeemed to be an impaſſable mountain before him. He was preſſing towards heaven, as he thought, but "his way was hedged up with thorns, that "he could not ſtir an inch further." He looked this way and that way, but could find no way at all. He thought if he could but make his way through theſe thorns and briers, and climb up the firſt ſteep pitch of the mountain, that then there might be hope for him; but no way or means could he find to accompliſh this. Here he laboured for a time, but all in vain; he ſaw it was impoſſible, he ſays, for him ever to help himſelf through this inſupportable difficulty. He felt it ſignified nothing,—"it ſignified juſt nothing at all for him to ſtrive and ſtruggle any more." And here, he ſays, he gave over ſtriving, and felt that it was a gone caſe with him, as to his own power, and that all his attempts were, and for ever would be, vain and fruitleſs. And yet was more calm and compoſed under this view of things, than he had been while ſtriving to help himſelf.

While he was giving me this account of his exerciſe, I was not without fears that what he related was but the work-

ing of his own imagination, and not the effect of any divine illumination of mind. But before I had time to diſcover my fears, he added, that at this time he felt himſelf in a miſerable and periſhing condition, that he ſaw plainly what he had been doing all his days, and that he had never done one good thing, (as he expreſſed it). He knew, he ſaid, he was not guilty of ſome wicked actions that he knew ſome others guilty of. He had not been uſed to ſteal, quarrel, and murder; the latter of which vices are common among the Indians. He likewiſe knew that he had done many things that were right; he had been kind to his neighbours, &c. But ſtill his cry was, "that he had never done one good thing," (meaning that he had never done any thing from a right principle, and with a right view, though he had done many things that were materially good and right). And now I thought, ſaid he, that I muſt ſink down to hell, that there was no hope for me "becauſe I never could do any thing that was "good;" and if God let me alone never ſo long, and I ſhould try never ſo much, ſtill I ſhould do nothing but what is bad, &c.

This further account of his exerciſe ſatisfied me that it was not the mere working of his imagination, ſince he appeared ſo evidently to die to himſelf, and to be divorced from a dependence upon his own righteouſneſs, and good deeds, which mankind in a fallen ſtate, are ſo much attached to, and inclined to hope for ſalvation upon.

There was one thing more in his view of things at this time that was very remarkable. He not only ſaw, he ſays, what a miſerable ſtate he himſelf was in, but he likewiſe ſaw the world around him, in general, were in the ſame periſhing circumſtances, notwithſtanding the profeſſion many of them made of Chriſtianity, and the hope they entertained of obtaining everlaſting happineſs. And this he ſaw clearly, "as "if he was now awaked out of ſleep, or had a cloud taken "from before his eyes." He ſaw that the life he had lived was the way to eternal death, that he was now on the brink of endleſs miſery: and when he looked round, he ſaw multitudes of others who had lived the ſame life with himſelf,—had no more goodneſs than he, and yet dreamed that they were ſafe enough, as he had formerly done. He was fully

perſuaded by their converſation and behaviour, that they had never felt their ſin and miſery, as he now felt his.

After he had been for ſome time in this condition, ſenſible of the impoſſibility of his helping himſelf by any thing he could do, or of being delivered by any created arm, ſo that he "had given up all for loſt," as to his own attempts, and was become more calm and compoſed; then, he ſays, it was borne in upon his mind as if it had been audibly ſpoken to him, "There is hope, there is hope." Whereupon his ſoul ſeemed to reſt, and be in ſome meaſure ſatisfied, though he had no conſiderable joy.

He cannot here remember diſtinctly any views he had of Chriſt, or give any clear account of his ſoul's acceptance of him, which makes his experience appear the more doubtful, and renders it leſs ſatisfactory to himſelf and others, than (perhaps) it might be, if he could remember diſtinctly the apprehenſions and actings of his mind at this ſeaſon.

But theſe exerciſes of ſoul were attended and followed with a very great change in the man, ſo that it might juſtly be ſaid, he was become *another man*, if not a *new man*. His converſation and deportment were much altered, and even the careleſs world could not but admire what had befallen him to make ſo great a change in his temper, diſcourſe, and behaviour.——

And eſpecially there was a ſurpriſing alteration in his public performances. He now addreſſed the Indians with admirable fervency, and ſcarce knew when to leave off: and ſometimes when I had concluded my diſcourſe, and was returning homeward, he would tarry behind to repeat and inculcate what had been ſpoken.

His change is abiding, and his life, ſo far as I know, unblemiſhed to this day, though it is now more than ſix months ſince he experienced this change; in which ſpace of time he has been as much expoſed to ſtrong drink as poſſible, in divers places where it has been moving free as water; and yet has never, as I know of, diſcovered any hankering deſire after it.

He ſeems to have a very conſiderable experience of ſpiritual exerciſe, and diſcourſes feelingly of the conflicts and con-

ſolations of a real Chriſtian. His heart echoes to the ſoul-humbling doctrines of grace, and he never appears better pleaſed than when he hears of the abſolute ſovereignty of God, and the ſalvation of ſinners in a way of mere free grace. He has likewiſe of late had more ſatisfaction reſpecting his own ſtate, has been much enlivened and aſſiſted in his work, ſo that he has been a great comfort to me.

And upon a view and ſtrict obſervation of his ſerious and ſavoury converſation, his Chriſtian temper, and unblemiſhed behaviour, for ſo conſiderable a track of time, as well as his experience I have given an account of, I think that I have reaſon to hope that he is "created anew in Chriſt Jeſus to "good works."

His name is Moſes Tinda Tautamy; he is about fifty years of age, and is pretty well acquainted with the Pagan notions and cuſtoms of his countrymen, and ſo is the better able now to expoſe them. He has, I am perſuaded, already been, and I truſt, will yet be a bleſſing to the other Indians.

July 23. Preached to the Indians, but had few hearers: thoſe who are conſtantly at home ſeem of late to be under ſome ſerious impreſſions of a religious nature.

July 26. Preached to my people, and afterwards baptized my interpreter's children.

Lord's Day, July 28. Preached again, and perceived my people, at leaſt ſome of them, more thoughtful than ever about their ſouls concerns. I was told by ſome, that ſeeing my interpreter and others baptized made them more concerned than any thing they had ever ſeen or heard before. There was indeed a conſiderable appearance of divine power amongſt them at the time that ordinance was adminiſtered. May that divine influence ſpread and increaſe more abundantly!

July 30. Diſcourſed to a number of my people, and gave them ſome particular advice and direction, being now about to leave them for the preſent, in order to renew my viſit to the Indians in New Jerſey. They were very attentive to my diſcourſe, and earneſtly deſirous to know when I deſigned to return to them again.

Crosweeksung in New Jersey, 1745.

August 3. Having visited the Indians in these parts in June last, and tarried with them some considerable time, preaching almost daily; at which season God was pleased to pour upon them a spirit of awakening and concern for their souls, and surprisingly to engage their attention to divine truths. I now found them serious, and a number of them under deep concern for an interest in Christ; their convictions of their sinful and perishing state, having, in my absence from them, been much promoted by the labours and endeavours of the Reverend Mr William Tennent, to whom I had advised them to apply for direction, and whose house they frequented much while I was gone ——I preached to them this day with some view to Rev. xxii. 17, "And whosoever will, let him take the water "of life freely:" though I could not pretend to handle the subject methodically among them.

The Lord, I am persuaded, enabled me in a manner somewhat uncommon, to set before them the Lord Jesus Christ as a kind and compassionate Saviour, inviting distressed and perishing sinners to accept everlasting mercy. And a surprising concern soon became apparent among them. There were about twenty adult persons together, (many of the Indians at remote places not having as yet had time to come since my return hither), and not above two that I could see with dry eyes. Some were much concerned, and discovered vehement longings of soul after Christ, to save them from the misery they felt and feared.

Lord's Day, August 4. Being invited by a neighbouring minister, to assist in the administration of the Lord's Supper, I complied with his request, and took the Indians along with me, not only those that were together the day before, but many more that were coming to hear me; so that there were near fifty in all, old and young.

They attended the several discourses of the day, and some of them that could understand English were much affected, and all seemed to have their concern in some measure raised.

Now a change in their manners began to appear very visible. In the evening when they came to sup together, they

would not taſte a morſel till they had ſent to me to come and aſk a bleſſing on their food; at which time ſundry of them wept, eſpecially when I minded them how they had in time paſt eat their feaſts in honour of devils, and neglected to thank God for them.

Auguſt 5. After a ſermon had been preached by another miniſter, I preached, and concluded the public work of the ſolemnity, from John vii. 37; and in my diſcourſe addreſſed the Indians in particular, who ſat by themſelves in a part of the houſe; at which time one or two of them were ſtruck with deep concern, as they afterwards told me, who had been little affected before: Others had their concern increaſed to a conſiderable degree. In the evening (the greater part of them being at the houſe where I lodged) I diſcourſed to them, and found them univerſally engaged about their ſouls' concern, inquiring "What they ſhould do to be ſaved?" And all their converſation among themſelves turned upon religious matters, in which they were much aſſiſted by my interpreter, who was with them day and night.

This day there was one woman, that had been much concerned for her ſoul, ever ſince ſhe firſt heard me preach in June laſt, who obtained comfort, I truſt, ſolid and well grounded: She ſeemed to be filled with love to Chriſt, at the ſame time behaved humbly and tenderly, and appeared afraid of nothing ſo much as of grieving and offending him whom her ſoul loved.

Auguſt 6. In the morning I diſcourſed to the Indians at the houſe where we lodged: Many of them were then much affected, and appeared ſurpriſingly tender, ſo that a few words about their ſouls concerns would cauſe the tears to flow freely, and produce many ſobs and groans.——

In the afternoon, they being returned to the place where I have uſually preached amongſt them, I again diſcourſed to them there. There were about fifty-five perſons in all, about forty that were capable of attending divine ſervice with underſtanding. I inſiſted upon 1 John iv. 10. "Herein is "love," &c. They ſeemed eager of hearing, but there appeared nothing very remarkable, except their attention, till near the cloſe of my diſcourſe, and then divine truths were attended with a ſurpriſing influence, and produced a great con-

cern among them. There were ſcarce three in forty that could refrain from tears and bitter cries. They all, as one, ſeemed in an agony of ſoul to obtain an intereſt in Chriſt; and the more I diſcourſed of the love and compaſſion of God in ſending his Son to ſuffer for the ſins of men, and the more I invited them to come and partake of his love, the more their diſtreſs was aggravated, becauſe they felt themſelves unable to come.

It was ſurpriſing to ſee how their hearts ſeemed to be pierced with the tender and melting invitations of the goſpel, when there was not a word of terror ſpoken to them.

There were this day two perſons that obtained relief and comfort, which (when I came to diſcourſe with them particularly) appeared ſolid, rational, and ſcriptural. After I had enquired into the grounds of their comfort, and ſaid many things I thought proper to them, I aſked them what they wanted God to do farther for them? They replied, "They "wanted Chriſt ſhould wipe their hearts quite clean," &c.

Surpriſing were now the doings of the Lord, that I can ſay no leſs of this day, (and I need ſay no more of it) than that the arm of the Lord was powerfully and marvelloufly revealed in it.

Auguſt 7. Preached to the Indians from Iſaiah liii. 3.—10. There was a remarkable influence attending the word, and great concern in the aſſembly; but ſcarce equal to what appeared the day before, that is, not quite ſo univerſal. However, moſt were much affected, and many in great diſtreſs for their ſouls; and ſome few could neither go nor ſtand, but lay flat on the ground, as if pierced at heart, crying inceſſantly for mercy: Several were newly awakened, and it was remarkable, that as faſt as they came from remote places round about, the Spirit of God ſeemed to ſeize them with concern for their ſouls.

After public ſervice was concluded, I found two perſons more that had newly met with comfort, of whom I had good hopes; and a third that I could not but entertain ſome hopes of, whoſe caſe did not appear ſo clear as the others; ſo that here were now ſix in all that had got ſome relief from their ſpiritual diſtreſſes, and five whoſe experience appeared very clear and ſatisfactory. And it is worthy of remark, that

thoſe who obtained comfort firſt, were in general deeply affected with concern for their ſouls, when I preached to them in June laſt.

Auguſt 8. In the afternoon I preached to the Indians; their number was now about 65 perſons, men, women, and children: I diſcourſed from Luke xiv. 16.—23, and was favoured with uncommon freedom in my diſcourſe.

There was much viſible concern among them while I was diſcourſing publicly; but afterwards when I ſpoke to one and another more particularly, whom I perceived under much concern, the power of God ſeemed to deſcend upon the aſſembly "like a ruſhing mighty wind," and with an aſtoniſhing energy bore down all before it.

I ſtood amazed at the influence that ſeized the audience almoſt univerſally, and could compare it to nothing more aptly, than the irreſiſtible force of a mighty torrent, or ſwelling deluge, that with its inſupportable weight and preſſure, bears down and ſweeps before it whatever is in its way. Almoſt all perſons of all ages were bowed down with concern together, and ſcarce one was able to withſtand the ſhock of this ſurpriſing operation. Old men and women, who had been drunken wretches for many years, and ſome little children, not more than ſix or ſeven years of age, appeared in diſtreſs for their ſouls, as well as perſons of middle age. And it was apparent, theſe children (ſome of them at leaſt) were not merely frighted with ſeeing the general concern; but were made ſenſible of their danger, the badneſs of their hearts, and their miſery without Chriſt, as ſome of them expreſſed it. The moſt ſtubborn hearts were now obliged to bow. A principal man among the Indians, who before was moſt ſecure and ſelf-righteous, and thought his ſtate good, becauſe he knew more than the generality of the Indians had formerly done, and who, with a great degree of confidence the day before, told me, "he had been a Chriſtian more than ten years," was now brought under ſolemn concern for his ſoul, and wept bitterly. Another man, conſiderably in years, who had been a murderer, a powwow, (or a conjurer), and a notorious drunkard, was likewiſe brought now to cry for mercy with many tears, and to complain much that he could be no more concerned when he ſaw his danger ſo very great.

They were almoſt univerſally praying and crying for mercy in every part of the houſe, and many out of doors, and numbers could neither go nor ſtand: Their concern was ſo great, each one for himſelf, that none ſeemed to take any notice of thoſe about them, but each prayed as freely for themſelves, and (I am apt to think) were, to their own apprehenſion, as much retired as if they had been every one by themſelves in the thickeſt defart; or, I believe rather, that they thought nothing about any but themſelves, and their own ſtates, and ſo were every one praying apart, although altogether.

It ſeemed to me there was now an exact fulfilment of that prophecy, Zech. xii. 10, 11, 12; for there was now "a great "mourning, like the mourning of Hadadrimmon," —— and each ſeemed to "mourn apart." Methought this had a near reſemblance to the day of God's power, mentioned Pſalm. x. 14.; for I muſt ſay I never ſaw any day like it in all reſpects: It was a day wherein I am perſuaded the Lord did much to deſtroy the kingdom of darkneſs among this people.

This concern in general was moſt rational and juſt; thoſe who had been awaked any conſiderable time, complained more eſpecially of the badneſs of their hearts; and thoſe newly awakened, of the badneſs of their lives and actions paſt; and all were afraid of the anger of God, and of everlaſting miſery as the deſert of their ſins.

Some of the white people, who came out of curioſity to "hear what this babbler would ſay" to the poor ignorant Indians, were much awakened, and ſome appeared to be wounded with a view of their periſhing ſtate.

Thoſe who had lately obtained relief, were filled with comfort at this ſeaſon; they appeared calm and compoſed, and ſeemed to rejoice in Chriſt Jeſus; and ſome of them took their diſtreſſed friends by the hand, telling them of the goodneſs of Chriſt, and the comfort that is to be enjoyed in him, and thence invited them to come and give up their hearts to him. And I could obſerve ſome of them, in the moſt honeſt and unaffected manner (without any deſign of being taken notice of), lifting up their eyes to heaven, as if crying for mercy, while they ſaw the diſtreſs of the poor ſouls around them.

There was one remarkable inſtance of awakening this day, that I cannot but take particular notice of here. A young Indian woman, who, I believe, never knew before ſhe had a ſoul, nor ever thought of any ſuch thing, hearing that there was ſomething ſtrange among the Indians, came (it ſeems) to ſee what was the matter: ſhe, in her way to the Indians, called at my lodgings, and when I told her I deſigned preſently to preach to the Indians, laughed, and ſeemed to mock; but went however to them. I had not proceeded far in my public diſcourſe, before ſhe felt effectually that ſhe had a ſoul; and before I had concluded my diſcourſe, was ſo convinced of her ſin and miſery, and ſo diſtreſſed with concern for her ſoul's ſalvation, that ſhe ſeemed like one pierced through with a dart, and cried out inceſſantly. She could neither go nor ſtand, nor ſit on her ſeat without being held up. After public ſervice was over, ſhe lay flat on the ground, praying earneſtly, and would take no notice of, nor give any anſwer to any that ſpoke to her. I hearkened to hear what ſhe ſaid, and perceived the burden of her prayer to be, *Gutummaula lummeh wechaumeh kmeleh Ndah*, i. e. "Have mercy on me, "and help me to give you my heart." And thus ſhe continued praying inceſſantly for many hours together.

This was indeed a ſurpriſing day of God's power, and ſeemed enough to convince an Atheiſt of the truth, importance, and power of God's word.

Auguſt 9. Spent almoſt the whole day with the Indians, the former part of it in diſcourſing to many of them privately, and eſpecially to ſome who had lately received comfort, and endeavouring to enquire into the grounds of it, as well as to give them ſome proper inſtructions, cautions, and directions.

In the afternoon diſcourſed to them publicly. There were now preſent about ſeventy perſons, old and young. I opened and applied the parable of the ſower, Matth. xiii. Was enabled to diſcourſe with much plainneſs, and found afterwards that this diſcourſe was very inſtructive to them. There were many tears among them while I was diſcourſing publicly, but no conſiderable cry: yet ſome were much affected with a few words ſpoken from Matth. xi. 28. with which I concluded

my diſcourſe. But while I was diſcourſing near night to two or three of the awakened perſons, a divine influence ſeemed to attend what was ſpoken to them in a powerful manner, which cauſed the perſons to cry out in anguiſh of ſoul, although I ſpoke not a word of terror; but, on the contrary, ſet before them the fulneſs and all-ſufficiency of Chriſt's merits, and his willingneſs to ſave all that came to him; and thereupon preſſed them to come without delay.

The cry of theſe was ſoon heard by others, who, though ſcattered before, immediately gathered round. I then proceeded in the ſame ſtrain of goſpel invitation, till they were all melted into tears and cries, except two or three; and ſeemed in the greateſt diſtreſs to find and ſecure an intereſt in the great Redeemer.——Some who had but little more than a ruffle made in their paſſions the day before, ſeemed now to be deeply affected and wounded at heart: and the concern in general appeared near as prevalent as it was the day before. There was indeed a very great mourning among them, and yet every one ſeemed to mourn apart. For ſo great was their concern, that almoſt every one was praying and crying for himſelf, as if none had been near, *Guttummaukalummeh, guttummaukalummeh*, i. e. "Have mercy upon me, have mercy upon me;" was the common cry.

It was very affecting to ſee the poor Indians, who the other day were hallooing and yelling at their idolatrous feaſts and drunken frolics, now crying to God with ſuch importunity for an intereſt in his dear Son!

Found two or three perſons, who, I had reaſon to hope, had taken comfort upon good grounds ſince the evening before: and theſe, with others that had obtained comfort, were together, and ſeemed to rejoice much that God was carrying on his work with ſuch power upon others.

Auguſt 10. Rode to the Indians, and began to diſcourſe more privately to thoſe who had obtained comfort and ſatisfaction; endeavouring to inſtruct, direct, caution, and comfort them. But others being eager of hearing every word that related to ſpiritual concerns, ſoon came together one after another; and when I had diſcourſed to the young converts more than half an hour, they ſeemed much melted with di-

vine things, and earneſtly deſirous to be with Chriſto. I told them of the godly ſoul's perfect purity, and full enjoyment of Chriſt, immediately upon its ſeparation from the body; and that it would be for ever inconceivably more happy than they had ever been for any ſhort ſpace of time, when Chriſt ſeemed near to them in prayer or other duties. And that I might make way for ſpeaking of the reſurrection of the body, and thence of the complete bleſſedneſs of the man, I ſaid, But perhaps ſome of you will ſay, I love my body as well as my ſoul, and I cannot bear to think that my body ſhould lie dead, if my ſoul is happy. To which they all cheerfully replied, *muttoh, muttoh*, (before I had opportunity to proſecute what I deſigned reſpecting the reſurrection), no, no. They did not regard their bodies, if their ſouls might be but with Chriſt. Then they appeared "willing to be abſent from the "body, that they might be preſent with the Lord."

When I had ſpent ſome time with theſe, I turned to the other Indians, and ſpoke to them from Luke xix. 10. I had not diſcourſed long, before their concern roſe to a great degree, and the houſe was filled with cries and groans. And when I inſiſted on the compaſſion and care of the Lord Jeſus Chriſt for thoſe that were loſt, who thought themſelves undone, and could find no way of eſcape, this melted them down the more, and aggravated their diſtreſs, that they could not find and come to ſo kind a Saviour.

Sundry perſons who before had been but ſlightly awakened, were now deeply wounded with a ſenſe of their ſin and miſery. And one man in particular, who was never before awakened, was now made to feel, that "the word of the Lord was quick "and powerful, ſharper than any two-edged ſword." He ſeemed to be pierced at heart with diſtreſs, and his concern appeared moſt rational and ſcriptural: for he ſaid, "all the "wickedneſs of his paſt life was brought freſh to his remem-"brance, and he ſaw all the vile actions he had done former-"ly, as if done but yeſterday."

Found one that had newly received comfort, after preſſing diſtreſs from day to day. Could not but rejoice and admire at divine goodneſs in what appeared this day. There ſeems

to be ſome good done by every diſcourſe; ſome newly awakened every day, and ſome comforted.

It was refreſhing to obſerve the conduct of thoſe that had obtained comfort, while others were diſtreſſed with fear and concern; thoſe were lifting up their hearts to God for them.

Lord's Day Auguſt 11. Diſcourſed in the forenoon from the parable of the *prodigal ſon*, Luke xv. Obſerved no ſuch remarkable effect of the word upon the aſſembly as in days paſt. There were numbers of careleſs ſpectators of the white people; ſome Quakers, and others.

In the afternoon I diſcourſed upon a part of St Peter's ſermon, Acts iii.; and at the cloſe of my diſcourſe to the Indians, made an addreſs to the white people, and divine truths ſeemed then to be attended with power both to Engliſh and Indians. Several of the white Heathen were awakened, and could not longer be idle ſpectators, but found they had ſouls to ſave or loſe as well as the Indians, and a great concern ſpread through the whole aſſembly; ſo that this alſo appeared to be a day of God's power, eſpecially towards the concluſion of it, as well as ſeveral of the former, although the influence attending the word ſeemed ſcarce ſo powerful now as in ſome days paſt.

The number of the Indians, old and young, was now upwards of ſeventy, and one or two were newly awakened this day, who never had appeared to be moved with concern for their ſouls before.

Thoſe that had obtained relief and comfort, and had given hopeful evidences of having paſſed a ſaving change, appeared humble and devout, and behaved in an agreeable and Chriſtian manner. I was refreſhed to ſee the tenderneſs of conſcience manifeſt in ſome of them, one inſtance of which I cannot but take notice of. Perceiving one of them very ſorrowful in the morning, I enquired into the cauſe of her ſorrow, and found the difficulty was, ſhe had been angry with her child the evening before, and was now exerciſed with fears, leſt her anger had been inordinate and ſinful, which ſo grieved her, that ſhe waked, and began to ſob before daylight, and continued weeping for ſeveral hours together.

Auguſt 14. Spent the day with the Indians. There was one of them who had ſome time ſince put away his wife, (as

is common among them) and taken another woman, and being now brought under ſome ſerious impreſſions, was much concerned about that affair in particular, and ſeemed fully convinced of the wickedneſs of that practice, and earneſtly deſirous to know what God would have him do in his preſent circumſtances. When the law of God reſpecting marriage had been opened to them, and the cauſe of his leaving his wife enquired into; and when it appeared ſhe had given him no juſt occaſion by unchaſtity to deſert her, and that ſhe was willing to forgive his paſt miſconduct, and to live peaceably with him for the future; and that ſhe moreover inſiſted on it as her right to enjoy him; he was then told, that it was his indiſpenſible duty to renounce the woman he had laſt taken, and receive the other, who was his proper wife, and live peaceably with her during life; with which he readily and cheerfully complied, and thereupon publicly renounced the woman he had laſt taken, and publicly promiſed to live with, and be kind to his wife during life; ſhe alſo promiſing the ſame to him.——And here appeared a clear demonſtration of the power of God's word upon their hearts. I ſuppoſe, a few weeks before, the whole world could not have perſuaded this man to a compliance with Chriſtian rules in this affair.

I was not without fears, leſt this proceeding might be like putting "new wine into old bottles," and that ſome might be prejudiced againſt Chriſtianity, when they ſaw the overtures made by it. But the man being much concerned about the matter, the determination of it could be deferred no longer, and it ſeemed to have a good, rather than an ill effect among the Indians, who generally owned, that the laws of Chriſt were good and right reſpecting the affairs of marriage.

In the afternoon I preached to them from the apoſtle's diſcourſe to Cornelius, Acts x. 34, &c. There appeared ſome affectionate concern among them, though not equal to what appeared in ſeveral of the former days. They ſtill attended and heard as for their lives, and the Lord's work ſeemed ſtill to be promoted, and propagated among them.

Auguſt 15. Preached from Luke iv. 16.—21. The word was attended with power upon the hearts of the hearers. There was much concern, many tears, and affecting cries among them, and ſome in a ſpecial manner were deeply

wounded and diſtreſſed for their ſouls. There were ſome newly awakened, who came but this week, and convictions ſeemed to be promoted in others.—Thoſe that had received comfort were likewiſe refreſhed and ſtrengthened, and the work of grace appeared to advance in all reſpects. The paſſions of the congregation in general were not ſo much moved as in ſome days paſt, but their hearts ſeemed as ſolemnly and deeply affected with divine truth as ever, at leaſt in many inſtances, although the concern did not ſeem to be ſo univerſal, and to reach every individual in ſuch a manner as it had appeared to do ſome days before.

Auguſt 16. Spent conſiderable time in converſing privately with ſundry of the Indians. Found one that had got relief and comfort, after preſſing concern, and could not but hope, when I came to diſcourſe privately with her, that her comfort was of the right kind.

In the afternoon preached to them from John vi. 26—34. Toward the cloſe of my diſcourſe, divine truths were attended with conſiderable power upon the audience, and more eſpecially after public ſervice was over, when I particularly addreſſed ſundry diſtreſſed perſons.

There was a great concern for their ſouls ſpread pretty generally among them; but eſpecially there were two perſons newly awakened to a ſenſe of their ſin and miſery, one of whom was lately come, and the other had all along been very attentive, and deſirous of being awakened, but could never before have any lively view of her periſhing ſtate. But now her concern and ſpiritual diſtreſs was ſuch, that, I thought, I had never ſeen any more preſſing. Sundry old men were alſo in diſtreſs for their ſouls, ſo that they could not refrain from weeping, and crying out aloud; and their bitter groans were the moſt convincing, as well as affecting evidence of the reality and depth of their inward anguiſh.—God is powerfully at work among them! True and genuine convictions of ſin are daily promoted in many inſtances, and ſome are newly awakened from time to time; although ſome few, who felt a commotion in their paſſions in days paſt, ſeem now to diſcover that their hearts were never duly affected. I never ſaw the work of God appear ſo independent of means as at this time.

I diſcourſed to the people, and ſpoke what (I ſuppoſe) had a proper tendency to promote convictions; and God's manner of working upon them appeared ſo entirely ſupernatural, and above means, that I could ſcarce believe he uſed me as an inſtrument, or what I ſpake as means of carrying on his work; for it ſeemed, as I thought, to have no connection with, nor dependence upon means in any reſpect. And although I could not but continue to uſe the means I thought proper for the promotion of the work, yet God ſeemed (as I apprehended) to work entirely without them: So that I ſeemed to do nothing, and indeed to have nothing to do, but to "ſtand ſtill and ſee the ſalvation of God;" and found myſelf obliged and delighted to ſay, "Not unto us," not unto inſtruments and means, "but to thy name be glory." God appeared to work entirely alone, and I ſaw no room to attribute any part of this work to any created arm.

Auguſt 17. Spent much time in private conferences with the Indians. Found one who had newly obtained relief and comfort, after a long ſeaſon of ſpiritual trouble and diſtreſs, (he having been one of my hearers in the Forks of Delaware for more than a year, and now followed me here under deep concern for his ſoul), and had abundant reaſon to hope his comfort was well grounded, and truly divine.

Afterwards diſcourſed publicly from Acts viii. 29—39; and took occaſion to treat concerning baptiſm, in order to their being inſtructed and prepared to partake of that ordinance. They were yet hungry and thirſty for the word of God, and appeared unwearied in their attendance upon it.

Lord's Day, Auguſt 18. Preached in the forenoon to an aſſembly of white people, made up of Presbyterians, Baptiſts, Quakers, &c. Afterwards preached to the Indians from John vi. 35—40. There was conſiderable concern viſible among them, though not equal to what has frequently appeared of late.

Auguſt 19. Preached from Iſaiah lv. 1. Divine truths were attended with power upon thoſe who had received comfort, and others alſo. The former were ſweetly melted and refreſhed with divine invitations, the latter much concerned for their ſouls, that they might obtain an intereſt in theſe glo-

rious gospel provisions that were set before them. There were numbers of poor impotent souls, that waited at the pool for healing, and the Angel seemed, as at other times of late, to trouble the waters; so that there was yet a most desirable and comfortable prospect of the spiritual recovery of diseased perishing sinners.

August 23. Spent some time with the Indians in private discourse, afterwards preached to them from John vi. 44—50. There was, as has been usual, a great attention, and some affection among them. Several appeared deeply concerned for their souls, and could not but express their inward anguish by tears and cries. But the amazing divine influence that has been so powerfully among them in general, seems at present in some degree abated, at least in regard of its universality, though many that have got no special comfort, still retain deep impressions of divine things.

August 24. Spent the forenoon in discoursing to some of the Indians in order to their receiving the ordinance of baptism. When I had opened the nature of the ordinance the obligations attending it, the duty of devoting ourselves to God in it, and the privilege of being in covenant with him, sundry of them seemed to be filled with love to God, and delighted with the thoughts of giving up themselves to him in that solemn and public manner, melted and refreshed with the hopes of enjoying the blessed Redeemer.

Afterwards I discoursed publicly from 1 Thess. iv. 13—17. There was a solemn attention, and some visible concern and affection in the time of public service, which was afterwards increased by some further exhortation given them to come to Christ, and give up their hearts to him, that they might be fitted to "ascend up and meet him in the air," when he shall "descend with a shout, and the voice of the archangel."

There were several Indians newly come, who thought their state good, and themselves happy, because they had sometimes lived with the white people under gospel light, had learned to read, were civil &c. although they appeared utter strangers to their own hearts, and altogether unacquainted with the power of religion, as well as with the doctrines of grace. With those I discoursed particularly after public

worſhip, and was ſurpriſed to ſee their ſelf-righteous diſpoſition, their ſtrong attachment to the covenant of works for ſalvation, and the high value they put upon their ſuppoſed attainments. Yet after much diſcourſe, one appeared in a meaſure convinced, that "by the deeds of the law no fleſh "living ſhould be juſtified," and wept bitterly, enquiring, "what he muſt do to be ſaved?"

This was very comfortable to others, who had gained ſome experimental acquaintance with their own hearts; for before they were grieved with the conduct and converſation of theſe new comers, who boaſted of their knowledge, and thought well of themſelves; but evidently diſcovered to thoſe that had any experience of divine truths, that they knew nothing of their own hearts.

Lord's Day, Auguſt 25. Preached in the forenoon from Luke xv. 3—7. There being a multitude of white people preſent, I made an addreſs to them at the cloſe of my diſcourſe to the Indians; but could not ſo much as keep them orderly, for ſcores of them kept walking and gazing about, and behaved more indecently than any Indians I ever addreſſed; and a view of their abuſive conduct ſo ſunk my ſpirits, that I could ſcarce go on with my work.

In the afternoon diſcourſed from Rev. iii. 20. at which time the Indians behaved ſeriouſly, though many others were vain.

Afterwards baptized twenty-five perſons of the Indians, fifteen adults, and ten children. Moſt of the adults I have comfortable reaſon to hope, are renewed perſons; and there was not one of them but what I entertained ſome hopes of in that reſpect, though the caſe of two or three of them appeared more doubtful.

After the croud of ſpectators was gone, I called the baptized perſons together, and diſcourſed to them in particular, at the ſame time inviting others to attend,—minded them of the ſolemn obligations they were now under to live to God,—warned them of the evil and dreadful conſequences of careleſs living, eſpecially after this public profeſſion of Chriſtianity; gave them directions for their future conduct, and encouraged them to watchfulneſs and devotion, by ſetting before them the comfort and happy concluſion of a religious

life.——This was a desirable and sweet season indeed! Their hearts were engaged and cheerful in duty, and they rejoiced that they had in a public and solemn manner dedicated themselves to God.—Love seemed to reign among them. They took each other by the hand with tenderness and affection, as if their hearts were knit together, while I was discoursing to them: and all their department toward each other was such that a serious spectator might justly be excited to cry out with admiration, "Behold how they love one another!" Sundry of the other Indians, at seeing and hearing these things were much affected, and wept bitterly, longing to be partakers of the same joy and comfort that these discovered by their very countenances as well as conduct.

August 26. Preached to my people from John vi. 51—55. After I had discoursed some time, I addressed those in particular who entertained hopes that they were "passed from "death to life"—Opened to them the persevering nature of those consolations Christ gives his people, and which I trusted he had bestowed upon some in that assembly—shewed them that such have already the "beginnings of eternal life," (vers. 54.) and that their heaven shall speedily be completed, &c.

I no sooner began to discourse in this strain, but the dear Christians in the congregation began to be melted with affection to, and desire of the enjoyment of Christ, and of a state of perfect purity. They wept affectionately and yet joyfully, and their tears and sobs discovered brokenness of heart, and yet were attended with real comfort and sweetness; so that this was a tender, affectionate, humble, delightful melting, and appeared to be the genuine effect of a spirit of adoption, and very far from that spirit of bondage that they not long since laboured under. The influence seemed to spread from these through the whole assembly, and there quickly appeared a wonderful concern among them. Many who had not yet found Christ as an all-sufficient Saviour, were surprisingly engaged in seeking after him. It was indeed a lovely and very desirable assembly. Their number was now about ninety five persons, old and young, and almost all affected either

with joy in Chriſt Jeſus, or with utmoſt concern to obtain an intereſt in him.

Being fully convinced it was now my duty to take a journey far back to the Indians on Suſquehannah river, (it being now a proper ſeaſon of the year to find them generally at home), after having ſpent ſome hours in public and private diſcourſes with my people, I told them that I muſt now leave them for the preſent, and go to their brethren far remote, and preach to them; that I wanted the Spirit of God ſhould go with me, without whom nothing could be done to any good purpoſe among the Indians, as they themſelves had opportunity to ſee and obſerve by the barrenneſs of our meetings at ſome times, when there was much pains taken to affect and awaken ſinners, and yet to little or no purpoſe; and aſked them, if they could not be willing to ſpend the remainder of the day in prayer for me, that God would go with me, and ſucceed my endeavours for the converſion of thoſe poor ſouls. They cheerfully complied with the motion, and ſoon after I left them (the ſun being then about an hour and a half high at night) they began, and continued praying all night till break of day, or very near, never miſtruſting (they tell me) till they went out and viewed the ſtars, and ſaw the morning-ſtar a conſiderable height, that it was later than common bed-time. Thus eager and unwearied were they in their devotions! A remarkable night it was, attended (as my interpreter tells me) with a powerful influence upon thoſe who were yet under concern as well as thoſe that had received comfort.

There were, I truſt, this day two diſtreſſed ſouls brought to the enjoyment of ſolid comfort in him, in whom the weary find reſt.

It was likewiſe remarkable, that this day an old Indian, who has all his days been an obſtinate idolater, was brought to give up his rattles (which they uſe for muſic in their idolatrous feaſts and dances) to the other Indians, who quickly deſtroyed them; and this without any attempt of mine in the affair, I having ſaid nothing to him about it; ſo that it ſeemed it was nothing but juſt the power of God's word, without any particular application to this ſin, that produced this effect. Thus God has begun, thus he has hitherto ſurpriſingly

carried on a work of grace among theſe Indians. May the glory be aſcribed to him, who is the ſole author of it!

Forks of Delaware in Penſylvania, 1745.

Lord's Day, September 1. Preached to the Indians here from Luke xiv. 16.—23. The word appeared to be attended with ſome power, and cauſed ſome tears in the aſſembly.

Afterwards preached to a number of white people preſent, and obſerved many of them in tears, and ſome who had formerly been as careleſs and unconcerned about religion perhaps as the Indians.

Towards night diſcourſed to the Indians again, and perceived a greater attention, and more viſible concern among them than has been uſual in theſe parts.

September 3. Preached to the Indians from Iſ. liii. 3—6. The divine preſence ſeemed to be in the midſt of the aſſembly, and a conſiderable concern ſpread amongſt them. Sundry perſons ſeemed to be awakened, amongſt whom were too ſtupid creatures that I could ſcarce ever before keep awake while I was diſcourſing to them. Could not but rejoice at this appearance of things, although at the ſame time I could not but fear leſt the concern they at preſent manifeſted, might prove like a morning-cloud, as ſomething of that nature had formerly done in theſe parts.

September 5. Diſcourſed to the Indians from the parable of the ſower; afterwards converſed particularly with ſundry erſons, which occaſioned the m to weep, and even to cry out in an affecting manner, and ſeized others with ſurpriſe and concern; and I doubt not but that a divine power accompanied what was then ſpoken. Sundry of theſe perſons had been with me to Croſweekſung, and had there been, and ſome of them I truſt, felt the power of God's word in an effectual and ſaving manner. I aſked one of them, who had obtained comfort, and given hopeful evidence of being truly religious, why he now cried? He replied, "When he "thought how Chriſt was ſlain like a lamb, and ſpilt his

"blood for ſinners, he could not help crying, when he was "all alone:" and thereupon burſt out into tears and cries again. I then aſked his wife, who had likewiſe been abundantly comforted, wherefore ſhe cried? She anſwered, "She "was grieved that the Indians here would not come to Chriſt, "as well as thoſe at Croſweekſung." I aſked her if ſhe found a heart to pray for them, and whether Chriſt had ſeeemed to be near to her of late in prayer, as in time paſt? (which is my uſual method of expreſſing a ſenſe of the divine preſence.) She replied, "Yes, he had been near to her; and that at "ſometimes when ſhe had been praying alone, her heart lo-"ved to pray ſo, that ſhe could not bear to leave the place, "but wanted to ſtay and pray longer."

September 7. Preached to the Indians from John vi. 35—39. There was not ſo much appearance of concern among them as at ſeveral other times of late; yet they appeared ſerious and attentive.

Lord's Day, September 8. Diſcourſed to the Indians in the forenoon from John xii. 44, 50; in the afternoon from Acts ii. 36—39. The word of God at this time ſeemed to fall with weight and influence upon them. There were but few preſent, but moſt that were, were in tears, and ſundry cried out under diſtreſſing concern for their ſouls.

There was one man conſiderably awakened, who never before diſcovered any concern for his ſoul. There appeared a remarkable work of the divine Spirit among them, almoſt generally, not unlike what has been of late at Croſweekſung. It ſeemed as if the divine influence had ſpread from thence to this place; although ſomething of it appeared here in the awakening of my interpreter, his wife, and ſome few others.

Sundry of the careleſs white people now preſent were awakened, (or at leaſt ſtartled), ſeeing the power of God ſo prevalent among the Indians. I then made a particular addreſs to them, which ſeemed to make ſome impreſſion upon them, and excite ſome affection in them.

There are ſundry Indians in theſe parts who have always refuſed to hear me preach, and have been enraged againſt thoſe that have attended my preaching. But of late they are more bitter than ever, ſcoffing at Chriſtianity, and ſometimes

aſking my hearers, "How often they have cried?" and "whe-"ther they have not now cried enough to do the turn?" &c. So that they have already "trial of cruel mockings."

September 9. Left the Indians in the Forks of Delaware, and ſet out on a journey towards Suſquehannah-river, directing my courſe towards the Indian-town more than an hundred and twenty miles weſtward from the Forks. Travelled about fifteen miles, and there lodged.

September 13. After having lodged out three nights, arrived at the Indian town I aimed at on Suſquehannah, called Shaumoking, (one of the places, and the largeſt of them, that I viſited in May laſt), and was kindly received and entertained by the Indians; but had little ſatisfaction by reaſon of the Heatheniſh dance and revel they then held in the houſe where I was obliged to lodge, which I could not ſuppreſs, though I often entreated them to deſiſt, for the ſake of one of their own friends who was then ſick in the houſe, and whoſe diſorder was much aggravated by the noiſe.——Alas! how deſtitute of natural affection are theſe poor uncultivated Pagans! although they ſeem ſomewhat kind in their own way. Of a truth, "the dark corners of the earth are full of "the habitations of cruelty."

This town (as I obſerved in my Journal of May laſt) lies partly on the eaſt ſide of the river, partly on the weſt, and partly on a large iſland in it, and contains upwards of fifty houſes, and (they tell me) near three hundred perſons, though I never ſaw much more than half that number in it; but of three different tribes of Indians, ſpeaking three languages, wholly unintelligible to each other. About one half of its inhabitants are Delawares, the other called Senakas, and Tutelas. The Indians of this place are counted the moſt drunken, miſchievous, and ruffianly fellows of any in theſe parts; and Satan ſeems to have his ſeat in this town in an eminent manner.

September 14. Viſited the Delaware king, (who was ſuppoſed to be at the point of death when I was here in May laſt, but was now recovered), and diſcourſed with him and others reſpecting Chriſtianity, and ſpent the afternoon with them, and had more encouragement than I expected. The

king appeared kindly diſpoſed and willing to be inſtructed. This gave me ſome encouragement that God would open an effectual door for my preaching the goſpel here, and ſet up his kingdom in this place. Which was a ſupport and refreſhment to me in the wilderneſs, and rendered my ſolitary circumſtances comfortable and pleaſant.

Lord's Day, September 15. Viſited the Chief of the Delawares again; was kindly received by him, and diſcourſed to the Indians in the afternoon. Still entertained hopes that God would open their hearts to receive the goſpel, though many of them in the place were ſo drunk from day to day, that I could get no opportunity to ſpeak to them. Towards night, diſcourſed with one that underſtood the languages of the Six Nations, (as they are uſually called), who diſcovered an inclination to hearken to Chriſtianity; which gave me ſome hopes that the goſpel might hereafter be ſent to thoſe nations far remote.

September 16. Spent the forenoon with the Indians, endeavouring to inſtruct them from houſe to houſe, and to engage them, as far as I could, to be friendly to Chriſtianity.

Towards night went to one part of the town where they were ſober, and got together near fifty perſons of them, and diſcourſed to them, having firſt obtained the king's cheerful conſent.—There was a ſurpriſing attention among them, and they manifeſted a conſiderable deſire of being further inſtructed. There were alſo one or two that ſeemed to be touched with ſome concern for their ſouls, who appeared well pleaſed with ſome converſation in private, after I had concluded my public diſcourſe to them.

My ſpirits were much refreſhed with this appearance of things, and I could not but return with my interpreter (having no other companion in this journey) to my poor hard lodgings, rejoicing in hopes that God deſigned to ſet up his kingdom here, where Satan now reigns in the moſt eminent manner; and found uncommon freedom in addreſſing the throne of grace for the accompliſhment of ſo great and glorious a work.

September 17. Spent the forenoon in viſiting and diſcourſing to the Indians. About noon left Shaumokking, (moſt of

the Indians this day going out on their hunting deſign,) and travelled down the river ſouth-weſtward.

September 19. Viſited an Indian town called Juneauta, ſituate on an iſland in Suſquehannah. Was much diſcouraged with the temper and behaviour of the Indians here, although they appeared friendly when I was with them the laſt ſpring, and then gave me encouragement to come and ſee them again. But they now ſeemed reſolved to retain their Pagan notions, and perſiſt in their idolatrous practices.

September 20. Viſited the Indians again at Juneauta iſland, and found them almoſt univerſally very buſy in making preparations for a great ſacrifice and dance. Had no opportunity to get them together, in order to diſcourſe with them about Chriſtianity, by reaſon of their being ſo much engaged about their ſacrifice. My ſpirits were much ſunk with a proſpect ſo very diſcouraging, and eſpecially ſeeing I had now no interpreter but a Pagan, who was as much attached to idolatry as any of them, (my own interpreter having left me the day before, being obliged to attend upon ſome important buſineſs otherwhere, and knowing that he could neither ſpeak nor underſtand the language of theſe Indians); ſo that I was under the greateſt diſadvantages imaginable. However, I attempted to diſcourſe privately with ſome of them, but without any appearance of ſucceſs; notwithſtanding I ſtill tarried with them.

In the evening, they met together, near a hundred of them, and danced round a large fire, having prepared ten fat deer for the ſacrifice; the fat of whoſe inwards they burnt in the fire while they were dancing, and ſometimes raiſed the flame to a prodigious height; at the ſame time yelling and ſhouting in ſuch a manner, that they might eaſily have been heard two miles or more.

They continued their ſacred dance all night, or near the matter; after which they ate the fleſh of the ſacrifice, and ſo retired each one to his lodging.

I enjoyed little ſatisfaction this night, being entirely alone on the iſland, (as to any Chriſtian company), and in the midſt of this idolatrous revel; and having walked to and fro till body and mind were pained and much oppreſſed, I at length

crept into a little crib made for corn, and there slept on the poles.

Lord's Day, September 21. Spent the day with the Indians on the island. As soon as they were well up in the morning I attempted to instruct them, and laboured for that purpose to get them together, but quickly found they had something else to do; for near noon they gathered together all their powwows, (or conjurers), and set about half a dozen of them to playing their juggling tricks, and acting their frantic distracted postures, in order to find out why they were then so sickly upon the island, numbers of them being at that time disordered with a fever and bloody flux. In this exercise they were engaged for several hours, making all the wild, ridiculous and distracted motions imaginable; sometimes singing; sometimes howling; sometimes extending their hands to the utmost stretch, spreading all their fingers, and seemed to push with them, as if they designed to push something away, or at least keep it off at arms-end; sometimes stroking their faces with their hands, then spurting water as fine as mist; sometimes setting flat on the earth, then bowing down their faces to the ground; wringing their sides, as if in pain and anguish; twisting their faces, turning up their eyes, grunting, puffing, &c.

Their monstrous actions tended to excite ideas of horror, and seemed to have something in them (as I thought) peculiarly suited to raise the devil, if he could be raised by any thing odd, ridiculous, and frightful. Some of them I could observe, were much more fervent and devout in the business than others, and seemed to chant, peep, and mutter, with a great degree of warmth and vigour, as if determined to awaken and engage the powers below. I sat at a small distance, not more than thirty feet from them, (though undiscovered), with my Bible in my hand, resolving, if possible, to spoil their sport, and prevent their receiving any answers from the infernal world, and there viewed the whole scene. They continued their hideous charms and incantations for more than three hours, until they had all wearied themselves out, although they had in that space of time taken sundry intervals of rest, and at

length broke up, I apprehended, without receiving any anſwer at all.

After they had done powwowing, I attempted to diſcourſe with them about Chriſtianity; but they ſoon ſcattered, and gave me no opportunity for any thing of that nature. A view of theſe things, while I was entirely alone in the wilderneſs, deſtitute of the ſociety of any one that ſo much as "named the name of Chriſt," greatly ſunk my ſpirits, gave me the moſt gloomy turn of mind imaginable, almoſt ſtripped me of all reſolution and hope reſpecting further attempts for propagating the goſpel, and converting the Pagans, and rendered this the moſt burdenſome and diſagreeable Sabbath that ever I ſaw. But nothing, I can truly ſay, ſunk and diſtreſſed me like the loſs of my hope reſpecting their converſion. This concern appeared ſo great, and ſeemed to be ſo much my own, that I ſeemed to have nothing to do on earth if this failed: and a proſpect of the greateſt ſucceſs in the ſaving converſion of ſouls under goſpel light, would have done little or nothing towards compenſating for the loſs of my hope in this reſpect; and my ſpirits now were ſo damped and depreſſed, that I had no heart nor power to make any further attempts among them for that purpoſe, and could not poſſibly recover my hope, reſolution, and courage, by the utmoſt of my endeavours.

The Indians of this iſland can many of them underſtand the Engliſh language conſiderably well, having formerly lived in ſome part of Maryland among or near the white people, but are very vicious, drunken, and profane, although not ſo ſavage as thoſe who have leſs acquaintance with the Engliſh. Their cuſtoms in divers reſpects, differ from thoſe of other Indians upon this river. They do not bury their dead in a common form, but let their fleſh conſume above ground in cloſe cribs made for that purpoſe; and at the end of a year, or perhaps ſometimes a longer ſpace of time, they take the bones, when the fleſh is all conſumed, and waſh and ſcrape them, and afterwards bury them with ſome ceremony. Their method of charming or conjuring over the ſick, ſeems ſomewhat different from that of other Indians, though for ſubſtance the ſame: and the whole of it, among theſe and others, perhaps, is an imitation of what ſeems, by Naaman's

expreſſion, 2 Kings v. 11. to have been the cuſtom of the ancient Heathens. For it ſeems chiefly to conſiſt in their "ſtriking their hands over the diſeaſed," repeatedly ſtroking of them, "and calling upon their gods," excepting the ſparting of water like a miſt, and ſome other frantic ceremonies common to the other conjurations I have already mentioned.

When I was in theſe parts in May laſt, I had an opportunity of learning many of the notions and cuſtoms of the Indians, as well as obſerving many of their practices: I then travelling more than an hundred and thirty miles upon the river above the Engliſh ſettlements; and having in that journey a view of ſome perſons of ſeven or eight diſtinct tribes, ſpeaking ſo many different languages. But of all the ſights I ever ſaw among them, or indeed any where elſe, none appeared ſo frightful, or ſo near a-kin to what is uſually imagined of infernal powers; none ever excited ſuch images of terror in my mind, as the appearance of one who was a devout and zealous reformer, or rather reſtorer of what he ſuppoſed was the ancient religion of the Indians. He made his appearance in his pontifical garb, which was a coat of bears ſkins, dreſſed with the hair on, and hanging down to his toes, a pair of bear ſkin ſtockings, and a great wooden face, painted the one half black, and the other tawny, about the colour of an Indian's ſkin, with an extravagant mouth, cut very much awry; the face faſtened to a bear-ſkin cap, which was drawn over his head. He advanced toward me with the inſtrument in his hand that he uſed for muſic in his idolatrous worſhip, which was a dry tortoiſe-ſhell, with ſome corn in it, and the neck of it drawn on to a piece of wood, which made a very convenient handle. As he came forward, he beat his tune with the rattle, and danced with all his might, but did not ſuffer any part of his body, not ſo much as his fingers, to be ſeen: and no man could have gueſſed by his appearance and actions, that he could have been a human creature, if they had not had ſome intimation of it otherwiſe. When he came near to me, I could not but ſhrink away from him, although it was then noon-day, and I knew who it was, his appearance and geſtures were ſo prodigiouſly frightful. He had a houſe conſecrated to religious uſes, with divers images cut out upon the ſeveral

parts of it; I went in, and found the ground beat almoſt as hard as a rock with their frequent dancing in it. I diſcourſed with him about Chriſtianity, and ſome of my diſcourſe he ſeemed to like, but ſome of it he diſliked entirely. He told me that God had taught him his religion, and that he never would turn from it, but wanted to find ſome that would join heartily with him in it; for, the Indians, he ſaid, were grown very degenerate and corrupt. He had thoughts, he ſaid, of leaving all his friends, and travelling abroad, in order to find ſome that would join with him; for he believed God had ſome good people ſomewhere that felt as he did. He had not always, he ſaid, felt as he now did, but had formerly been like the reſt of the Indians, until about four or five years before that time; then, he ſaid, his heart was very much diſtreſſed, ſo that he could not live among the Indians, but got away into the woods, and lived alone for ſome months. At length, he ſays, God comforted his heart, and ſhewed him what he ſhould do; and ſince that time he had known God, and tried to ſerve him; and loved all men, be they who they would, ſo as he never did before. He treated me with uncommon courteſy, and ſeemed to be hearty in it. And I was told by the Indians, that he oppoſed their drinking ſtrong liquor with all his power; and if at any time he could not diſſuade them from it, by all he could ſay, he would leave them, and go crying into the woods. It was manifeſt he had a ſet of religious notions that he had looked into for himſelf, and not taken for granted upon bare tradition; and he reliſhed or diſreliſhed whatever was ſpoken of a religious nature, according as it either agreed or diſagreed with his ſtandard. And while I was diſcourſing he would ſometimes ſay, "Now that I like, ſo God has taught me," &c. And ſome of his ſentiments ſeemed very juſt. Yet he utterly denied the being of a devil, and declared there was no ſuch a creature known among the Indians of old times, whoſe religion he ſuppoſed he was attempting to revive. He likewiſe told me, that departed ſouls all went ſouthward, and that the difference between the good and the bad was this, the former were admitted into a beautiful town with ſpiritual walls, or walls agreable to the nature of ſouls; and that the

latter would for ever hover round those walls, and in vain attempt to get in. He seemed to be sincere, honest, and conscientious in his own way, and according to his own religious notions, which was more than ever I saw in any other Pagan; and I perceived he was looked upon, and derided among most of the Indians as a precise zealot, that made a needless noise about religious matters. But I must say, there was something in his temper and disposition that looked more like true religion than any thing I ever observed amongst other Heathens.

But, alas! how deplorable is the state of the Indians upon this river! The brief representation I have here given of their notions and manners, is sufficient to shew that they are "led "captive by Satan at his will," in the most eminent manner; and methinks, might likewise be sufficient to excite the compassion, and engage the prayers of pious souls for these their fellow-men, who sit in "the regions of the shadow of death."

Sept. 22. Made some further attempts to instruct and christianize the Indians on this island; but all to no purpose. They live so near the white people, that they are always in the way of strong liquor, as well as the ill examples of nominal Christians; which renders it so unspeakably difficult to treat with them about Christianity.

Forks of Delaware, 1745.

October 1. Discoursed to the Indians here, and spent some time in private conferences with them about their souls concerns, and afterwards invited them to accompany, or if not, to follow me down to Crosweeksung, as soon as their conveniency would admit; which invitation sundry of them cheerfully accepted.

Crosweeksung in New-Jersey, 1745.

Preached to my people from John xiv. 1—6. The divine presence seemed to be in the assembly. Numbers were affect-

ed with divine truths, and it was a ſeaſon of comfort to ſome in particular.

O what a difference is there between theſe and the Indians I had lately treated with upon Suſquehannah! To be with thoſe ſeemed like being baniſhed from God, and all his people; to be with theſe like being admitted into his family, and to the enjoyment of his divine preſence! How great is the change lately made upon numbers of theſe Indians, who not many months ago were many of them as thoughtleſs, and averſe to Chriſtianity, as thoſe upon Suſquehannah! and how aſtoniſhing is that grace that has made this change!

Lord's day, October 6. Preached in the forenoon from John x. 7—11. There was a conſiderable melting among my people: the dear young Chriſtians were refreſhed, comforted, and ſtrengthened, and one or two perſons newly awakened.

In the afternoon I diſcourſed on the ſtory of the jailor, Acts xvi.; and in the evening expounded Acts xxi. 1—12. There was at this time a very agreeable melting ſpread thro' the whole aſſembly. I think I ſcarce ever ſaw a more deſireable affection in any number of people in my life. There was ſcarce a dry eye to be ſeen among them, and yet nothing boiſterous or unſeemly, nothing that tended to diſturb the public worſhip; but rather to encourage and excite a Chriſtian ardour and ſpirit of devotion.

Thoſe, who, I have reaſon to hope, were ſavingly renewed, were firſt affected, and ſeemed to rejoice much, but with brokenneſs of ſpirit and godly fear; their exerciſes were much the ſame with thoſe mentioned in my journal of Auguſt 26, evidently appearing to be the genuine effect of a ſpirit of adoption.

After public ſervice was over I withdrew, (being much tired with the labours of the day), and the Indians continued praying among themſelves for near two hours together, which continued exerciſes appeared to be attended with a bleſſed quickening influence from on high.

I could not but earneſtly wiſh that numbers of God's people had been preſent at this ſeaſon, to ſee and hear theſe things which I am ſure muſt refreſh the heart of every true friend of Zion's intereſt. To ſee thoſe, who very lately were ſtrangers

Pagans and idolaters, "having no hope, and without God in "the world," now filled with a ſenſe of divine love and grace, and worſhipping the "Father in ſpirit and in truth," as numbers here appeared to do, was now a little affecting; and eſpecially to ſee them appear ſo tender and humble, as well as lively, fervent and devout in the divine ſervice.

October 24. Diſcourſed from John iv. 13—16. There was a great attention, a viſible affection, and an unaffected melting in the aſſembly.—It is ſurpriſing to ſee how eager they are of hearing the word of God. I have oftentimes thought they would cheerfully and diligently attend divine worſhip twenty four hours together, had they an opportunity ſo to do.

October 25. Diſcourſed to my people reſpecting the reſurrection, from Luke xx. 27—36. And when I came to mention the bleſſedneſs the godly ſhall enjoy at that ſeaſon; their final freedom from death, ſin, and ſorrow; their equality to the angels in regard of their nearneſs to, and enjoyment of Chriſt, (ſome imperfect degree of which they are favoured with in the preſent life, from whence ſprings their ſweeteſt comfort); and their being the children of God, openly acknowledged by him as ſuch. I ſay, when I mentioned theſe things, numbers of them were much affected, and melted with a view of this bleſſed ſtate.

October 26. Being called to aſſiſt in the adminiſtration of the Lord's ſupper, in a neighbouring congregation, I invited my people to go with me, who in general embraced the opportunity cheerfully, and attended the ſeveral diſcourſes of that ſolemnity with diligence and affection, moſt of them now underſtanding ſomething of the Engliſh language.

Lord's Day, October 27. While I was preaching to a vaſt aſſembly of people abroad, who appeared generally eaſy and ſecure enough, there was one Indian woman, a ſtranger, who never heard me preach before, nor ever regarded any thing about religion, (being now perſuaded by ſome of her friends to come to meeting, though much againſt her will,) was ſeized with a pricking concern for her ſoul, and ſoon after expreſſed a great deſire of going home, (more than forty miles diſtant), to call her huſband, that he alſo might be awakened to a con-

cern for his ſoul. Some others of the Indians alſo appeared to be affected with divine truths this day.

The pious people of the Engliſh (numbers of whom I had opportunity to converſe with) ſeemed refreſhed with ſeeing the Indians worſhip God in that devout and ſolemn manner with the aſſembly of his people; and, with thoſe mentioned Acts xi. 18. they could not but "glorify God, ſaying, "Then hath God alſo to the Gentiles granted repentance unto life."

October 28. Preached again to a great aſſembly, at which time ſome of my people appeared affected; and when public worſhip was over, were inquiſitive whether there would not be another ſermon in the evening, or before the ſacramental ſolemnity was concluded; being ſtill deſirous to hear God's word.

Lord's day.

October 28. Diſcourſed from Matth. xxii. 1—14. I was enabled to open the Scripture, and adapt my diſcourſe and expreſſions to the capacities of my people, "I know not how," in a plain, eaſy, and familiar manner, beyond all that I could have done by the utmoſt ſtudy—and this, without any ſpecial difficulty, with as much freedom as if I had been addreſſing a common audience, who had been inſtructed in the doctrines of Chriſtianity all their days.

The word of God at this time ſeemed to fall upon the aſſembly with a divine power and influence, eſpecially toward the cloſe of my diſcourſe: there was both a ſweet melting and bitter mourning in the audience.—The dear Chriſtians were refreſhed and comforted,—convictions revived in others, and ſundry perſons newly awakened who had never been with us before; and ſo much of the divine preſence appeared in the aſſembly, that it ſeemed, "this was no other than the houſe "of God, and the gate of heaven." And all that had any ſavour and reliſh of divine things were even conſtrained by the ſweetneſs of that ſeaſon to ſay, "Lord, it is good for us "to be here!" If ever there was amongſt my people an appearance of the New Jeruſalem—"as a bride adorned for "her huſband," there was much of it at this time; and ſo agreeable was the entertainment where ſuch tokens of the di-

vine presence were, that I could scarce be willing in the evening to leave the place, and repair to my lodgings. I was refreshed with a view of the continuance of this blessed work of grace among them, and its influence upon strangers of the Indians that had of late, from time to time, providentially fallen into these parts.

November 1. Discoursed from Luke xxiv. briefly explaining the whole chapter, and insisting especially upon some particular passages.

The discourse was attended with some affectionate concern upon some of the hearers, though not equal to what has often appeared among them.

Lord's Day, November 3. Preached to my people from Luke xvi. 17. more especially for the sake of several lately brought under deep concern for their souls. There was some apparent concern and affection in the assembly, though far less than has been usual of late.

Afterwards I baptised fourteen persons of the Indians, six adults, and eight children: one of these was near fourscore years of age, and I have reason to hope God has brought her savingly home to himself: two of the others were men of fifty years old, who had been singular and remarkable, even among the Indians, for their wickedness; one of them had been a murderer, and both notorious drunkards as well as excessive quarrelsome; but now I cannot but hope both are become subjects of God's special grace, especially the worst of them. I deferred their baptism for many weeks after they had given evidences of having passed a great change, that I might have more opportunities to observe the fruits of those impressions they had been under, and apprehended the way was now clear; and there was not one of the adults I baptized, but what had given me some comfortable grounds to hope, that God had wrought a work of special grace in their hearts; although I could not have the same degree of satisfaction respecting one or two of them, as the rest.

November 4. Discoursed from John xi. briefly explaining most of the chapter. —— Divine truths made deep impressions upon many in the assembly; numbers were affected with a view of the power of Christ, manifested in his raising the

dead; and especially when this instance of his power was improved to shew his power and ability to raise dead souls (such as many of them then felt themselves to be) to a spiritual life; as also to raise the dead at the last day, and dispense to them due rewards and punishments.

There were sundry of the persons lately come here from remote places, that were now brought under deep and pressing concern for their souls; particularly one, who not long since came half drunk, and railed on us, and attempted by all means to disturb us, while engaged in the divine worship, was now so concerned and distressed for her soul, that she seemed unable to get any ease without an interest in Christ. There were many tears and affectionate sobs and groans in the assembly in general, some weeping for themselves, others for their friends. And although persons are doubtless much easier affected now, than they were in the beginning of this religious concern, when tears and cries for their souls were things unheard of among them; yet I must say their affection in general appeared genuine and unfeigned; and especially this appeared very conspicuous in those newly awakened. So that true and genuine convictions of sin, seem still to be begun and promoted in many instances.

Baptised a child this day, and perceived sundry of the baptized persons affected with the administration of this ordinance, as being thereby minded of their own solemn engagements.

I have now baptized in all forty-seven persons of the Indians, twenty-three adults and twenty-four children; thirty-five of them belonging to these parts, and the rest to the Forks of Delaware; and (through rich grace) they have none of them as yet been left to disgrace their profession of Christianity by any scandalous or unbecoming behaviour.

I might now justly make many remarks on a work of grace so very remarkable as this has been in divers respects; but shall confine myself to a few general hints only.

1st, It is remarkable that God began this work among the Indians at a time when I had the least hope, and (to my apprehension) the least rational prospect of seeing a work of

grace propagated amongſt them; my bodily ſtrength being then much waſted by a late tedious journey to Suſquehannah, where I was neceſſarily expoſed to hardſhips and fatigues among the Indians; my mind alſo being exceedingly depreſſed with a view of the unſucceſsfulneſs of my labours, (ſince I had little reaſon ſo much as to hope that God had made me inſtrumental of the ſaving converſion of any of the Indians, except my interpreter and his wife)—whence I was ready to look upon myſelf as a burden to the Honourable Society that employed and ſupported me in this buſineſs, and began to entertain ſerious thoughts of giving up my miſſion; and almoſt reſolved I would do ſo at the concluſion of the preſent year, if I had not then better proſpect of ſpecial ſucceſs in my work, than I had hitherto had; although I cannot ſay I entertained theſe thoughts becauſe I was weary of the labours and fatigues that neceſſarily attended my preſent buſineſs, or becauſe I had light or freedom in my own mind to turn any other way; but purely through dejection of ſpirit, preſſing diſcouragement, and an apprehenſion of its being unjuſt to ſpend money conſecrated to religious uſes, only to civilize the Indians, and bring them to an external profeſſion of Chriſtianity, which was all that I could then ſee any proſpect of having effected, while God ſeemed (as I thought) evidently to frown upon the deſign of their ſaving converſion, by withholding the convincing and renewing influences of his bleſſed Spirit from attending the means I had hitherto uſed with them for that end.

And in this frame of mind I firſt viſited theſe Indians at Croſweekſung, apprehending it was my indiſpenſible duty (ſeeing I had heard there was a number in theſe parts) to make ſome attempts for their converſion to God, though I cannot ſay, I had any hope of ſucceſs, my ſpirits were now ſo extremely ſunk. And I do not know that my hopes reſpecting the converſion of the Indians were ever reduced to ſo low an ebb, ſince I had any concern for them, as now.

And yet this was the very ſeaſon that God ſaw fitteſt to begin this glorious work in! And thus he "ordained ſtrength "out of weakneſs," by making bare his almighty arm at a time when all hopes and human probabilities moſt evidently

appeared to fail. Whence I learn, that it is good to "follow the path of duty, though in the midst of darkness "and discouragements."

2dly, It is remarkable how God providentially, and in a manner almost unaccountable, called these Indians together to be instructed in the great things that concerned their souls; and how he seized their minds with the most solemn and weighty concern for their eternal salvation, as fast as they came to the place where his word was preached. When I first came into these parts in June, I found not one man at the place I visited, but only four women and a few children: but before I had been here many days, they gathered from all quarters, some from more than twenty miles distant; and when I made them a second visit in the beginning of August, some came more than forty miles to hear me.

And many came without any intelligence of what was going on here, and consequently without any design of theirs, so much as to gratify their curiosity; so that it seemed as if God had summoned them together from all quarters for nothing else but to deliver his message to them; and that he did this, (with regard to some of them), without making use of any human means; although there was pains taken by some of them to give notice to others at remote places.

Nor is it less surprising that they were one after another affected with a solemn concern for their souls, almost as soon as they came upon the spot where divine truths were taught them. I could not but think often that their coming to the place of our public worship, was like Saul and his messengers coming among the prophets; they no sooner came but they prophesied; and these were almost as soon affected with a sense of their sin and misery, and with an earnest concern for deliverance, as they made their appearance in our assembly.

After this work of grace began with power among them, it was common for strangers of the Indians, before they had been with us one day, to be much awakened, deeply convinced of their sin and misery, and to inquire with great solicitude, "What they should do to be saved."

3dly, It is likewise remarkable how God preserved these poor ignorant Indians from being prejudiced against me, and

the truths I taught them, by those means that were used with them for that purpose by ungodly people. There were many attempts made by some ill-minded persons of the white people to prejudice them against, or fright them from Christianity. They sometimes told them, the Indians were well enough on it already—that there was no need of all this noise about Christianity—that if they were Christians, they would be in no better, no safer, or happier state, than they were already in, &c.

Sometimes they told them, that I was a knave, a deceiver, and the like; that I daily taught them a company of lies, and had no other design but to impose upon them, &c.

And when none of these, and such like suggestions, would avail to their purpose, they then tried another expedient, and told the Indians, "My design was to gather together as large "a body of them as I possibly could, and then sell them to "England for slaves." Than which nothing could be more likely to terrify the Indians, they being naturally of a jealous disposition, and the most averse to a state of servitude perhaps of any people living.

But all these wicked insinuations (thro' divine goodness over-ruling) constantly turned against the authors of them, and only served to engage the affections of the Indians more firmly to me: for they being awakened to a solemn concern for their souls, could not but observe, that the persons who endeavoured to imbitter their minds against me, were altogether unconcerned about their own souls, and not only so, but vicious and profane; and thence could not but argue, that if they had no concern for their own, it was not likely they should have for the souls of others.

It seems yet the more wonderful that the Indians were preserved from once hearkening to these suggestions, in as much as I was an utter stranger among them, and could give them no assurance of my sincere affection to, and concern for them, by any thing that was past,—while the persons that insinuated these things, were their old acquaintance, who had had frequent opportunities of gratifying their thirsty appetities with strong drink, and consequently, doubtless, had the greatest interest in their affections.——But from this instance of their

preservation from fatal prejudices, I have had occasion with admiration to say, "If God will work, who can hinder or "resist?"

Thirdly, Nor is it less wonderful how God was pleased to provide a remedy for my want of skill and freedom in the Indian language, by remarkably fitting my interpreter for, and assisting him in the performance of his work. It might reasonably be supposed I must needs labour under a vast disadvantage in addressing the Indians by an interpreter; and that divine truths would unavoidably loose much of the energy and *pathos* with which they might at first be delivered, by reason of their coming to the audience from a second hand. But although this has often (to my sorrow and discouragement) been the case in times past, when my interpreter had little or no sense of divine things, yet now it was quite otherwise. I cannot think my addresses to the Indians ordinarily since the beginning of this season of grace, have lost any thing of the power or pungency with which they were made, unless it were sometimes for want of pertinent and pathetic terms and expressions in the Indian language, which difficulty could not have been much redressed by my personal acquaintance with their language. My interpreter had before gained some good degree of doctrinal knowledge, whereby he was rendered capable of understanding and communicating, without mistakes, the intent and meaning of my discourses, and that without being confined strictly, and obliged to interpret *verbatim*. He had likewise, to appearance, an experimental acquaintance with divine things; and it pleased God at this season to inspire his mind with longing desires for the conversion of the Indians, and to give him admirable zeal and fervency in addressing them in order thereto. And it is remarkable, that when I was favoured with any special assistance in any work, and enabled to speak with more than common freedom, fervency, and power, under a lively and affecting sense of divine things, he was usually affected in the same manner almost instantly, and seemed at once quickened and enabled to speak in the same pathetic language, and under the same influence that I did. And a surprising energy often accompanied the word at such seasons, so that the face of the

whole aſſembly would be apparently changed almoſt in an inſtant, and tears and ſobs became common among them.

He alſo appeared to have ſuch a clear doctrinal view of God's uſual methods of dealing with ſouls under a preparatory work of conviction and humiliation, as he never had before; ſo that I could with his help, diſcourſe freely with the diſtreſſed perſons about their internal exerciſes, their fears, diſcouragements, temptations, &c.

He likewiſe took pains day and night to repeat and inculcate upon the minds of the Indians the truths I taught them daily; and this he appeared to do, not from ſpiritual pride, and an affectation of ſetting himſelf up as a public teacher, but from a ſpirit of faithfulneſs, and an honeſt concern for their ſouls.

His converſation among the Indians has likewiſe, (ſo far as I know) been ſavoury, as becomes a Chriſtian, and a perſon employed in his work; and I may juſtly ſay, he has been a great comfort to me, and a great inſtrument of promoting this good work among the Indians: ſo that whatever be the ſtate of his own ſoul, it is apparent God has remarkably fitted him for this work.

And thus God has manifeſted that, without beſtowing on me the gift of tongues, he could find a way wherein I might be as effectually enabled to convey the truths of his glorious goſpel to the minds of theſe poor benighted Pagans.

5thly, It is further remarkable that God has carried on his work here by ſuch means, and in ſuch a manner as tended to obviate and leave no room for thoſe prejudices and objections that have often been raiſed againſt ſuch a work. When perſons have been awakened to a ſolemn concern for their ſouls, by hearing the more awful truths of God's word, and the terrors of the divine law inſiſted upon, it has uſually in ſuch cases been objected by ſome, that ſuch perſons were only frighted with a fearful noiſe of hell and damnation; and that there was no evidence that their concern was the effect of a divine influence. But God has left no room for this objection in the preſent caſe, this work of grace having been begun and carried on, by almoſt one continued ſtrain of goſpel-invitation to periſhing ſinners, as may reaſonably be gueſſed, from

a view of the passages of scripture I chiefly insisted upon in my discourses from time to time, which I have for that purpose inserted in my journal.

Nor have I ever seen so general an awakening in any assembly in my life, as appeared here, while I was opening and insisting upon the parable of the *great supper*, Luke xiv. In which discourse I was enabled to set before my hearers the unsearchable riches of gospel grace.

Not that I would be understood here, that I never instructed the Indians respecting their fallen state, and the sinfulness and misery of it; for this was what I at first chiefly insisted upon with them, and endeavoured to repeat and inculcate in almost every discourse, knowing that without this foundation I should but build upon the sand; and that it would be in vain to invite them to Christ, unless I could convince them of their need of him. Made in 17

But still this great awakening, this surprising concern was never excited by any harangues of terror, but always appeared most remarkable when I insisted upon "the compassions "of a dying Saviour," the "plentiful provisions of the gos"pel," and the "free offers of divine grace to needy and "distressed sinners."

Nor would I be understood to insinuate, that such a religious concern might justly be suspected as not being genuine, and from a divine influence, because produced by the preaching of terror; for this is perhaps God's more usual way of awakening sinners, and appears entirely agreeable to scripture and reason. But what I mean here to observe is, that God saw fit to improve and bless milder means for the effectual awakening of these Indians, and thereby obviated the forementioned objection, which the world might otherwise have had a more plausible colour of making.

And as there has been no room for any plausible objection against this work, in regard of the means by which it was carried on; so neither is regard to the manner in which it has been carried on. It is true, persons considered in their souls have been exceeding greatly convicted of their sin and misery, have often wept to a high degree, and produced many tears, cries, and groans: but then they have not been attended with those disorders, which have

dily or mental, that have ſometimes prevailed among perſons under religious impreſſions.——There has here been no appearance of thoſe "convulſions, bodily agonies, frightful "ſcreamings, ſwoonings," and the like, that have been ſo much complained of in ſome places; although there have been ſome who (with the jailor) have been made to tremble under a ſenſe of their ſin and miſery,——numbers who have been made to cry out from a diſtreſſing view of their periſhing ſtate,——and ſome that have been, for a time, in a great meaſure, deprived of their bodily ſtrength, yet without any ſuch convulſive appearances.

Nor has there been any appearance of mental diſorders here, ſuch as "viſions, trances, imaginations of being under pro-"phetic inſpiration," and the like; or ſcarce any unbecoming diſpoſition to appear remarkably affected either with concern or joy: though I muſt confeſs, I obſerved one or two perſons whoſe concern, I thought was in a conſiderable meaſure affected; and one whoſe joy appeared to be of the ſame kind. But theſe workings of ſpiritual pride, I endeavoured to cruſh in their firſt appearances, and have not ſince obſerved any affection, either of joy or ſorrow, but what appeared genuine and unaffected. But,

6thly, and laſtly, The effects of this work have likewiſe been very remarkable. I doubt not but that many of theſe people have gained more doctrinal knowledge of divine truths ſince I firſt viſited them in June laſt, than could have been inſtilled into their minds by the moſt diligent uſe of proper and inſtructive means for whole years together, without ſuch a divine influence. Their Pagan notions and idolatrous practices ſeem to be entirely abandoned in theſe parts. They are regulated, and appear regularly diſpoſed in the affairs of marriage; an inſtance whereof I have given in my Journal of Auguſt 14. They ſeem generally divorced from drunkenneſs, their darling vice, "and the ſin that eaſily beſets them:" ſo that I do not know of more than two or three who have been my ſteady hearers, that have drunk to exceſs ſince I firſt viſited them; although before it was common for ſome or other of them to be drunk almoſt every day: and ſome of them ſeem now to fear this ſin in particular more than death itſelf. A principle of honour and juſtice appears in many of them,

and they ſeem concerned to diſcharge their old debts, which they have neglected, and perhaps ſcarce thought of for years paſt. Their manner of living is much more decent and comfortable than formerly, having now the benefit of that money which they uſed to conſume upon ſtrong drink. Love ſeems to reign among them, eſpecially thoſe who have given evidences of having paſſed a ſaving change: and I never ſaw any appearance of bitterneſs or cenſoriouſneſs in theſe, nor any diſpoſition to "eſteem themſelves better than others" who had not received the like mercy.

As their ſorrows under convictions have been great and preſſing, ſo many of them have ſince appeared to "rejoice "with joy unſpeakable, and full of glory;" and yet I never ſaw any thing ecſtatic or flighty in their joy. Their conſolations do not incline them to air and lightneſs; but, on the contrary, are attended with ſolemnity, and oftentimes with tears, and an apparent brokenneſs of heart, as may be ſeen in ſeveral paſſages of my Journal: and in this reſpect ſome of them have been ſurpriſed at themſelves, and have with concern obſerved to me, that "when their hearts have been glad, (which is a phraſe they commonly make uſe of to expreſs ſpiritual joy), they could not help crying for all."

And now, upon the whole, I think I may juſtly ſay, here are all the ſymptoms and evidences of a remarkable work of grace among theſe Indians, that can reaſonably be deſired or looked for. May the Great Author of this work maintain and promote the ſame here, and propagate it every where, till "the whole earth be filled with his glory!" Amen.

I have now rode more than three thouſand miles, that I have kept an exact account of, ſince the beginning of March laſt; and almoſt the whole of it has been on my own proper buſineſs as a miſſionary, upon the deſign (either immediately or more remotely) of propagating Chriſtian knowledge among the Indians. I have taken pains to look out for a colleague, or companion to travel with me: and have likewiſe uſed endeavours to procure ſomething for his ſupport, among religious perſons in New-England, which coſt me a journey of ſeveral hundred miles in length; but have not as yet found any perſon qualified and diſpoſed for this good work, although I had

ſome encouragement from miniſters and others, that it was hopeful a maintainance might be procured for one, when the man ſhould be found.

I have likewiſe of late repreſented to the gentlemen concerned with this miſſion, the neceſſity of having an Engliſh ſchool ſpeedily ſet up among theſe Indians, who are now willing to be at the pains of gathering together in a body for this purpoſe. And in order hereto, have humbly propoſed to them the collecting of money for the maintenance of a ſchoolmaſter, and defraying the other neceſſary charges in the promotion of this good work; which they are now attempting in the ſeveral congregations of Chriſtians to which they reſpectively belong.

The ſeveral companies of Indians I have preached to in the ſummer paſt, live at great diſtances from each other. It is more than ſeventy miles from Croſweekſung in New-Jerſey, to the Forks of Delaware in Penſylvania. And from thence to ſundry of the Indian ſettlements I viſited on Suſquehannah, is more than an hundred and twenty miles. And ſo much of my time is neceſſarily conſumed in journeying, that I can have but little for any of my neceſſary ſtudies, and conſequently for the ſtudy of the Indian languages in particular; and eſpecially ſeeing I am obliged to diſcourſe ſo frequently to the Indians at each of theſe places while I am with them, in order to redeem time to viſit the reſt. I am, at times, almoſt diſcouraged from attempting to gain any acquaintance with the Indian languages, they are ſo very numerous, (ſome account of which I gave in my Journal of May laſt); and eſpecially ſeeing my other labours and fatigues ingroſs almoſt the whole of my time, and bear exceeding hard upon my conſtitution, ſo that my health is much impaired.—— However, I have taken conſiderable pains to learn the Delaware language, and propoſe ſtill to do ſo, as far as my other buſineſs and bodily health will admit. I have already made ſome proficiency in it, though I have laboured under many and great diſadvantages in my attempts of that nature. And it is but juſt to obſerve here, that all the pains I took to acquaint myſelf with the language of the Indians I ſpent my firſt year with, were of little or no ſervice to me here among

the Delawares; ſo that my work, when I came among theſe Indians, was all to begin anew.

As theſe poor ignorant Pagans ſtood in need of having "line "upon line, and precept upon precept," in order to their being inſtructed and grounded in the principles of Chriſtianity; ſo I preached "publicly, and taught from houſe to houſe," almoſt every day for whole weeks together, when I was with them. And my public diſcourſes did not then make up the one half of my work, while there were ſo many conſtantly coming to me with that important enquiry, "What muſt "we do to be ſaved!" and opening to me the various exerciſes of their minds. And yet I can ſay, (to the praiſe of rich grace), that the apparent ſucceſs with which my labours were crowned, unſpeakably more than compenſated for the labour itſelf, and was likewiſe a great means of ſupporting and carrying me through the buſineſs and fatigues, which (it ſeems) my nature would have ſunk under, without ſuch an encouraging proſpect. But although this ſucceſs has afforded matter of ſupport, comfort, and thankfulneſs; yet in this ſeaſon I have found great need of aſſiſtance in my work, and have been much oppreſſed for want of one to bear a part of my labours and hardſhips.——

"May the Lord of the harveſt ſend forth other labourers "into this part of his harveſt, that thoſe who ſit in darkneſs "may ſee great light; and that the whole earth may be filled "with the knowledge of himſelf! Amen."

DAVID BRAINERD.

November 20. 1745.

DIVINE GRACE DISPLAYED;

OR, THE

CONTINUANCE & PROGRESS

OF A

REMARKABLE WORK OF GRACE

AMONG SOME OF THE INDIANS

IN NEW-JERSEY AND PENSYLVANIA:

REPRESENTED IN A

JOURNAL

KEPT BY ORDER OF THE HONOURABLE SOCIETY (IN SCOTLAND)
FOR PROPAGATING CHRISTIAN KNOWLEDGE.

WITH SOME GENERAL REMARKS.

To which is ſubjoined,

An APPENDIX, containing ſome account of ſundry things, eſpecially of the difficulties attending the work of a Miſſionary among the INDIANS.

BY DAVID BRAINERD,

MINISTER OF THE GOSPEL, AND MISSIONARY FROM THE SAID SOCIETY.

PRINTED IN THE YEAR M.DCC.XCVIII.

CROSWEEKSUNG IN NEW-JERSEY,

1745.

LORD's Day, November 24. Preached both parts of the day from the ſtory of Zaccheus, Luke xix. 1—9. In the latter exerciſe, when I opened and inſiſted upon the ſalvation that comes to the ſinner, upon his becoming a ſon of Abraham, or a true believer, the word ſeemed to be attended with divine power to the hearts of the hearers.——Numbers were much affected with divine truths;—former convictions were revived;—one or two perſons newly awakened;—and a moſt affectionate engagement in divine ſervice appeared among them univerſally.

The impreſſions they were under appeared to be the genuine effect of God's word brought home to their hearts, by the power and influence of the divine Spirit.

November 26. After having ſpent ſome time in private conferences with my people, I diſcourſed publicly among them from John v. 1, 9. I was favoured with ſome ſpecial freedom and fervency in my diſcourſe, and a powerful energy accompanied divine truths. Many wept and ſobbed affectionately, and ſcarce any appeared unconcerned in the whole aſſembly. The influence that ſeized the audience appeared gentle, and yet pungent and efficacious. It produced no boiſterous commotion of the paſſions, but ſeemed deeply to affect the heart, and excited in the perſons under convictions of their loſt ſtate, heavy groans and tears;——and in others who had obtained comfort, a ſweet and humble melting. It ſeemed like the gentle but ſteady ſhowers that effectually water the earth, withuot violently beating upon the ſurface.

The perſons lately awakened were, ſome of them, deeply diſtreſſed for their ſouls, and appeared earneſtly ſolicitous to obtain an intereſt in Chriſt; and ſome of them, after public worſhip was over, in anguiſh of ſpirit, ſaid, "They knew "not what to do, nor how to get their wicked hearts chan-"ged," &c.

November 28. Diſcourſed to the Indians publicly, after having uſed ſome private endeavours to inſtruct and excite ſome in the duties of Chriſtianity. Opened and made remarks upon the ſacred ſtory of our Lord's tranſiguration, Luke ix. 28—36. Had a principal view, in my inſiſting upon this paſſage of ſcripture, to the edification and conſolation of God's people. And obſerved ſome, that I have reaſon to think are truly ſuch, exceedingly affected with an account of the glory of Chriſt in his transfiguration; and filled with longing deſires of being with him, that they might with open face behold his glory.

After public ſervice was over, I aſked one of them, who wept and ſobbed moſt affectionately, "What ſhe now wanted?" She replied, "Oh to be with Chriſt! ſhe did not "know how to ſtay," &c. This was a bleſſed refreſhing ſeaſon to the religious people in general. The Lord Jeſus Chriſt ſeemed to manifeſt his divine glory to them, as when transfigured before his diſciples. And they, with the diſciples, were ready univerſally to ſay, "Lord, it is good for "us to be here."

The influence of God's word was not confined to thoſe who had given evidences of being truly gracious, though at this time, I calculated my diſcourſe for, and directed it chiefly to ſuch: but it appeared to be a ſeaſon of divine power in the whole aſſembly; ſo that moſt were, in ſome meaſure, affected. And one aged man in particular, lately awakened, was now brought under deep and preſſing concern for his ſoul, and was earneſtly inquiſitive "how he might find Jeſus Chriſt."

God ſeems ſtill to vouchſafe his divine preſence and the influence of his bleſſed Spirit to accompany his word at leaſt in ſome meaſure, in all our meetings for divine worſhip.

November 30. Preached near night, after having ſpent ſome hours in private conference with ſome of my people about their ſouls concerns. Explained and inſiſted upon the ſtory of the rich man and Lazarus, Luke xvi. 19. 26. The word made powerful impreſſions upon many in the aſſembly, eſpecially while I diſcourſed of the bleſſedneſs of "Lazarus "in Abraham's boſom." This I could perceive, affected them much more than what I ſpoke of the rich man's miſery and

torments. And thus it has been uſually with them. They have almoſt always appeared much more affected with the comfortable than the dreadful truths of God's word. And that which has diſtreſſed many of them under convictions, is that they found they wanted, and could not obtain the happineſs of the godly; at leaſt they have often appeared to be more affected with this, than with the terrors of hell. But whatever be the means of their awakening, it is plain, numbers are made deeply ſenſible of their ſin and miſery, the wickedneſs and ſtubbornneſs of their own hearts, their utter inability to help themſelves, or to come to Chriſt for help, without divine aſſiſtance; and ſo are brought to ſee their periſhing need of Chriſt to do all for them, and to lie at the foot of ſovereign mercy.

Lord's Day, December 1. Diſcourſed to my people in the forenoon from Luke xvi. 27, 31. There appeared an unfeigned affection in divers perſons, and ſome ſeemed deeply impreſſed with divine truths.

In the afternoon preached to a number of white people; at which time the Indians attended with diligence, and many of them were able to underſtand a conſiderable part of the diſcourſe.

At night diſcourſed to my people again, and gave them ſome particular cautions and directions relating to their conduct in divers reſpects; and preſſed them to watchfulneſs in all their deportment, ſeeing they were encompaſſed with thoſe that "waited for their halting," and who ſtood ready to draw them into temptations of every kind, and then to expoſe religion for their misſteps.

Lord's Day, December 8. Diſcourſed on the ſtory of the blind man, John ix. There appeared no remarkable effect of the word upon the aſſembly at this time. The perſons who have lately been much concerned for their ſouls, ſeemed now not ſo affected nor ſolicitous to obtain an intereſt in Chriſt as has been uſual; altho' they attended divine ſervice with ſeriouſneſs and diligence.

Such have been the doings of the Lord here, in awakening ſinners, and affecting the hearts of thoſe who were brought to ſolid comfort, with a freſh ſenſe of divine things from time

to time that it is now ſtrange to ſee the aſſembly ſit with dry eyes, and without ſobs and groans.

December 12. Preached from the parable of the ten virgins, Matth. xxv. The divine power ſeemed in ſome meaſure to attend this diſcourſe, in which I was favoured with uncommon freedom and plainneſs of addreſs, and enabled to open divine truths, and explain them to the capacities of my people in a manner beyond myſelf.——There appeared in many perſons an affectionate concern for their ſouls; although the concern in general ſeemed not ſo deep and preſſing as it had formerly done. Yet it was refreſhing to ſee many melted into tears and unaffected ſobs; ſome with a ſenſe of divine love, and ſome for want of it.

Lord's Day, December 15. Preached to the Indians from Luke xiii. 24, 28. Divine truths fell with weight and power upon the audience, and ſeemed to reach the hearts of many. Near night diſcourſed to them from Matth. xxv. 31. to 46. At which ſeaſon alſo, the word appeared to be accompanied with a divine influence, and made powerful impreſſions upon the aſſembly in general, as well as upon divers perſons in a very ſpecial and particular manner. This was an amazing ſeaſon of grace! "The word of the Lord," this day, "was quick and powerful, ſharper than a two-edged ſword," and pierced to the hearts of many. The aſſembly was greatly affected, and deeply wrought upon; yet without ſo much apparent commotion in the paſſions as was uſual in the beginning of this work of grace. The impreſſions made by the word of God upon the audience appeared ſolid, rational, and deep, worthy of the ſolemn truths by means of which they were produced, and far from being the effects of any ſudden fright, or groundleſs perturbation of mind.

O how the hearts of the hearers ſeemed to bow under the weight of divine truths! And how evident did it now appear that they received and felt them, "not as the word of man, "but as the word of God!" None can frame a juſt idea of the appearance of our aſſembly at this time, but thoſe who have ſeen a congregation, ſolemnly awed, and deeply impreſſed by the ſpecial power and influence of divine truths delivered to them in the name of God.

December 16. Diſcourſed to my people in the evening from Luke xi. 1—13. After having inſiſted ſome time upon the 9th verſe, wherein there is a command and encouragement to aſk for divine favours, I called upon them to aſk for a new heart with utmoſt importunity, as the man mentioned in the parable I was diſcourſing upon, pleaded for loaves of bread at midnight.

There was much affection and concern in the aſſembly; and eſpecially one woman appeared in great diſtreſs for her ſoul. She was brought to ſuch an agony in ſeeking after Chriſt, that the ſweat ran off her face for a conſiderable time together, although the evening was very cold; and her bitter cries were the moſt affecting indication of the inward anguiſh of her heart.

December 21. My people having now attained to a conſiderable degree of knowledge in the principles of Chriſtianity, I thought it proper to ſet up a catechetical lecture among them; and this evening attempted ſomething in that form; propoſing queſtions to them agreeable to the Reverend Aſſembly's Shorter Catechiſm, receiving their anſwers, and then explaining and inſiſting as appeared neceſſary and proper upon each queſtion. After which I endeavoured to make ſome practical improvement of the whole. This was the method I entered upon.——They were able readily and rationally to anſwer many important queſtions I propoſed to them: ſo that, upon trial, I found their doctrinal knowledge to exceed my own expectations.——In the improvement of my diſcourſe, when I came to infer and open the bleſſedneſs of thoſe who had ſo great and glorious a God, as had before been ſpoken of, "for their everlaſting friend and portion," ſundry were much affected; and eſpecially when I exhorted, and endeavoured to perſuade them "to be reconciled to God," through his dear Son, and thus to ſecure an intereſt in his everlaſting favour, ſo that they appeared to be not only enlightened and inſtructed, but affected and engaged in their ſouls concern by this method of diſcourſing.

Lord's Day, December 22. Diſcourſed upon the ſtory of the young man in the goſpel, Matth. ix. 16—22. God made it a ſeaſonable word, I am perſuaded, to ſome ſouls.

There were ſundry perſons of the Indians newly come here, who had frequently lived among Quakers; and being more civilized and conformed to Engliſh manners than the generality of the Indians, they had imbibed ſome of the Quakers errors, eſpecially this fundamental one, *viz.* That if men will but live ſoberly and honeſtly according to the dictates of their own conſciences (or the *light within*), there is then no danger or doubt of their ſalvation, &c.——Theſe perſons I found much worſe to deal with than thoſe who are wholly under Pagan darkneſs, who make no pretences to knowledge in Chriſtianity at all, nor have any ſelf-righteous foundation to ſtand upon. However, they all, except one, appeared now convinced, that this ſober, honeſt life of itſelf, was not ſufficient for ſalvation; ſince Chriſt himſelf had declared it ſo in the caſe of the young man: And ſeemed in ſome meaſure concerned to obtain that change of heart which I had been labouring to ſhew them the neceſſity of.

This was likewiſe a ſeaſon of comfort to ſome ſouls, and in particular to one, (the ſame mentioned in my journal of the 16th inſtant), who never before obtained any ſettled comfort though I have abundant reaſon to think ſhe had paſſed a ſaving change ſome days before.

She now appeared in a heavenly frame of mind, compoſed and delighted with the divine will. When I came to diſcourſe particularly with her, and to enquire of her, how ſhe got relief and deliverance from the ſpiritual diſtreſſes ſhe had lately been under, ſhe anſwered in broken Engliſh, * "Me try, me "try, ſave myſelf, laſt my ſtrength be all gone, (meaning "her ability to ſave herſelf), could not me ſtir bit further. "Den laſt, me forced let Jeſus Chriſt alone, ſend me hell if "he pleaſe." I ſaid, But you was not willing to go to hell, was you? She replied, † "Could not me help it. My

* In proper Engliſh thus: *I tried and tried to ſave myſelf, till at laſt my ſtrength was all gone, and I could not ſtir any further. Then at laſt I was forced to let Jeſus Chriſt alone, to ſend me to hell if he pleaſed.*"

† In plain Engliſh thus, *I could not help it. My heart would be wicked for all that I could do. I could not make it good.*

"heart he would wicked for all. Could not me make him "good;" (meaning ſhe ſaw it was right ſhe ſhould go to hell, becauſe her heart was wicked, and would be ſo after all ſhe could do to mend it). I aſked her, How ſhe got out of this caſe? She anſwered ſtill in the ſame broken language, ‡ "By "by my heart be grad deſperately." I aſked her why her heart was glad? She replied, "Grad my heart Jeſus Chriſt "do what he pleaſe with me. Den me tink, grad my heart "Jeſus Chriſt ſend me hell. Did not me care where he put "me, me lobe him for all," &c.

And ſhe could not readily be convinced, but that ſhe was willing to go to hell, if Chriſt was pleaſed to ſend her there. Though the truth evidently was, her will was ſo ſwallowed up in the divine will, that ſhe could not frame any hell in her imagination that would be dreadful or undeſirable, provided it was but the will of God to ſend her to it.

Toward night diſcourſed to them again in the catechetical method I entered upon the evening before. And when I came to improve the truths I had explained to them, and to anſwer the queſtion, "But how ſhall I know whether God "has choſen me to everlaſting life," by preſſing them to come and give up their hearts to Chriſt, and thereby "to "make their election ſure;" they then appeared much affected: and the perſons under concern were afreſh engaged in ſeeking after an intereſt in him; while ſome others, who had obtained comfort before, were refreſhed to find that love to God in themſelves, which was an evidence of his electing love to them.

December 25. The Indians having been uſed upon Chriſtmas days to drink and revel among ſome of the white people in theſe parts, I thought it proper this day to call them together, and diſcourſe to them upon divine things: which I accordingly did from the parable of the barren fig-tree, Luke xiii. 6—9. A divine influence, I am perſuaded, accompanied the word at this ſeaſon. The power of God appear-

‡ *By and by my heart was exceeding glad.---My heart was glad that Jeſus Chriſt would do with me what he pleaſed. Then I thought my heart would be glad although Chriſt ſhould ſend me to hell. I did not care where he put me, I ſhould love him for all*; i. e. *do what he would with me.*

ed in the aſſembly, not by producing any remarkable cries but by ſhocking and rouſing at heart (as it ſeemed) ſeveral ſtupid creatures, that were ſcarce ever moved with any concern before. The power attending divine truths ſeemed to have the influence of the earthquake rather than the whirlwind upon them. Their paſſions were not ſo much alarmed as has been common here in times paſt, but their judgments appeared to be powerfully convinced by the maſterly and conquering influence of divine truths. The impreſſions made upon the aſſembly in general ſeemed not ſuperficial, but deep and heart-affecting. O how ready did they now appear univerſally to embrace and comply with every thing they heard and were convinced was duty! God was in the midſt of us of a truth, bowing and melting ſtubborn hearts! How many tears and ſobs were then to be ſeen and heard among us! What livelineſs and ſtrict attention! what eagerneſs and intenſeneſs of mind appeared in the whole aſſembly in the time of divine ſervice! They ſeemed to watch and wait for the dropping of God's word, as the thirſty earth for the "former and latter "rain."

Afterwards I diſcourſed to them on the duty of huſbands and wives, from Eph. v. 22—33; and have reaſon to think this was a word in ſeaſon.——Spent ſome time further in the evening in inculcating the truths I had inſiſted upon in my former diſcourſe reſpecting the barren fig-tree, and obſerved a powerful influence ſtill accompany what was ſpoken.

December 26. This evening I was viſited by a perſon under great ſpiritual exerciſe—the moſt remarkable inſtance of this kind I ever ſaw. She was a woman of (I believe) more than fourſcore years old, and appeared to be much broken and very childiſh through age, ſo that it ſeemed impoſſible for man to inſtil into her mind any notions of divine things, not ſo much as to give her any doctrinal inſtruction, becauſe ſhe ſeemed incapable of being taught.——She was led by the hand into my houſe, and appeared in extreme anguiſh. I aſked her, what ailed her? She anſwered, "That her heart was "diſtreſſed, and ſhe feared ſhe ſhould never find Chriſt." I aſked her, when ſhe began to be concerned? with divers other queſtions relating to her diſtreſs. To all which ſhe an-

ſwered, for ſubſtance, to this effect, viz. That ſhe had heard me preach many times, but never knew any thing about it, never "felt it in her heart," till the laſt Sabbath; and then it came (ſhe ſaid) "all one as if a needle had been thruſt into "her heart;" ſince which time, ſhe had no reſt day nor night. She added that on the evening before Chriſtmas a number of Indians being together at the houſe where ſhe was, and diſcourſing about Chriſt, their talk pricked her heart, ſo that ſhe could not ſit up, but fell down on her bed; at which time ſhe went away, (as ſhe expreſſed it), and felt as if ſhe dreamed, and yet is confident ſhe did not dream. When ſhe was thus gone, ſhe ſaw, ſhe ſays, two paths, one appeared very broad and crooked; and that, ſhe ſays, turned to the left hand: The other appeared ſtrait and very narrow; and that went up the hill to the right hand. She travelled, ſhe ſaid, for ſome time up the narrow right-hand path, till at length ſomething ſeemed to obſtruct her journey. She ſometimes called it darkneſs, and then deſcribed it otherwiſe, and ſeemed to compare it to a block or bar. She then remembered, ſhe ſays, what ſhe had heard me ſay about "ſtriving to enter in at the ſtrait "gate," (although ſhe took little notice of it at the time when ſhe heard me diſcourſe upon that ſubject), and thought ſhe would climb over this bar. But juſt as ſhe was thinking of this ſhe came back again, as ſhe termed it, meaning that ſhe came to herſelf; whereupon her ſoul was extremely diſtreſſed, apprehending ſhe had now turned back and forſaken Chriſt, and that there was therefore no hope of mercy for her.

As I was ſenſible that trances, and imaginary views of things, are of dangerous tendency in religion, when ſought after and depended upon; ſo I could not but be much concerned about this exerciſe, eſpecially at firſt: apprehending this might be a deſign of Satan to bring a blemiſh upon the work of God here, by introducing viſionary ſcenes, imaginary terrors, and all manner of mental diſorders and deluſions, in the room of genuine convictions of ſin, and the enlightening influences of the bleſſed Spirit; and I was almoſt reſolved to declare, that I looked upon this to be one of Satan's devices, and to

caution my people againſt it, and the like exerciſes, as ſuch. —However, I determined firſt to enquire into her knowledge, to ſee whether ſhe had any juſt views of things, that might be the occaſion of her preſent diſtreſſing concern, or whether it was a mere fright ariſing only from imaginary terrors. I aſked her divers queſtions reſpecting man's primitive, and more eſpecially his preſent ſtate, and reſpecting her own heart; which ſhe anſwered rationally, and to my ſurpriſe. And I thought it was next to impoſſible, if not altogether ſo, that a Pagan who was become a child through age, ſhould in that ſtate gain ſo much knowledge by any mere human inſtruction, without being remarkably enlightened by a divine influence.

I then propoſed to her the proviſion made in the goſpel for the ſalvation of ſinners, and the ability and willingneſs of Chriſt "to ſave to the uttermoſt all (old as well as young) "that come to him." To which ſhe ſeemed to give a hearty aſſent. But inſtantly replied, "Ay, but I cannot come; "my wicked heart will not come to Chriſt; I do not know "how to come," &c. And this ſhe ſpoke in anguiſh of ſpirit, ſtriking on her breaſt, with tears in her eyes, and with ſuch earneſtneſs in her looks as was indeed piteous and affecting.

She ſeems to be really convinced of her ſin and miſery, and her need of a change of heart: and her concern is abiding and conſtant. So that nothing appears but that this exerciſe may have a ſaving iſſue. And indeed it ſeems hopeful, ſeeing ſhe is ſo ſolicitous to obtain an intereſt in Chriſt, that her heart (as ſhe expreſſes it) prays day and night.

How far God may make uſe of the imagination in awakening ſome perſons under theſe and ſuch like circumſtances, I cannot pretend to determine. Or whether this exercise I have given an account of, be from a divine influence, I ſhall leave others to judge. But this I muſt ſay, that its effects hitherto beſpeak it to be ſuch: nor can it (as I ſee) be accounted for in a rational way, but from the influence of ſome ſpirit, either good or evil. For the woman I am ſure, never heard divine things treated of in the manner ſhe now viewed them in; and it would ſeem ſtrange ſhe ſhould get ſu

a rational notion of them from the mere working of her own fancy, without ſome ſuperior, or at leaſt foregin aid.—And yet I muſt ſay, I have looked upon it as one of the glories of this work of grace among the Indians, and a ſpecial evidence of its being from a divine influence, that there has, till now, been no appearance of ſuch things, no viſionary notions, trances, and imaginations intermixed with thoſe rational convictions of ſin, and ſolid conſolations, that numbers have been made the ſubjects of. And might I have had my deſire, there had been no appearance of any thing of this nature at all.

December 28. Diſcourſed to my people in the catechetical method I lately entered upon. And in the improvement of my diſcourſe, wherein I was comparing man's preſent with his primitive ſtate, and ſhewing what he had fallen from, and the miſeries he is now involved in, and expoſed to in his natural ſtate, and preſſing ſinners to take a view of their deplorable circumſtances without Chriſt; as alſo to ſtrive that they might obtain an intereſt in him; the Lord, I truſt, granted a remarkable influence of his bleſſed Spirit to accompany what was ſpoken, and there was a great concern appeared in the aſſembly: many were melted into tears and ſobs, and the impreſſions made upon them ſeemed deep and heart affecting, and in particular, there were two or three perſons who appeared to be brought to the laſt exerciſes of a preparatory work, and reduced almoſt to extremity; being in a great meaſure convinced of the impoſſibility of their helping themſelves, or of mending their own hearts; and ſeemed to be upon the point of giving up all hope of themſelves, and venturing upon Chriſt as naked, helpleſs and undone. And yet were in diſtreſs and anguiſh, becauſe they ſaw no ſafety in ſo doing; unleſs they could do ſomething towards ſaving themſelves.

One of theſe perſons was the very aged woman above mentioned, who now appeared "weary and heavy laden" with a ſenſe of her ſin and miſery, and her periſhing need of an intereſt in Chriſt.

Lord's Day, December 29. Preached from John iii. 1—5. A number of white people were preſent, as is uſual upon the

Sabbath. The diſcourſe was accompanied with power, and ſeemed to have a ſilent but deep and piercing influence upon the audience. Many wept and ſobbed affectionately. And there were ſome tears among the white people as well as the Indians. Some could not refrain from crying out, though there were not many ſo exerciſed. But the impreſſions made upon their hearts appeared chiefly by the extraordinary earneſtneſs of their attention, and their heavy ſighs and tears.

After public worſhip was over, I went to my houſe, propoſing to preach again after a ſhort ſeaſon of intermiſſion. But they ſoon came in one after another, with tears in their eyes, to know "what they ſhould do to be ſaved." And the divine Spirit in ſuch a manner ſet home upon their hearts what I ſpoke to them, that the houſe was ſoon filled with cries and groans.——They all flocked together upon this occaſion; and thoſe whom I had reaſon to think in a Chriſtleſs ſtate, were almoſt univerſally ſeized with concern for their ſouls.

It was an amazing ſeaſon of power among them, and ſeemed as if God had "bowed the heavens and come down." So aſtoniſhingly prevalent was the operation upon old as well as young, that it ſeemed as if none would be left in a ſecure and natural ſtate, but that God was now about to convert all the world. And I was ready to think then, that I ſhould never again deſpair of the converſion of any man or woman living, be they who or what they would.

It is impoſſible to give a juſt and lively deſcription of the appearance of things at this ſeaſon at leaſt ſuch as to convey a bright and adequate idea of the effect of this influence. A number might now be ſeen rejoicing that God had not taken away the powerful influence of his bleſſed Spirit from this place.——Refreſhed to ſee ſo many "ſtriving to enter in "at the ſtrait gate;"—and animated with ſuch concern for them, that they wanted "to puſh them forward," as ſome of them expreſſed it.——At the ſame time numbers both of men and women, old and young, might be ſeen in tears, and ſome in anguiſh of ſpirit, appearing in their very countenances, like condemned malefactors bound towards the place of execution, with a heavy ſolicitude ſitting in their faces: ſo that

there seemed here (as I thought) a lively emblem of the solemn day of accounts—a mixture of heaven and hell; of joy unspeakable and anguish inexpressible.

The concern and religious affection was such, that I could not pretend to have any formal religious exercises among them, but spend the time in discoursing to one and another, as I thought most proper and seasonable for each, and sometimes addressed them altogether, and finally concluded with prayer. ——Such were their circumstances at this season, that I could scarce have half an hour's rest from speaking from about half an hour before twelve o'clock, (at which time I began public worship), till past seven at night.

There appeared to be four or five persons newly awakened this day and the evening before, some of whom but very lately came among us.

December 30. Was visited by four or five young persons under concern for their souls, most of whom were very lately awakened. They wept much while I discoursed to them, and endeavoured to press upon them the necessity of flying to Christ, without delay, for salvation.

December 31. Spent some hours this day in visiting my people from house to house, and conversing with them about their spiritual concerns; endeavouring to press upon Christless souls the necessity of a renovation of heart; and scarce left a house without leaving some or other of its inhabitants in tears, appearing solicitously engaged to obtain an interest in Christ.

The Indians are now gathered together from all quarters to this place, and have built them little cottages, so that more than twenty families live within a quarter of a mile of me, A very convenient situation in regard both of public and private instruction.

January 1. 1745-6. Spent some considerable time in visiting my people again. Found scarce one but what was under some serious impressions respecting their spiritual concerns.

January 2. Visited some persons newly come among us, who had scarce ever heard any thing of Christianity except the empty name before. Endeavoured to instruct them par-

ticularly in the firſt principles of religion, in the moſt eaſy and familiar manner I could.

There are ſtrangers from remote parts almoſt continually dropping in among us, ſo that I have occaſion repeatedly to open and inculcate the firſt principles of Chriſtianity.

January 4. Proſecuted my catechetical method of inſtructing. Found my people able to anſwer queſtions with propriety, beyond what could have been expected from perſons ſo lately brought out of heatheniſh darkneſs.

In the improvement of my diſcourſe, there appeared ſome concern and affection in the aſſembly; and eſpecially thoſe of whom I entertained hopes as being truly gracious, at leaſt divers of them, were much affected and refreſhed.

Lord's Day, January 5. Diſcourſed from Matth. xii. 10. to 13. There appeared not ſo much livelineſs and affection in divine ſervice as uſual. The ſame truths that have often produced many tears and ſobs in the aſſembly, ſeemed now to have no ſpecial influence upon any in it.

Near night I propoſed to have proceeded in my uſual method of chatechiſing. But while we were engaged in the firſt prayer the power of God ſeemed to deſcend upon the aſſembly in ſuch a remarkable manner, and ſo many appeared under preſſing concern for their ſouls, that I thought it much more expedient to inſiſt upon the plentiful proviſion made by divine grace for the redemption of periſhing ſinners, and to preſs them to a ſpeedy acceptance of the great ſalvation, than to aſk them queſtions about doctrinal points. What was moſt practical ſeemed more ſeaſonable to be inſiſted upon, while numbers appeared ſo extraordinarily ſolicitous to obtain an intereſt in the great Redeemer.

Baptized two perſons this day; one adult (the woman particularly mentioned in my Journal of December 22.) and one child.

This woman has diſcovered a very ſweet and heavenly frame of mind, from time to time, ſince her firſt reception of comfort. One morning in particular ſhe came to ſee me, diſcovering an unuſual joy and ſatisfaction in her countenance: and when I enquired into the reaſon of it, ſhe replied, "That "God had made her feel that it was right for him to do what

" he pleaſed with all things; and that it would be right if he " ſhould caſt her huſband and ſon both into hell; and ſhe ſaw " it was ſo right for God to do what he pleaſed with them, " that ſhe could not but rejoice if God ſhould ſend them into " hell;" though it was apparent ſhe loved them dearly. She moreover inquired, whether I was not ſent to preach to the Indians by ſome good people a great way off. I replied, Yes, by the good people in Scotland. She anſwered, that her heart loved theſe good people ſo, the evening before, " that ſhe could ſcarce help praying for them all night, her " heart would go to God for them," &c.; ſo that " the bleſſ- " ing of thoſe ready to periſh is like to come upon thoſe " pious perſons who have communicated of their ſubſtance " to the propagation of the goſpel."

January 11. Diſcourſed in a catechetical method, as uſual of late. And having opened our firſt parents primitive apoſtacy from God, and our fall in him, I proceeded to improve my diſcourſe, by ſhewing the neceſſity we ſtood in of an almighty Redeemer, and the abſolute need every ſinner has of an intereſt in his merits and mediation. There was ſome tenderneſs and affectionate concern appeared in the aſſembly.

Lord's Day, January 12. Preached from Iſ. lv. 6. The word of God ſeemed to fall upon the audience with a divine weight and influence, and evidently appeared to be " not the " word of man." The bleſſed Spirit, I am perſuaded, accompanied what was ſpoken to the hearts of many. So that there was a powerful revival of conviction in numbers who were under ſpiritual exerciſe before.

Toward night, catechiſed in my uſual method. Near the cloſe of my diſcourſe, there appeared a great concern, and much affection in the audience. Which increaſed while I continued to invite them to come to an all-ſufficient Redeemer for eternal ſalvation.

The Spirit of God ſeems, from time to time, to be ſtriving with numbers of ſouls here. They are ſo frequently and repeatedly rouzed, that they ſeem unable at preſent to lull themſelves aſleep.

January 13. Was viſited by divers perſons under deep

concern for their ſouls; one of whom was newly awakened.—It is a moſt agreeable work to treat with ſouls who are ſolicitouſly enquiring "what they ſhall do to be ſaved." And as we are never to "be weary in well-doing," ſo the obligation ſeems to be peculiarly ſtrong when the work is ſo very deſirable. And yet I muſt ſay, my health is ſo much impaired, and my ſpirits ſo waſted with my labours and ſolitary manner of living—there being no human creature in the houſe with me—that their repeated and almoſt inceſſant application to me for help and direction, are ſometimes exceeding burdenſome, and ſo exhauſt my ſpirits that I become fit for nothing at all, entirely unable to proſecute my buſineſs ſometimes for days together. And what contributes much toward this difficulty is, that I am obliged to ſpend much time in communicating a little matter to them; there being oftentimes many things neceſſary to be premiſed, before I can ſpeak directly to what I principally aim at; which things would readily be taken for granted, where there was a competency of doctrinal knowledge.

January 14. Spent ſome time in private conferences with my people, and found ſome diſpoſed to take comfort, as I thought, upon ſlighty grounds.——They are now generally awakened, and it is become ſo diſgraceful, as well as terrifying to the conſcience, to be deſtitute of religion, that they are in imminent danger of taking up with any appearances of grace, rather than to live under the fear and diſgrace of an unregenerate ſtate.

January 18. Proſecuted my catechetical method of diſcourſing. There appeared a great ſolemnity, and ſome conſiderable affection in the aſſembly.

This method of inſtructing I find very profitable. When I firſt entered upon it, I was exerciſed with fears, leſt my diſcourſes would unavoidably be ſo doctrinal that they would tend only to enlighten the head, but not to affect the heart. But the event proves quite otherwiſe; for theſe exerciſes have hitherto been remarkably bleſſed in the latter, as well as the former reſpects.

Lord's Day, January 19. Diſcourſed to my people from Iſ. lv. 7.—Toward night catechiſed in my ordinary method.

And this appeared to be a powerful season of grace among us. Numbers were much affected—Convictions powerfully revived—Divers of the Christians refreshed and strengthened. —And one weary heavy-laden soul, I have abundant reason to hope, brought to true rest and solid comfort in Christ, who afterwards gave me such an account of God's dealing with his soul, as was abundantly satisfying, as well as refreshing to me.

He told me, he had often heard me say, that persons must see and feel themselves utterly helpless and undone; that they must be emptied of a dependance upon themselves, and of all hope of saving themselves by their own doings, in order to their coming to Christ for salvation. And he had long been striving after this view of things; supposing this would be an excellent frame of mind to be thus emptied of a dependence upon his own goodness; that God would have respect to this frame, would then be well pleased with him, and bestow eternal life upon him.——But when he came to feel himself in this helpless undone condition, he found it quite contrary to all his thoughts and expectations; so that it was not the frame, nor indeed any thing like the frame he had been seeking after. Instead of its being a good frame of mind, he now found nothing but badness in himself, and saw it was for ever impossible for him to make himself any better. He wondered, he said, that he had ever hoped to mend his own heart. He was amazed he had never before seen that it was utterly impossible for him by all his contrivances and endeavours, to do any thing that way, since the matter now appeared to him in so clear a light.——Instead of imagining now, that God would be pleased with him for the sake of this frame of mind, and this view of his undone estate, he saw clearly, and felt it would be just with God to send him to eternal misery; and that there was no goodness in what he then felt; for he could not help seeing, that he was naked, sinful and miserable, and that there was nothing in such a sight to deserve God's love or pity.

He saw these things in a manner so clear and convincing, that it seemed to him, he said, he could convince every body of their utter inability ever to help themselves, and their unworthiness of any help from God.

In this frame of mind he came to public worſhip this evening; and while I was inviting ſinners to come to Chriſt naked and empty, without any goodneſs of their own to recommend them to his acceptance, then he thought with himſelf, that he had often tried to come and give up his heart to Chriſt, and he uſed to hope, that ſome time or other he ſhould be able to do ſo. But now he was convinced he could not, and it ſeemed utterly vain for him ever to try any more; and he could not, he ſaid, find a heart to make any further attempt, becauſe he ſaw it would ſignify nothing at all; nor did he now hope for a better opportunity, or more ability hereafter, as he had formerly done, becauſe he ſaw, and was fully convinced, his own ſtrength would for ever fail.

While he was muſing in this manner, he ſaw, he ſaid, with his heart (which is a common phraſe among them) ſomething that was unſpeakably good and lovely, and what he had never ſeen before; and "this ſtole away his heart whether he "would or no." He did not, he ſaid, know what it was he ſaw. He did not ſay, "this is Jeſus Chriſt;" but it was ſuch glory and beauty as he never ſaw before. He did not now give away his heart ſo as he had formerly intended, and attempted to do, but it went away of itſelf after that glory he then diſcovered. He uſed to try to make a bargain with Chriſt, to give up his heart to him, that he might have eternal life for it. But now he thought nothing about himſelf, or what would become of him hereafter; but was pleaſed, and his mind wholly taken up, with the unſpeakable excellency of what he then beheld.

After ſome time he was wonderfully pleaſed with the way of ſalvation by Chriſt; ſo that it ſeemed unſpeakably better to be ſaved altogether by the mere free grace of God in Chriſt, than to have any hand in ſaving himſelf——And the conſequence of this exerciſe is, that he appears to retain a ſenſe and reliſh of divine things, and to maintain a life of ſeriouſneſs and true religion.

January 28. The Indians in theſe parts having in times paſt run themſelves in debt by their exceſſive drinking; and ſome having taken the advantage of them, and put them to trouble and charge by arreſting ſundry of them; whereby it was ſup-

posed a great body of their hunting lands were much endangered, and might speedily be taken from them—and I being sensible that they could not subsist together in these parts, in order to their being a Christian congregation, if these lands should drop out of their hands, which was thought very likely, thought it my duty to use my utmost endeavours to prevent so unhappy an event. And having acquainted the gentlemen concerned with this mission of this affair, according to the best information I could get of it, they thought it proper to expend the money they had been, and still were collecting, for the religious interests of the Indians, (at least a part of it), for the discharging of their debts, and securing of these lands, that there might be no entanglement lying upon them to hinder the settlement and hopeful enlargement of a Christian congregation of Indians in these parts.——And having received orders from them, I answered, in behalf of the Indians, Eighty-two pounds five shillings, New-Jersey currency, at eight shillings per ounce; and so prevented the danger of difficulty in this respect.

As God has wrought a wonderful work of grace among these Indians, and now inclines others from remote places to fall in among them almost continually; and as he has opened a door for the prevention of the difficulty now mentioned, which seemed greatly to threaten their religious interests, as well as worldly comfort; it is hopeful he designs to establish a church for himself among them; and to hand down true religion to their posterity.

January 30. Preached to the Indians from John iii. 16, 17. There was a solemn attention and some affection visible in the audience; especially divers persons who had long been concerned for their souls, seemed afresh excited and engaged in seeking after an interest in Christ. And one, with much concern, afterwards told me, "his heart was so pricked with "my preaching, he knew not where to turn nor what to do."

January 31. This day the person I had made choice of and engaged for a schoolmaster, among the Indians, arrived among us, and was heartily welcomed by my people universally.—— Whereupon I distributed several dozen of primers among the children and young people.

February 1. 1745-6. My ſchoolmaſter entered upon his buſineſs among the Indians.—He has generally about thirty children and young perſons in his ſchool in the day-time, and about fifteen married people in his evening ſchool—the number of the latter ſort of perſons being leſs than it would be, if they could be more conſtant at home, and ſpare time from their neceſſary employments for an attendance upon theſe inſtructions.

In the evening catechiſed in my uſual method. Towards the cloſe of my diſcourſe, a ſurpriſing power ſeemed to attend the word, eſpecially to ſome perſons.—One man conſiderably in years, who had been a remarkable drunkard, a conjurer and murderer, that was awakened ſome months before, was now brought to great extremity under his ſpiritual diſtreſs, ſo that he trembled for hours together, and apprehended himſelf juſt dropping into hell, without any power to reſcue or relieve himſelf.—Divers others appeared under great concern as well as he, and ſolicitous to obtain a ſaving change.

Lord's Day, February 2. Preached from John v. 24, 25. There appeared (as uſual) ſome concern and affection in the aſſembly.

Toward night proceeded in my uſual method of catechiſing. Obſerved my people more ready in anſwering the queſtions propoſed to them than ever before. It is apparent they advance daily in doctrinal knowledge. But what is ſtill more deſirable, the Spirit of God is yet operating among them, whereby experimental, as well as ſpeculative knowledge is propagated in their minds.

February 5. Diſcourſed to a conſiderable number of the Indians in the evening; at which time divers of them appeared much affected and melted with divine things.

February 8. Spent a conſiderable part of the day in viſiting my people from houſe to houſe, and converſing with them about their ſouls concerns. Divers perſons wept while I diſcourſed to them, and appeared concerned for nothing ſo much as for an intereſt in the great Redeemer.

In the evening catechiſed as uſual. Divine truths made ſome impreſſion upon the audience, and were attended with an affectionate engagement of ſoul in ſome.

Lord's Day, February 9. Diſcourſed to my people from the ſtory of the blind man, Matth. x. 46—52. The word of God ſeemed weighty and powerful upon the aſſembly at this time, and made conſiderable impreſſions upon many; divers in particular, who have generally been remarkably ſtupid and careleſs under the means of grace, were now awakened, and wept affectionately. And the moſt earneſt attention, as well as tenderneſs and affection, appeared in the audience univerſally.

Baptized three perſons, two adults and one child. The adults, I have reaſon to hope, were both truly pious. There was a conſiderable melting in the aſſembly, while I was diſcourſing particularly to the perſons, and adminiſtering the ordinance.

God has been pleaſed to own and bleſs the adminiſtration of this, as well as of his other ordinances, among the Indians. There are ſome here that have been powerfully awakened at ſeeing others baptiſed;—and ſome that have obtained relief and comfort, juſt in the ſeaſon when this ordinance has been adminiſtered.

Toward night catechiſed. God made this a powerful ſeaſon to ſome. There were many affected.——Former convictions appeared to be powerfully revived. There was likewiſe one, who had been a vile drunkard, remarkably awakened. He appeared to be in great anguiſh of ſoul, wept and trembled, and continued ſo to do till near midnight.—— There was alſo a poor heavy-laden ſoul who had been long under ſpiritual diſtreſs, as conſtant and preſſing as ever I ſaw, that was now brought to a comfortable calm, and ſeemed to be bowed and reconciled to divine ſovereignty; and told me, "She now ſaw and felt it was right God ſhould do with her "as he pleaſed. And her heart felt pleaſed and ſatisfied it "ſhould be ſo." Although of late ſhe had found her heart riſe and quarrel with God becauſe he would, if he pleaſed, ſend her to hell after all ſhe had done or could do to ſave herſelf, &c. And added that the heavy burden ſhe had lain under was now removed; that ſhe had tried to recover her concern and diſtreſs again, fearing that the Spirit of God

was departing from her, and would leave her wholly careless, but that she could not recover it; that she felt she never could do any thing to save herself, but must perish for ever if Christ did not do all for her: that she did not deserve he should help her; and that it would be right if he should leave her to perish. But Christ could save her, though she could do nothing to save herself, &c. And here she seemed to rest.

Forks of Delaware, in Pensylvania, 1745-6.

Lord's Day, February 16. I knowing that divers of the Indians in those parts were obstinately set against Christianity, and that some of them had refused to hear me preach in times past, thought it might be proper and beneficial to the Christian interest here to have a number of my religious people from Crosweeksung with me, in order to converse with them about religious matters; hoping it might be a means to convince them of the truth and importance of Christianity, to see and hear some of their own nation discoursing of divine things, and manifesting earnest desires that others might be brought out of Heathenish darkness, as themselves were.

And having taken half a dozen of the most serious and knowing persons for this purpose, I this day met with them and the Indians of this place, (sundry of whom probably could not have been prevailed upon to attend the meeting, had it not been for these religious Indians that accompanied me here), and preached to them. ——Some of them who has in times past been extremely averse to Christianity, now behaved soberly, and some others laughed and mocked. However the word of God fell with such weight and power, that sundry seemed to be stunned and expressed a wilingness to "hear me again of these matters."

Afterwards prayed with, and made an address to the white people present, and could not but observe some visible effects of the word, such as tears and sobs, among them.

After public worship, spent some time, and took pains to convince those that mocked of the truth and importance of what I had been insisting upon; and so endeavoured to a-

waken their attention to divine truths. And had reaſon to think, from what I obſerved then and afterwards, that my endeavours took conſiderable effect upon one of the worſt of them.

Thoſe few Indians then preſent, who uſed to be my hearers in theſe parts, (ſome having removed from hence to Croſweekſung), ſeemed ſomewhat kindly diſpoſed toward, and glad to ſee me again, although they had been ſo much attacked by ſome of the oppoſing Pagans, that they were almoſt aſhamed or afraid to manifeſt their friendſhip.

February 17. After having ſpent much time in diſcourſing to the Indians in their reſpective houſes, I got them together, and repeated and inculcated what I had before taught them.

Afterwards diſcourſed to them from Acts viii. 5—8. A divine influence ſeemed to attend the word. Sundry of the Indians here appeared to be ſomewhat awakened, and manifeſted a concern of mind, by their earneſt attention, tears and ſobs. My people from Croſweekſung continued with them day and night, repeating and inculcating the truths I had taught them: and ſometimes prayed and ſung pſalms among them; diſcourſing with each other, in their hearing, of the great things God had done for them, and for the Indians from whence they came: which ſeemed (as my people told me) to take more effect upon them, than when they directed their diſcourſes immediately to them.

February 18. Preached to an aſſembly of Iriſh people near fifteen miles diſtant from the Indians.

February 19. Preached to the Indians again, after having ſpent conſiderable time in converſing with them more privately. There appeared a great ſolemnity, and ſome concern and affection among the Indians belonging to theſe parts, as well as a ſweet melting among thoſe who came with me. Divers of the Indians here ſeemed to have their prejudices and averſion to Chriſtianity removed, and appeared well diſpoſed and inclined to hear the word of God.

February 23. Preached to a ſmall aſſembly of High-Dutch people, who had ſeldom heard the goſpel preached, and were (ſome of them at leaſt) very ignorant; but have divers of them

lately been put upon an enquiry after the way of ſalvation, with ſome thoughtfulneſs. They gave wonderful attention, and ſome of them were much affected under the word, and afterwards ſaid, (as I was informed), that they never had been ſo much enlightened about the way of ſalvation in their whole lives before. They requeſted me to tarry with them, or come again and preach to them. And it grieved me that I could not comply with their requeſt, for I could not but be affected with their circumſtances; they being as "ſheeep not having a ſhepherd," and ſome of them appearing under ſome degree of ſoul-trouble, ſtanding in peculiar need of the aſſiſtance of an experienced ſpiritual guide.

February 21. Preached to a number of people, many of them Low-Dutch. Sundry of the forementioned High-Dutch attended the ſermon, though eight or ten miles diſtant from their houſes.——Divers of the Indians alſo belonging to theſe parts came of their own accord with my people (from Croſweekſung) to the meeting. And there were two in particular who, the laſt Sabbath, oppoſed and ridiculed Chriſtianity, that were now preſent and behaved ſoberly. May the preſent encouraging appearance continue.

February 22. Preached to the Indians. They appeared more free from prejudice, and more cordial to Chriſtianity than before. And ſome of them appeared affected with divine truths.

Lord's Day, February 23. Preached to the Indians from John vi. 35—37.—After public ſervice, diſcourſed particularly with ſundry of them, and invited them to go down to Croſweekſung, and tarry there at leaſt for ſome time; knowing they would then be free from the ſcoffs and temptations of the oppoſing Pagans, as well as in the way of hearing divine truths diſcourſed of, both in public and private: And got a promiſe of ſome of them, that they would ſpeedily pay us a viſit, and attend ſome further inſtructions. They ſeemed to be conſiderably enlightened, and much freed from their prejudices againſt Chriſtianity. But it is much to be feared their prejudcies will revive again, unleſs they could enjoy the means of inſtruction here, or be removed where they might

be under ſuch advantages, and out of the way of their Pagan acquaintance.

Croſweekſung in New-Jerſey, 1745-6.

March 1. Catechiſed in my ordinary method. Was pleaſed and refreſhed to ſee them anſwer the queſtions propoſed to them with ſuch remarkable readineſs, diſcretion, and knowledge.

Toward the cloſe of my diſcourſe, divine truths made conſiderable impreſſions upon the audience, and produced tears and ſobs in ſome under concern; and more eſpecially a ſweet and humble melting in ſundry who, I have reaſon to hope, are truly gracious.

Lord's Day, March 2. Preached from John xv. 1---6.—— The aſſembly appeared not ſo lively in their attention as uſual, nor ſo much affected with divine truths in general as has been common.

Some of my people who went up to the Forks of Dalaware with me, being now returned, were accompanied by two of the Indians belonging to the Forks, who had promiſed me a ſpeedy viſit. May the Lord meet with them here. They can ſcarce go into a houſe now, but they will meet with Chriſtian converſation, whereby, it is hopeful, they may be both inſtructed and awakened.

Diſcourſed to the Indians again in the afternoon, and obſerved among them ſome livelineſs and engagment in divine ſervice though not equal to what has often appeared here.

I know of no aſſembly of Chriſtians, where there ſeems to be ſo much of the preſence of God, where brotherly love ſo much prevails, and where I ſhould take ſo much delight in the public worſhip of God, in the general, as in my own congregation: although not more than nine months ago, they were worſhipping devils and dumb idols, under the power of Pagan darkneſs and ſuperſtition. Amazing change this! effected by nothing leſs than divine power and grace! "This is the "doing of the Lord, and it is juſtly marvellous in our eyes!"

March 5. Spent ſome time juſt at evening in prayer, ſing-

ing, and diſcourſing to my people upon divine things; and obſerved ſome agreeable tenderneſs and affection among them.

Their preſent ſituation is ſo compact and commodious, that they are eaſily and quickly called together with only the ſound of a Conk ſhell, (a ſhell like that of a Perwinkle), ſo that they have frequent opportunities of attending religious exerciſes publicly; which ſeems to be a great means, under God, of keeping alive the impreſſions of divine things in their mind.

March 8. Catechiſed in the evening. My people anſwered the queſtions propoſed to them well. I can perceive their knowledge in religion increaſes daily.——And what is ſtill more deſirable, the divine influence that has been ſo remarkable among them, appears ſtill to continue in ſome good meaſure. The divine preſence ſeemed to be in the aſſembly this evening. Some, who I have good reaſon to think are Chriſtians indeed, were melted with a ſenſe of the divine goodneſs, and their own barrenneſs and ingratitude, and ſeemed to hate themſelves, as one of them afterwards expreſſed it.——Convictions alſo appeared to be revived in ſeveral inſtances; and divine truths were attended with ſuch influence upon the aſſembly in general, that it might juſtly be called "an evening "of divine power."

Lord's Day, March 9. Preached from Luke x. 38—42. The word of God was attended with power and energy upon the audience: Numbers were affected and concerned to obtain the one thing needful: And ſundry who have given good evidences of their being truly gracious, were much affected with a ſenſe of their want of ſpirituality; and ſaw the need they ſtood in of growing in grace. And moſt that had been under any impreſſions of divine things in time paſt, ſeemed now to have thoſe impreſſions revived.

In the afternoon propoſed to have catechiſed in my uſual method. But while we were engaged in the firſt prayer in the Indian language, (as uſual), a great part of the aſſembly was ſo much moved, and affected with divine things, that I thought it ſeaſonable and proper to omit the propoſing of queſtions for that time, and inſiſt upon the moſt practical truths. And accordingly I did ſo; making a farther improvement of

the paſſage of ſcripture I diſcourſed upon in the former part of the day.

There appeared to be a powerful divine influence in the congregation. Sundry that I have reaſon to think are truly pious, were ſo deeply affected with a ſenſe of their own barrenneſs, and their unworthy treatment of the bleſſed Redeemer, that they looked on him as pierced by themſelves, and mourned, yea, ſome of them were in bitterneſs as for a firſt-born.—Some poor awakened ſinners alſo appeared to be in anguiſh of ſoul to obtain an intereſt in Chriſt. So that there was a great mourning in the aſſembly; many heavy groans, ſobs, and tears! and one or two perſons newly come among us, were conſiderably awakened.

Methinks it would have refreſhed the heart of any who truly love Zion's intereſt, to have been in the midſt of this divine influence, and ſeen the effects of it upon ſaints and ſinners. The place of divine worſhip appeared both ſolemn and ſweet! and was ſo endeared by a diſplay of the divine preſence and grace, that thoſe who had any reliſh of divine things, could not but cry, "How amiable are thy tabernacles, O Lord "of hoſts!"

After public worſhip was over, numbers came to my houſe, where we ſang and diſcourſed of divine things; and the preſence of God ſeemed here alſo to be in the midſt of us.

While we were ſinging, there was one, (the woman mentioned in my Journal of February 9.) who, I may venture to ſay, if I may be allowed to ſay ſo much of any perſon I ever ſaw, was "filled with joy unſpeakable and full of glory," and could not but burſt forth in prayer and praiſes to God before us all, with many tears, crying ſometimes in Engliſh and ſometimes in Indian, "O bleſſed Lord, do come, do come! O "do take me away, do let me die and go to Jeſus Chriſt!— "I am afraid if I live I ſhall ſin again! O do let me die "now! O dear Jeſus, do come! I cannot ſtay, I cannot ſtay! "O how can I live in this world! do take my ſoul away "from this ſinful place! O let me never ſin any more! O "what ſhall I do, what ſhall I do! dear Jeſus, O dear Jeſus," &c.—In this ecſtacy ſhe continued ſome time, uttering theſe and ſuch like expreſſions inceſſantly.—And the grand argu-

ment she used with God to take her away immediately, was, that "if she lived, she should sin against him."

When she had a little recovered herself, I asked her, If Christ was not now sweet to her soul? Whereupon, turning to me with tears in her eyes, and with all the tokens of deep humility I ever saw in any person, she said, "I have many "times heard you speak of the goodness and sweetness of "Christ, that he was better than all the world. But O! I "knew nothing what you meant, I never believed you! I ne-"ver believed you! But now I know it is true!" Or words to that effect.—I answered, And do you see enough in Christ for the greatest of sinners? She replied, "O! enough, e-nough! for all the sinners in the world, if they would but "come." And when I asked her, if she could not tell them of the goodness of Christ; turning herself round to some poor Christless souls who stood by, and were much affected, she said, "O! there is enough in Christ for you, if you would but "come? O strive, strive to give up your hearts to him!" &c. —And upon hearing something of the glory of heaven mentioned, that there was no sin in that world, &c. she again fell into the same ecstasy of joy, and desire of Christ's coming, repeating her former expressions, "O dear Lord, do let me "go! O what shall I do, what shall I do! I want to go to "Christ! I cannot live! O do let me die!" &c.

She continued in this sweet frame for more than two hours, before she was well able to get home.

I am very sensible there may be great joys arising even to an ecstacy, where their is no substantial evidence of their being well-grounded. But in the present case there seemed to be no evidence wanting, in order to prove this joy to be divine, either in regard of its preparatives, attendants, or consequents.

Of all the persons I have seen under spiritual exercise, I I scarce ever saw one appear more bowed and broken under conviction of sin and misery (or what is usually called a preparatory work) than this woman. Nor scarce any who seemed to have a greater acquaintance with her own heart than she had. She would frequently complain to me of the hardness and rebellion of her heart—Would tell me, her heart rose

and quarrelled with God, when she thought he would do with her as he pleased, and send her to hell notwithstanding her prayers, good frames, &c. That her heart was not willing to come to Christ for salvation, but tried every where else for help.

And as she seemed to be remarkably sensible of her stubbornness and contrariety to God under conviction, so she appeared to be no less remarkably bowed and reconciled to divine sovereignty before she obtained any relief or comfort. Something of which I have before noticed in my Journal of February 9. Since which time she has seemed constantly to breathe the spirit and temper of the new creature: crying after Christ, not through fear of hell as before, but with strong desires after him as her only satisfying portion; and has many times wept and sobbed bitterly, because (as she apprehended) she did not and could not love him.—When I have sometimes asked her, Why she appeared so sorrowful, and whether it was because she was afraid of hell? She would answer, "No, I be not distressed about that; but my heart is "so wicked I cannot love Christ;" and thereupon burst out into tears.—But although this has been the habitual frame of her mind for several weeks together, so that the exercise of grace appeared evident to others, yet she seemed wholly insensible of it herself, and never had any remarkable comfort, and sensible satisfaction till this evening.

This sweet and surprising ecstacy appeared to spring from a true spiritual discovery of the glory, ravishing beauty and excellency of Christ; and not from any gross imaginary notions of his human nature; such as that of seeing him in such a place or posture, as hanging on the cross, as bleeding, dying, as gently smiling, and the like; which delusions some have been carried away with. Nor did it rise from a sordid, selfish apprehension of her having any benefit whatsoever conferred on her, but from a view of his personal excellency, and transcendent loveliness, which drew forth those vehement desires of enjoying him she now manifested, and made her long "to be absent from the body, that she might be present with "the Lord."

The attendants of this raviſhing comfort, were ſuch as abundantly diſcovered its ſprings to be divine, and that it was truly a "joy in the Holy Ghoſt."——Now ſhe viewed divine truths as living realities; and could ſay, "I know theſe things "are ſo, I feel they are true!"——Now her ſoul was reſigned to the divine will in the moſt tender points; ſo that when I ſaid to her, What if God ſhould take away your huſband from you, (who was then very ſick), how do you think you could bear that? She replied, "He belongs to God and not "to me; he may do with him juſt what he pleaſes."——Now ſhe had the moſt tender ſenſe of the evil of ſin, and diſcovered the utmoſt averſion to it; longing to die that ſhe might be delivered from it.——Now ſhe could freely truſt her all with God for time and eternity. And when I queried with her, how ſhe could be willing to die and leave her little infant; and what ſhe thought would become of it in caſe ſhe ſhould? She anſwered, "God will take care of it: It belongs to him, "he will take care of it."——Now ſhe appeared to have the moſt humbling ſenſe of her own meanneſs and unworthineſs, her weakneſs and inability to preſerve herſelf from ſin, and to perſevere in the way of holineſs, crying, "If I live, I ſhall "ſin." And I then thought I had never ſeen ſuch an appearance of ecſtacy and humility meeting in any one perſon in all my life before.

The conſequents of this joy are no leſs deſirable and ſatisfactory than its attendants. She ſince appears to be a moſt tender, broken-hearted, affectionate, devout, and humble Chriſtian, as exemplary in life and converſation as any perſon in my congregation. May ſhe ſtill "grow in grace and in "the knowledge of Chriſt."

March 10. Toward night the Indians met together of their own accord, and ſang, prayed, and diſcourſed of divine things among themſelves. At which time there was much affection among them. Some who are hopefully gracious, appeared to be melted with divine things. And ſome others ſeemed much concerned for their ſouls.——Perceiving their engagement and affection in religious exerciſes, I went among them, and prayed, and gave a word of exhortation; and obſerved two or three ſomewhat affected and concerned,

who ſcarce ever appeared to be under any religious impreſſions before. It ſeemed to be a day and evening of divine power. Numbers retained the warm impreſſions of divine things that had been made upon their minds the day before.

March 14. Was viſited by a conſiderable number of my people, and ſpent ſome time in religious exerciſes with them.

March 15. In the evening catechiſed. My people anſwered the queſtions put to them with ſurpriſing readineſs and judgment. There appeared ſome warmth and feeling ſenſe of divine things among thoſe who, I have reaſon to hope, are real Chriſtians, while I was diſcourſing upon "peace of conſcience, and joy in the Holy Ghoſt." Theſe ſeemed quickened and enlivened in divine ſervice, though there was not ſo much appearance of concern among thoſe I have reaſon to think in a Chriſtleſs ſtate.

Lord's Day, March 16. Preached to my congregation from Heb. ii. 1—3. Divine truths ſeemed to have ſome conſiderable influence on many of the hearers; and produced many tears, as well as heavy ſighs and ſobs among both thoſe who have given evidences of being real Chriſtians, and others alſo. And the impreſſions made upon the audience, appeared in general deep and heart-affecting; not ſuperficial, noiſy, and affected.

Toward night diſcourſed again on the great ſalvation. The word was again attended with ſome power upon the audience. Numbers, wept affectionately and, to appearance, unfeignedly; ſo that the Spirit of God ſeemed to be moving upon the face of the aſſembly.

Baptized the woman particularly mentioned in my Journal of laſt Lord's Day; who now, as well as then, appeard to be in a devout, humble, and excellent frame of mind.

My houſe being thronged with my people in the evening, I ſpent the time in religious exerciſes with them, till my nature was almoſt ſpent.——They are ſo unwearied in religious exerciſes, and unſatiable in their thirſting after Chriſtian knowledge, that I can ſometimes ſcarce avoid labouring ſo as greatly to exhauſt my ſtrength and ſpirits.

March 19. Sundry of the perſons that went with me to the Forks of Delaware in February laſt, having been detained

there by the dangerous illneſs of one of their company, returned home but this day. Whereupon my people generally met together of their own accord, in order to ſpend ſome time in religious exerciſes; and in ſpecial to give thanks to God for his preſerving goodneſs to thoſe who had been abſent from them for ſeveral weeks, and recovering mercy to him that had been ſick; and that he had now returned them all in ſafety. I being then abſent, they deſired my ſchoolmaſter to aſſiſt them in carrying on their religious ſolemnity; who tells me they appeared engaged and affectionate in repeated prayer, ſinging, &c.

March 22. Catechiſed in my uſual method in the evening.—My people anſwered queſtions to my great ſatisfaction. There appeared nothing very remarkable in the aſſembly, conſidering what has been common among us. Although I may juſtly ſay, the ſtrict attention, the tenderneſs and affection, the many tears, and heart affecting ſobs appearing in numbers in the aſſembly would have been very remarkable, were it not that God has made theſe things common with us, and even with ſtrangers ſoon after their coming among us, from time to time; although I am far from thinking that every appearance, and particular inſtance of affection, that has been among us, has been truly genuine, and purely from a divine influence. I am ſenſible of the contrary; and doubt not but that there has been ſome corrupt mixtures, ſome chaff as well as wheat, eſpecially ſince religious concern became ſo common and prevalent here.

Lord's Day, March 23. There being about fifteen ſtrangers, adult perſons, come among us in the week paſt, divers of whom had never been in any religious meeting till now, I thought it proper to diſcourſe this day in a manner peculiarly ſuited to their circumſtances and capacities: and accordingly attempted it from Hoſ. xiii. 9.; in the forenoon opening, in the plaineſt manner I could, man's apoſtacy and ruined ſtate, after having ſpoken ſome things reſpecting the being and perfections of God, and his creation of man in a ſtate of uprightneſs and happineſs. In the afternoon, endeavoured to open the glorious proviſion God has made for the redemption of apoſtate

creatures, by giving his own dear Son to ſuffer for them, and ſatisfy divine juſtice on their behalf.

There was not that affection and concern in the aſſembly that has been common among us, although there was a deſirable attention appearing in general, and even in the moſt of the ſtrangers.

Near ſun-ſet I felt an uncommon concern upon my mind, eſpecially for the poor ſtrangers, that God hath ſo much withheld his preſence, and the powerful influence of his Spirit, from the aſſembly in the exerciſes of the day; and thereby denied them of that matter of conviction which I hoped they might have had. And in this frame I viſited ſundry houſes, and diſcourſed with ſome concern and affection to divers perſons particularly; but without much appearance of ſucceſs, till I came to a houſe where divers of the ſtrangers were; and there the ſolemn truths I diſcourſed of appeared to take effect firſt upon ſome children, then upon divers adult perſons that had been ſomewhat awakened before, and afterwards upon ſeveral of the Pagan ſtrangers.

I continued my diſcourſe, with ſome fervency, till almoſt every one in the houſe was melted into tears, and divers wept aloud, and appeared earneſtly concerned to obtain an intereſt in Chriſt. Upon this, numbers ſoon gathered from all the houſes round about, and ſo thronged the place, that we were obliged to remove to the houſe where we uſually meet for public worſhip. And the congregation gathering immediately, and many appearing remarkably affected, I diſcourſed ſome time from Luke xix. 10. Endeavouring to open the mercy, compaſſion, and concern of Chriſt for loſt, helpleſs, and undone ſinners.

There was much viſible concern and affection in the aſſembly; and I doubt not but that a divine influence accompanied what was ſpoken to the hearts of many. There were five or ſix of the ſtrangers (men and women) who appeared to be conſiderably awakened. And in particular one very rugged young man, who ſeemed as if nothing would move him, was now brought to tremble like the jailor, and weep for a long time.

The Pagans that were awakened ſeemed at once to put off their ſavage roughneſs and Pagan manners, and become ſociable, orderly, and humane in their carriage. When they firſt came, I exhorted my religious people to take pains with them (as they had done with other ſtrangers from time to time) to inſtruct them in Chriſtianity. But when ſome of them attempted ſomething of that nature, the ſtrangers would ſoon riſe up and walk to other houſes, in order to avoid the hearing of ſuch diſcourſes. Whereupon ſome of the ſerious perſons agreed to diſperſe themſelves into the ſeveral parts of the ſettlement. So that where-ever the ſtrangers went, they met with ſome inſtructive diſcourſe, and warm addreſſes reſpecting their ſoul's concern.——But now there was no need of uſing policy in order to get an opportunity of converſing with ſome of them about their ſpiritual concerns; for they were ſo far touched with a ſenſe of their periſhing ſtate, as made them tamely yield to the cloſeſt addreſſes that were made them, reſpecting their ſin and miſery, their need of an acquaintance with, and intereſt in the great Redeemer.

March 24. Numbered the Indians, to ſee how many ſouls God had gathered together here, ſince my coming into theſe parts; and found there was now about an hundred and thirty perſons together, old and young. Sundry of thoſe that are my ſtated hearers, perhaps to the number of fifteen or twenty, were abſent at this ſeaſon. So that if all had been together, the number would now have been very conſiderable; eſpecially conſidering how few were together at my firſt coming into theſe parts, the whole number not amounting to ten perſons at that time.

My people going out this day upon the deſign of clearing ſome of their lands above fifteen miles diſtant from this ſettlement, in order to their ſettling there in a compact form, where they might be under advantages of attending the public worſhip of God, of having their children ſchooled, and at the ſame time have a conveniency for planting, &c.; their land in the place of our preſent reſidence being of little or no value for that purpoſe. And the deſign of their ſettling thus in a body, and cultivating their lands (which they have done very little at in their Pagan ſtate) being of ſuch neceſſity and im-

portance to their religious intereſt, as well as worldly comfort, I thought it proper to call them together, and ſhew them the duty of labouring with faithfulneſs and induſtry; and that they muſt not now "be ſlothful in buſineſs," as they had ever been in their Pagan ſtate. And endeavoured to preſs the importance of their being laborious, diligent, and vigorous in the proſecution of their buſineſs, eſpecially at the preſent juncture, (the ſeaſon of planting being now near), in order to their being in a capacity of living together, and enjoying the means of grace and inſtruction. And having given them directions for their work, which they very much wanted, as well as for their behaviour in divers reſpects, I explained, ſang, and endeavoured to inculcate upon them Pſal. cxxvii. common metre, Dr Watts's verſion. And having recommended them, and the deſign of their going forth, to God, by prayer with them, I diſmiſſed them to their buſineſs.

In the evening read and expounded to my people (thoſe of them who were yet at home, and the ſtrangers newly come) the ſubſtance of the third chapter of the Acts. Numbers ſeemed to melt under the word, eſpecially while I was diſcourſing upon ver. 19. Sundry of the ſtrangers alſo were affected. ——When I aſked them afterwards, Whether they did not now feel their hearts were wicked, as I had taught them? One replied, "Yes, ſhe felt it now." Although before ſhe came here, (upon hearing that I taught the Indians their hearts were all bad by nature, and needed to be changed and made good by the power of God), ſhe had ſaid, "Her heart "was not wicked, and ſhe never had done any thing that was "bad in her life." And this indeed ſeems to be the caſe with them, I think univerſally, in their Pagan ſtate.

They ſeem to have no conſciouſneſs of ſin and guilt, unleſs they can charge themſelves with ſome groſs acts of ſin contrary to the com mands of the ſecond table.

March 27. Diſcourſed to a number of my people in one of their houſes in a more private manner. Enquired particularly into their ſpiritual ſtates, in order to ſee what impreſſions of a religious nature they were under. Laid before them the marks and tokens of a regenerate, as well as unregenerate ſtate; and endeavoured to ſuit and direct my diſcourſe

to them ſeverally according as I apprehended their ſtates to be.

There was a conſiderable number gathered together before I finiſhed my diſcourſe; and divers ſeemed much affected, while I was urging the neceſſity and infinite importance of getting into a renewed ſtate.——I find particular and cloſe dealing with ſouls in private is often very ſucceſsful.

March 29. In the evening catechiſed as uſual upon Saturday. Treated upon the "benefits which believers receive from "Chriſt at death."——The queſtions were anſwered with great readineſs and propriety. And thoſe who, I have reaſon to think, are the dear people of God, were ſweetly melted almoſt in general. There appeared ſuch a livelineſs and vigour in their attendance upon the word of God, and ſuch eagerneſs to be made partakers of the benefits then mentioned, that they ſeemed to be not only "looking for, but haſt-"ing to the coming of the day of God." Divine truths ſeemed to diſtil upon the audience with a gentle, but melting efficacy, as the refreſhing "ſhowers upon the new mown graſs." The aſſembly in general, as well as thoſe who appear truly religious, were affected with ſome brief account of the bleſſedneſs of the godly at death: and moſt then diſcovered an affectionate inclination to cry, "Let me die the death of the "righteous," &c. although many were not duly engaged to obtain the change of heart that is neceſſary in order to that bleſſed end.

Lord's Day, March 30. Diſcourſed from Matth. xxv. 31. to 40. There was a very conſiderable moving and affectionate melting in the aſſembly. I hope there was ſome real, deep, and abiding impreſſions of divine things made upon the minds of many.——There was one aged man newly come among us, who appeared to be conſiderably awakened that never was touched with any concern for his ſoul before.

In the evening catechiſed. There was not that tenderneſs and melting engagement among God's people that appeared the evening before, and at many other times. Although they anſwered the queſtions diſtinctly and well, and were devout and attentive in divine ſervice.

March 31. Called my people together, as I had done the Monday morning before, and diſcourſed to them again on the

neceſſity and importance of their labouring induſtriouſly, in order to their living together, and enjoying the means of grace, &c. And having engaged in ſolemn prayer to God among them, for a bleſſing upon their attempts, I diſmiſſed them to their work.

Numbers of them (both men and women) ſeemed to offer themſelves willingly to this ſervice; and ſome appeared affectionately concerned that God might go with them, and begin their little town for them; that by his bleſſing it might be a place comfortable for them and theirs, in regard both of procuring the neceſſaries of life, and of attending the worſhip of God.

April 5. 1746. Catechiſed towards evening. There appeared to be ſome affection and fervent engagement in divine ſervice through the aſſembly in general; eſpecially towards the concluſion of my diſcourſe.

After public worſhip, a number of thoſe I have reaſon to think are truly religious, came to my houſe, and ſeemed eager of ſome further entertainment upon divine things. And while I was converſing with them about their ſpiritual exerciſes, obſerving to them, that God's work in the hearts of all his children, was, for ſubſtance, the ſame; and that their trials and temptations were alſo alike; and ſhewing the obligations ſuch were under to love one another in a peculiar manner, they ſeemed to be melted into tenderneſs and affection toward each other; and I thought that particular token of their being the diſciples of Chriſt, viz. of their "having "love one toward another," had ſcarce ever appeared more evident than at this time.

Lord's Day, April 6. Preached from Matth. vii. 21.—23. ——There were conſiderable effects of the word viſible in the audience, and ſuch as were very deſirable; an earneſt attention, a great ſolemnity, many tears and heavy ſighs, which were modeſtly ſuppreſſed in a conſiderable meaſure, and appeared unaffected, and without any indecent commotion of the paſſions. Divers of the religious people were put upon ſerious and cloſe examination of their ſpiritual ſtates, by hearing that "not every one that ſaith to Chriſt, Lord, Lord, "ſhall enter into his kingdom." And ſome of them expreſſed

fears leaſt they had deceived themſelves, and taken up a falſe hope, becauſe they found they had done ſo little of the "will "of his Father who is in heaven."

There was alſo one man brought under very great and preſſing concern for his ſoul; which appeared more eſpecially after his retirement from public worſhip. And that which, he ſays, gave him his great uneaſineſs, was, not ſo much any particular ſin, as that he had never done the willof God at all, but had ſinned continually, and ſo had no claim to the kingdom of heaven.

In the afternoon I opened to them the diſcipline of Chriſt in his church, and the method in which offenders are to be dealt with. At which time the religious people were much affected, eſpecially when they heard, that the offender continuing obſtinate, muſt finally be eſteemed and treated "as "an Heathen man," as a Pagan, that has no part nor lot among God's viſible people. This they ſeemed to have the moſt awful apprehenſions of; a ſtate of Heatheniſm, out of which they were ſo lately brought, appearing very dreadful to them.

After public worſhip I viſited ſundry houſes, to ſee how they ſpent the remainder of the Sabbath, and to treat with them ſolemnly on the great concerns of their ſouls; and the Lord ſeemed to ſmile upon my private endeavours, and to make theſe particular and perſonal addreſſes more effectual upon ſome than my public diſcourſes.

April 7. Diſcourſed to my people at evening from 1 Cor. xi. 23. 26. And endeavoured to open to them the inſtitution, nature, and ends of the Lord's ſupper, as well as the qualifications and preparations neceſſary to the right participation of that ordinance.——Sundry perſons appeared much affected with the love of Chriſt manifeſted in his making this proviſion for the comfort of his people, at a ſeaſon when himſelf was juſt entering upon his ſharpeſt ſufferings.

Lord's Day, April 20. Diſcourſed both forenoon and afternoon from Luke xxiv. explaining moſt of the chapter, and making remarks upon it. There was a deſirable attention in the audience, though there was not ſo much appearance of affection and tenderneſs among them as has been uſual.—Our

meeting was very full, there being ſundry ſtrangers preſent who had never been with us before.

In the evening catechiſed. My people anſwered the queſtions propoſed to them, readily and diſtinctly; and I could perceive they advanced in their knowledge of the principles of Chriſtianity.

There appeared an affectionate melting in the aſſembly at this time. Sundry, who, I truſt, are truly religious, were refreſhed and quickened, and ſeemed, by their diſcourſe and behaviour, after public worſhip, to have their "hearts knit "together in love."——This was a ſweet and bleſſed ſeaſon, like many others, that my poor people have been favoured with in months paſt. God has cauſed this little fleece to be repeatedly wet with the bleſſed dews of his divine grace, while all the earth around has been comparatively dry.

April 25. Having of late apprehended that a number of perſons in my congregation were proper ſubjects of the ordinance of the Lord's Supper, and that it might be ſeaſonble ſpeedily to adminiſter it to them: and having taken advice of ſome of the reverend correſpondents in this ſolemn affair; and accordingly having propoſed and appointed the next Lord's day (with leave of divine providence) for the adminiſtration of this ordinance, this day, as preparatory thereto, was ſet apart for ſolemn faſting aad prayer, to implore the bleſſing of God upon our deſign of renewing covenant with him. and with one another, to walk together in the fear of God, in love and Chriſtian fellowſhip; and to intreat that his divine preſence might be with us in our deſigned approach to his table; as well as to humble ourſelves before God on account of the apparent withdrawment (at leaſt in a meaſure) of that bleſſed influence that has been ſo prevalent upon perſons of all ages among us; as alſo an account of the riſing appearance of careleſſneſs, vanity, and vice among ſome, who, ſometime ſince, appeared to be touched and affected with divine truths, and brought to ſome ſenſibility of their miſerable and periſhing ſtate by nature. And that we might alſo importunately pray for the peaceable ſettlement of the Indians together in a body, that they might be a commodious congregation for the worſhip of God; and that God would

blaſt and defeat all the attempts that were or might be made againſt that pious deſign *.

The ſolemnity was obſerved and ſeriouſly attended, not only by thoſe who propoſed to communicate at the Lord's table, but by the whole congregation univerſally.—In the former part of the day, I endeavoured to open to my people the nature and deſign of a faſt, as I had attempted more briefly to do before, and to inſtruct them in the duties of ſuch a ſolemnity.——In the afternoon I inſiſted upon the ſpecial reaſons there were for our engaging in theſe ſolemn exerciſes at this time; both in regard of the need we ſtood in of divine aſſiſtance, in order to a due preparation for that ſacred ordinance we were ſome of us propoſing (with leave of divine providence) ſpeedily to attend upon; and alſo in reſpect of the manifeſt decline of God's work here, as to the effectual conviction and converſion of ſinners, there having been few of late deeply awakened out of a ſtate of ſecurity.

The worſhip of God was attended with great ſolemnity and reverence, with much tenderneſs and many tears, by thoſe who appear to be truly religious; and there was ſome apppearance of divine power upon thoſe who had been awakened ſome time before, and who were ſtill under concern.

After repeated prayer, and attendance upon the word of God, I propoſed to the religious people, with as much brevity and plainneſs as I could, the ſubſtance of the doctrine of the Chriſtian faith, as I had formerly done, previous to their baptiſm, and had their renewed cheerful aſſent to it.——I then led them to a ſolemn renewal of their baptiſmal covenant, wherein they had explicitly and publicly given up themſelves to God, the Father, Son, and Holy Ghoſt, avouching

* There being at this time a terrible clamour raiſed againſt the Indians in various places in the country, and inſinuations as though I was training them up to cut people's throats. Numbers wiſhing to have them baniſhed out of theſe parts, and ſome giving out great words, in order to fright and deter them from ſettling upon the beſt and moſt convenient track of their own lands, threatning to moleſt and trouble them in the law, pretending a claim to theſe lands themſelves, although never purchaſed of the Indians.

him to be their God; and at the ſame time renouncing their Heatheniſh vanities, their idolatrous and ſuperſtitious practices, and ſolemnly engaging to take the word of God, ſo far as it was or might be made known to them, for the rule of their lives, promiſing to walk together in love, to watch over themſelves and one another; to lead lives of ſerioufneſs and devotion, and to diſcharge the relative duties incumbent upon them reſpectively, &c.

This ſolemn tranſaction was attended with much gravity and ſerioufneſs; and at the ſame time with utmoſt readineſs, freedom, and cheerfulneſs; and a religious union and harmony of ſouls ſeemed to crown the whole ſolemnity. I could not but think in the evening, that there had been manifeſt tokens of the divine preſence with us in all the ſeveral ſervices of the day; though it was alſo manifeſt there was not that concern among Chriſtleſs ſouls that has often appeared here.

April 26. Toward noon prayed with a dying child, and gave a word of exhortation to the by-ſtanders to prepare for death, which ſeemed to take effect upon ſome.

In the afternoon diſcourſed to my people, from Matth. xxvi.—30, of the author, the nature and deſign of the Lord's ſupper; and endeavoured to point out the worthy receivers of that ordinance.

The religious people were affected, and even melted with divine truths, with a view of the dying love of Chriſt. Sundry others who had been for ſome months under convictions of their periſhing ſtate, appeared now to be much moved with concern, and afreſh engaged in ſeeking after an intereſt in Chriſt; although I cannot ſay, "the word of God" appeared "ſo quick and powerful," ſo ſharp and piercing to the aſſembly, as it had ſometimes formerly done.

Baptized two adult perſons, both ſerious and exemplary in their lives, and I hope, truly religious. One of them was the man particularly mentioned in my Journal of the 6th inſtant, who although he was then greatly diſtreſſed, becauſe "he had "never done the will of God," has ſince (it is hopeful) obtained ſpiritual comfort upon good grounds.

In the evening I catechiſed thoſe that were deſigned to partake of the Lord's ſupper the next day, upon the inſtitution,

nature, and end of that ordinance; and had abundant ſatiſfaction reſpecting their doctrinal knowledge and fitneſs in that reſpect for an attendance upon it. They likewiſe appeared, in general, to have an affecting ſenſe of the ſolemnity of this ſacred ordinance, and to be humbled under a ſenſe of their own unworthineſs to approach to God in it; and to be earneſtly concerned that they may be duly prepared for an attendance upon it. Their hearts were full of love one toward another; and that was the frame of mind they ſeemed much concerned to maintain, and bring to the Lord's table with them.

In ſinging and prayer, after catechiſing, there appeared an agreeable tenderneſs and melting among them, and ſuch tokens of brotherly love and affection, that would even conſtrain one to ſay, "Lord, it is good to be here;" it is good to dwell where ſuch an heavenly influence diſtils.

Lord's Day, April 27. Preached from Tit. ii. 14, "Who "gave himſelf for us," &c.——The word of God at this time was attended with ſome appearance of divine power upon the aſſembly; ſo that the attention and gravity of the audience was remarkable; and eſpecially towards the concluſion of the exerciſe, divers perſons were much affected.

Adminiſtered the ſacrament of the Lord's ſupper to twenty-three perſons of the Indians, (the number of men and women being near equal) divers others, to the number of five or ſix, being now abſent at the Forks of Delaware, who would otherwiſe have communicated with us.

The ordinance was attended with great ſolemnity, and with a moſt deſirable tenderneſs and affection. And it was remarkable, that in the ſeaſon of the performance of the ſacramental actions, eſpecially in the diſtribution of the bread, they ſeemed to be affected in a moſt lively manner, as if "Chriſt had been" really "crucified before them." And the words of the inſtitution, when repeated and enlarged upon in the ſeaſon of the adminiſtration, ſeemed to meet with the ſame reception, to be entertained with the ſame full and firm belief, and affectionate engagement of ſoul, as if the Lord Jeſus Chriſt himſelf had been preſent, and had perſonally ſpoken to them.

The affections of the communicants, although conſiderably raiſed, were notwithſtanding agreeably regulated, and kept within proper bounds. So that there was a ſweet, gentle, and affectionate melting, without any indecent or boiſterous commotion of the paſſions.

Having reſted ſome time after the adminiſtration of the ſacrament, (being extremely tired with the neceſſary prolixity of the work), I walked from houſe to houſe, and converſed particularly with moſt of the communicants, and found they had been almoſt u niverſally refreſhed at the Lord's table "as "with new wine." And never did I ſee ſuch an appearance of Chriſtian love among any people in all my life. It was ſo remarkable, that one might well have cried with an agreeable ſurpriſe, "Behold how they love one another!" I think there could be no greater tokens of mutual affection among the people of God in the early days of Chriſtianity, than what now appeared here. The ſight was ſo deſirable, and ſo well becoming the goſpel, that nothing leſs could be ſaid of it, than that it was "the doing of the Lord," the genuine operations of him "who is love!"

Toward night diſcourſed again on the forementioned Tit. ii. 14. and inſiſted on the immediate end and deſign of Chriſt's death viz. "That he might redeem his people from "all iniquity," &c.

This appeared to be a ſeaſon of divine po wer among us. The religious people were much refreſhed, and ſeemed remarkably tender and affectionate, full of love, joy, peace, and deſires of being completely "redeemed from all iniquity;" ſo that ſome of them afterwards told me, "they had never "felt the like before."—Convictions alſo appeared to be revived in many inſtances; and divers perſons were awakened whom I had never obſerved under any religious impreſſions before.

Such was the influence that attended our aſſembly, and ſo unſpeakably deſirable the frame of mind that many enjoyed in the divine ſervice, that it ſeemed almoſt grievous to conclude the public worſhip. And the congregation when diſmiſſed, although it was then almoſt dark, appeared loath to leave the place, and employments that had been rendered ſo

dear to them by the benefits enjoyed, while a bleſſed quickening influence diſtilled upon them.

And upon the whole, I muſt ſay, I had great ſatisfaction with relation to the adminiſtration of this ordinance in divers reſpects. I have abundant reaſon to think, that thoſe who came to the Lord's table, had a good degree of doctrinal knowledge of the nature and deſign of the ordinance; and that they acted underſtandingly in what they did.

In the preparatory ſervices I found (I may juſtly ſay) uncommon freedom in opening to their underſtandings and capacities the covenant of grace, and in ſhewing them the nature of this ordinance as a ſeal of that covenant. Although many of them knew of no ſuch things as a ſeal before my coming among them, or at leaſt of the uſe and deſign of it in the common affairs of life.——They were likewiſe thoroughly ſenſible that it was no more than a ſeal or ſign, and not the real body and blood of Chriſt—That it was deſigned for the refreſhment and edification of the ſoul, and not for the feaſting of the body.——They were alſo acquainted with the end of the ordinance, that they were therein called to commemorate the dying love of Chriſt, &c.

And this competency of doctrinal knowledge, together with their grave and decent attendance upon the ordinance; their affectionate melting under it; and the ſweet and Chriſtian frame of mind they diſcovered conſequent upon it, gave me great ſatisfaction reſpecting my adminiſtration of it to them.

And O what a ſweet and bleſſed ſeaſon was this! God himſelf, I am perſuaded, was in the midſt of his people, attending his own ordinances. And I doubt not but many in the concluſion of the day, could ſay with their whole hearts, "Verily, a day thus ſpent in God's houſe, is better than a "thouſand elſewhere." There ſeemed to be but one heart among the pious people. The ſweet union, harmony, and endearing love and tenderneſs ſubſiſting among them, was (I thought) the moſt lively emblem of the heavenly world I had ever ſeen.

April 28. Concluded the ſacramental ſolemnity with a diſcourſe upon John xiv. 15: "If ye love me, keep my com-

"mandments." At which time there appeared a very agreeable tenderneſs in the audience in general, but eſpecially in the communicants.——O how free, how engaged and affectionate did theſe appear in the ſervice of God! they ſeemed willing to have their "ears bored to the door-poſts of God's "houſe," and to be his ſervants for ever.

Obſerving numbers in this excellent frame, and the aſſembly in general affected, and that by a divine influence, I thought it proper to improve this advantageous ſeaſon, as Hezekiah did the deſirable ſeaſon of his great paſſover, (2 Chron. xxxi.) in order to promote the bleſſed reformation begun among them; and to engage thoſe that appear ſerious and religious, to perſevere therein; and accordingly propoſed to them, that they ſhould renewedly enter into covenant before God, that they would watch over themſelves and one another, leſt they ſhould diſhonour the name of Chriſt by falling into ſinful and unbecoming practices. And eſpecially that they would watch againſt the ſin of drunkenneſs, (the ſin that eaſily beſets them), and the temptations leading thereto; as well as "the appearance of evil" in that reſpect.——They cheerfully complied with the propoſal, and explicitly joined in that covenant; whereupon I proceeded in the moſt ſolemn manner I was capable of, to call God to witneſs reſpecting their ſacred engagement; and minded them of the greatneſs of the guilt they would contract to themſelves in the violation of it; as well as obſerved to them, that God would be a terrible witneſs againſt thoſe who ſhould preſume to do ſo, in the "great "and notable day of the Lord."

It was a ſeaſon of amazing ſolemnity! and a divine awe appeared upon the face of the whole aſſembly in this tranſaction! Affectionate ſobs, ſighs, and tears, were now frequent in the audience: and I doubt not but that many ſilent cries were then ſent up to the fountain of grace, for ſupplies of grace ſufficient for the fulfilment of theſe ſolemn engagements.

Baptized ſix children this day.

Lord's Day, May 4. My people being new removed to their lands mentioned in my Journal of March 24, where

they were then, and have ſince been making proviſion for a compact ſettlement, in order to their more convenient enjoyment of the goſpel, and other means of inſtruction, as well as the comforts of life; I this day viſited them, (being now obliged to board with an Engliſh family at ſome diſtance from them), and preached to them in the forenoon from Mark iv. 5. Endeavoured to ſhew them the reaſon there was to fear leſt many promiſing appearances and hopeful beginnings in religion, might prove abortive, like the "ſeed dropped upon "ſtony places"

In the afternoon diſcourſed upon Rom. viii. 9. "Now if "any man have not the Spirit of Chriſt he is none of his." ——I have reaſon to think this diſcourſe was peculiarly ſeaſonable, and that it had a good effect upon ſome of the hearers.

Spent ſome hours afterwards in private conferences with my people, and laboured to regulate ſome things I apprehended amiſs among ſome of them.

May 5. Viſited my people again, and took care of their worldly concerns, giving them directions relating to their buſineſs.

I daily diſcover more and more of what importance it is like to be to their religious intereſts, that they become laborious and induſtrious, acquainted with the affairs of husbandry, and able, in a good meaſure, to raiſe the neceſſaries and comforts of life within themſelves; for their preſent method of living greatly expoſes them to temptations of various kinds.

May 9. Preached from John v. 40, in the open wilderneſs; the Indians having as yet no houſe for public worſhip in this place, nor ſcarce any ſhelters for themſelves.——Divine truths made conſiderable impreſſions upon the audience, and it was a ſeaſon of ſolemnity, tenderneſs, and affection.

Baptized one man this day, (the conjurer, murderer, &c. mentioned in my Journal of Auguſt 8. 1745. and February 1. 1746-7), who appears to be ſuch a remarkable inſtance of divine grace, that I cannot omit ſome brief account of him here.

He lived near, and ſometimes attended my meeting in the Forks of Delaware for more than a year together; but was

(like many others of them) extremely attached to ſtrong drink, and ſeemed to be no ways reformed by the means I uſed with them for their inſtruction and converſion. In this time he likewiſe murdered a likely young Indian, which threw him into ſome kind of horror and deſperation, ſo that he kept at a diſtance from me, and refuſed to hear me preach for ſeveral months together, (as I noted in a formal Journal of March 4. 1744-5), till I had an opportunity of converſing freely with him, and giving him encouragement, that his ſin might be forgiven for Chriſt's ſake. After which he again attended my meeting at ſome times.

But that which was the worſt of all his conduct, was his conjuration. He was one of them who are ſometimes called Powwows among the Indians: and notwithſtanding his frequent attendance upon my preaching, he ſtill followed his old charms and juggling tricks, "giving out that himſelf was "ſome great one; and to him they gave heed," ſuppoſing him to be poſſeſſed of a great power. So that when I have inſtructed them reſpecting the miracles wrought by Chriſt in healing the ſick, &c. and mentioned them as evidences of his divine miſſion, and the truth of his doctrines, they have quickly obſerved the wonders of that kind which this man had performed by his magic charms: whence they had a high opinion of him, and his ſuperſtitious notions, which ſeemed to be a fatal obſtruction to ſome of them in regard of their receiving the goſpel. And I have often thought, it would be a great favour to the deſign of goſpellizing the Indians, if God would take that wretch out of the world; for I had ſcarce any hope of his ever coming to good: but God, "whoſe "thoughts are not as man's thoughts," has been pleaſed to take a much more deſirable method with him; a method agreeable to his own merciful nature, and, I truſt, advantageous to his own intereſt among the Indians, as well as effectual to the ſalvation of the poor ſoul himſelf. "And to him "be the glory of it."

The firſt genuine concern for his ſoul that ever appeared in him, was excited by ſeeing my interpreter and his wife baptized at the Forks of Delaware, July 21, 1745; which ſo prevailed upon him, that, with the invitation of an Indian,

who was a friend to Chriſtianity, he followed me down to Croſweekſung in the beginning of Auguſt in order to hear me preach, and there continued for ſeveral weeks, in the ſeaſon of the moſt remarkable and powerful awakening among the Indians; at which time he was more effectually awakened, and brought under great concern for his ſoul: and then, he ſays, upon his "feeling the word of God in his "heart," (as he expreſſes it), his ſpirit of conjuration left him entirely; that he has had no more power of that nature ſince than any other man living. And declares that he does not now ſo much as know how he uſed to charm and conjure; and that he could not do any thing of that nature if he was never ſo deſirous of it.

He continued under convictions of his ſinful and periſhing ſtate, and a conſiderable degree of concern for his ſoul, all the fall and former part of the winter paſt, but was not ſo deeply exerciſed till ſometime in January; and then the word of God took ſuch hold upon him, that he was brought into great diſtreſs, and knew not what to do, nor where to turn himſelf.——He then told me, when he uſed to hear me preach from time to time in the fall of the year, my preaching pricked his heart and made him very uneaſy, but did not bring him to ſo great diſtreſs, becauſe he ſtill hoped he could do ſomething for his own relief: but now, he ſaid, I drave him up into "ſuch a ſharp corner," that he had no way to turn, and could not avoid being in diſtreſs.

He continued conſtantly under the heavy burden and preſſure of a wounded ſpirit, till at length he was brought into the acute anguiſh and utmoſt agony of ſoul, mentioned in my Journal of February 1. which continued that night, and part of the next day.

After this, he was brought to the utmoſt calmneſs and compoſure of mind, his trembling and heavy burden were removed, and he appeared perfectly ſedate; although he had, to his apprehenſions, ſcarce any hope of ſalvation.

I obſerved him to appear remarkably compoſed, and thereupon aſked him how he did? He replied, "It is done, it is "done, it is all done now." I aſked him what he meant? He anſwered, "I can never do any more to ſave myſelf; it "is all done for ever; I can do no more." I queried with him,

whether he could not do a little more rather than to go to hell? He replied, "My heart is dead, I can never help my-"self. I aſked him, what he thought would become of him then? He anſwered, "I muſt go to hell." I aſked him, if he thought it was right that God ſhould ſend him to hell? He replied, "O it is right. The devil has been in me ever "ſince I was born." I aſked him, if he felt this when he was in ſuch great diſtreſs the evening before? He anſwered, "No, I did not then think it was right. I thought God "would ſend me to hell, and that I was then dropping into it; "but my heart quarrelled with God, and would not ſay it was "right he ſhould ſend me there. But now I know it is right, "for I have always ſerved the devil, and my heart has no "goodneſs in it now, but is as bad as ever it was," &c.—— I thought I had ſcarce ever ſeen any perſon more effectually brought off from a dependence upon his own contrivances and endeavours for ſalvation, or more apparently to lie at the foot of ſovereign mercy, than this man now did under theſe views of things.

In this frame of mind he continued for ſeveral days, paſſing ſentence of condemnation upon himſelf, and conſtantly owning that it would be right he ſhould be damned, and that he expected this would be his portion for the greatneſs of his ſins. And yet it was plain he had a ſecret hope of mercy, though imperceptible to himſelf, which kept him not only from deſpair, but from any preſſing diſtreſs; ſo that inſtead of being ſad and dejected, his very countenance appeared pleaſant and agreeable.

While he was in this frame, he ſundry times aſked me, "When I would preach again?" and ſeemed deſirous to hear the word of God every day. I aſked why he wanted to hear me preach, ſeeing "his heart was dead, and all was done?" That "he could never help himſelf, and expected that he muſt "go to hell?" He replied, "I love to hear you ſpeak about "Chriſt for all." I added, But what good will that do you if you muſt go to hell at laſt? (uſing now his own language with him; having before, from time to time, laboured in the beſt manner I could, to repreſent to him the excellency of Chriſt, his all ſufficiency and willingneſs to ſave loſt ſinners,

and perſons juſt in his caſe; although to no purpoſe, as to yielding him any ſpecial comfort). He anſwered, "I would "have others come to Chriſt, if I muſt go to hell myſelf."—It was remarkable in this ſeaſon that he ſeemed to have a great love to the people of God, and nothing affected him ſo much as the thoughts of being ſeparated from them. This ſeemed to be a very dreadful part of the hell he thought himſelf doomed.——It was likewiſe remarkable that in this ſeaſon he was moſt diligent in the uſe of all means for his ſoul's ſalvation; although he had the cleareſt view of the inſufficiency of means to afford him help. And would frequently ſay, "That "all he did ſignified nothing at all;" and yet was never more conſtant in doing, attending ſecret and family prayer daily, and ſurpriſingly diligent and attentive in hearing the word of God: ſo that he neither deſpaired of mercy, nor yet preſumed to hope upon his own doings, but uſed means, becauſe appointed of God in order to ſalvation; and becauſe he would wait upon God in his own way.

After he had continued in this frame of mind more than a week, while I was diſcourſing publicly, he ſeemed to have a lively, ſoul-refreſhing view of the excellency of Chriſt, and the way of ſalvation by him, which melted him into tears, and filled him with admiration, comfort, ſatisfaction, and praiſe to God; ſince which he has appeared to be a humble, devout and affectionate Chriſtian; ſerious and exemplary in his converſation and behaviour, frequently complaining of his barrenneſs, his want of ſpiritual warmth, life and activity, and yet frequently favoured with quickening and refreſhing influences. And in all reſpects, ſo far as I am capable to judge, he bears the marks and characters of one created anew in "Chriſt Jeſus to good works."

His zeal for the cauſe of God was pleaſing to me, when he was with me at the Forks of Delaware in February laſt. There being an old Indian at the place where I preached, who threatened to bewitch me, and my religious people who accompanied me there; this man preſently challenged him to do his worſt, telling him, that himſelf had been as great a conjurer as he, and that notwithſtanding as ſoon as he felt that word in his heart which theſe people loved, (meaning the

word of God), his power of conjuring immediately left him.—And ſo it would you, ſaid he, if you did but once feel it in your heart; and you have no power to hurt them, nor ſo much as to touch one of them, &c.

So that I may conclude my account of him, by obſerving (in alluſion to what was ſaid of St Paul), that he now zealouſly defends and practically "preaches the faith which he once "deſtroyed," or at leaſt was inſtrumental of obſtructing.——May God have the glory of the amazing change he has wrought in him.

Lord's Day, May 18. Diſcourſed both parts of the day from Rev. iii. 20. There appeared ſome affectionate melting towards the concluſion of the forenoon exerciſe, and one or two inſtances of freſh awakening.——In the intermiſſion of public worſhip, I took occaſion to diſcourſe to numbers in a more private way, on the kindneſs and patience of the bleſſed Redeemer in ſtanding and knocking, in continuing his gracious calls to ſinners, who had long neglected and abuſed his grace; which ſeemed to take ſome effect upon ſundry.

In the afternoon, divine truths were attended with ſolemnity, and with ſome tears, although there was not that powerful awakening, and quickening influence which in times paſt has been common in our aſſemblies. The appearance of the audience under divine truths, was comparatively diſcouraging; and I was ready to fear, that God was about to withdraw the bleſſed influence of his Spirit from us.

May 19. Viſited and preached to my people from Acts xx. 18, 19, and endeavoured to rectify their notions about religious affections: ſhewing them on the one hand, the deſirableneſs of religious affection, tenderneſs, and fervent engagement in the worſhip and ſervice of God, when ſuch affection flows from a true ſpiritual diſcovery of divine glories, from a juſtly affecting ſenſe of the tranſcendent excellency and perfections of the bleſſed God,—a view of the glory and lovelineſs of the great Redeemer,—and that ſuch views of divine things will naturally excite us to "ſerve the "Lord with many tears," with much affection and fervency, and yet "with all humility of mind."—And, on the other hand, obſerving the ſinfulneſs of ſeeking after high affections

immediately, and for their own ſakes,—that is, of making them the object our eye and heart is next and principally ſet upon, when the glory of God ought to be ſo—Shewed them, that if the heart be directly and chiefly fixed on God, and the ſoul engaged to glorify him, ſome degree of religious affection will be the effect and attendant of it. But to ſeek after affection directly and chiefly, to have the heart principally ſet upon that, is to place it in the room of God and his glory. If it be ſought, that others may take notice of, and admire us for our ſpirituality and forwardneſs in religion, it is then abominable pride; if for the ſake of feeling the pleaſure of being affected, it is then idolatry and ſelf-gratification. —Laboured alſo to expoſe the diſagreeableneſs of thoſe affections that are ſometimes wrought up in perſons by the power of fancy, and their own attempts for that purpoſe; while I ſtill endeavoured to recommend to them that religious affection, fervency, and devotion which ought to attend all our religious exerciſes, and without which religion will be but an empty name and lifeleſs carcaſe.

This appeared to be a ſeaſonable diſcourſe, and proved very ſatisfactory to ſome of the religious people, who before were exerciſed with ſome difficulties relating to this point.

Afterwards took care of, and gave my people directions about their worldly affairs.

May 24. Viſited the Indians, and took care of their ſecular buſineſs, which they are not able to manage themſelves, without the conſtant care and advice of others.

Afterwards diſcourſed to ſome particularly about their ſpiritual concerns.

Lord's Day, May 25. Diſcourſed both parts of the day from John xii. 44—48. There was ſome degree of divine power attending the word of God. Sundry wept, and appeared conſiderably affected; and one who had long been under ſpiritual trouble, now obtained clearneſs and comfort, and appeared to "rejoice in God her Saviour." It was a day of grace and divine goodneſs; a day wherein ſomething, I truſt, was done for the cauſe of God among my people: a ſeaſon of ſweetneſs and comfort to divers of the religious

people, although there was not that powerful influence upon the congregation which was common ſome months ago.

Lord's Day, June 1, 1746. Preached both forenoon and afternoon from Math. xi. 28, 26. The preſence of God ſeemed to be in the aſſembly, and numbers were conſiderably melted and affected under divine truths. There was a deſirable appearance in the congregation in general, an earneſt attention and agreeable tenderneſs, and it ſeemed as if God deſigned to viſit us with further ſhowers of divine grace.——I then baptiſed ten perſons, five adults and five children, and was not a little refreſhed with this "addition made to the "church of ſuch as (I hope) ſhall be ſaved."

I have reaſon to hope, that God has lately (at and ſince our celebration of the Lord's Supper) brought home to himſelf ſundry ſouls who had long been under ſpiritual trouble and concern; although there have been few inſtances of perſons lately awakened out of a ſtate of ſecurity. And thoſe comforted of late, ſeem to be brought in, in a more ſilent way; neither their concern nor conſolation being ſo powerful and remarkable, as appeared among thoſe more ſuddenly wrought upon in the beginning of this work of grace.

June 6. Diſcourſed to my people from part of Iſ. liii.—The divine preſence ſeemed to be amongſt us in ſome meaſure. Divers perſons were much melted and refreſhed; and one man in particular, who had long been under concern for his ſoul, was now brought to ſee and feel, in a very lively manner, the impoſſibility of his doing any thing to help himſelf, or to bring him into the favour of God by his tears, prayers and other religious performances; and found himſelf undone as to any power or goodneſs of his own; and that there was no way left him, but to leave himſelf with God to be diſpoſed of as he pleaſed.

June 7. Being deſired by the Rev. Mr William Tennent to be his aſſiſtant in the adminiſtration of the Lord's ſupper; my people alſo being invited to attend the ſacramental ſolemnity, they cheerfully embraced the opportunity, and this day attended the preparatory ſervices with me.

Lord's Day, June 8. Moſt of my people who had been communicants at the Lord's table before, being preſent at this

ſacramental occaſion, communicated with others, in this holy ordinance, at the deſire, and, I truſt, to the ſatisfaction and comfort of numbers of God's people, who had longed to ſee this day, and whoſe hearts had rejoiced in this work of grace among the Indians, which prepared the way for what appeared ſo agreeable at this time.

Thoſe of my people who communicated ſeemed in general agreeably affected at the Lord's table, and ſome of them conſiderably melted with the love of Chriſt; although they were not ſo remarkably refreſhed and feaſted at this time, as when I adminiſtered this ordinance to them in our own congregation only.

Some of the by-ſtanders were affected with ſeeing theſe, who had been "aliens from the Commonwealth of Iſrael, "and ſtrangers to the covenant of promiſe," who of all men had lived "without God and without hope in the world," now brought near to God as his profeſſing people, and ſealing covenant with him, by a ſolemn and devout attendance upon this ſacred ordinance. And as numbers of God's people were refreſhed with this ſight, and thereby excited to bleſs God for the enlargement of his kingdom in the world, ſo ſome others (I was told) were awakened by it, apprehending the danger they were in of being themſelves finally caſt out, while they ſaw others "from eaſt and weſt," preparing, and hopefully prepared in ſome good meaſure, to "ſit down in "the kingdom of God."

At this ſeaſon others of my people alſo, who were not communicants, were conſiderably affected; convictions were revived in divers inſtances; and one (the man particularly mentioned in my Journal of the 6th inſtant) obtained comfort and ſatisfaction; and has ſince given me ſuch an account of his ſpiritual exerciſes, and the manner in which he obtained relief, as appears very hopeful. It ſeems as if he "who commanded "the light to ſhine out of darkneſs," had now "ſhined in "his heart, and given him the light of," and experimental knowledge of "the glory of God in the face of Jeſus Chriſt."

June 9. A conſiderable number of my people met together early in the day, in a retired place of the woods, and prayed, ſang, and converſed of divine things, and were ſeen by ſome

religious perſons of the white people to be affected and engaged, and divers of them in tears, in theſe religious exerciſes.

Afterwards they attended the concluding exerciſes of the ſacramental ſolemnity, and then returned home, divers of them "rejoicing for all the goodneſs of God" they had ſeen and felt: ſo that this appeared to be a profitable, as well as a comfortable ſeaſon to numbers of my congregation. And their being preſent at this occaſion, and a number of them communicating at the Lord's table with others of God's people, was, I truſt, for the honour of God, and the intereſt of religion in theſe parts; as numbers, I have reaſon to think, were quickened by means of it.

June 13. Preached to my people upon the new creature, from 2 Cor. v. 17. The preſence of God appeared to be in the aſſembly.—It was a ſweet and agreeable meeting, wherein the people of God were refreſhed and ſtrengthened, beholding their faces in the glaſs of God's word, and finding in themſelves the marks and lineaments of the new creature.—— Some ſinners under concern were alſo renewedly affected, and afreſh engaged for the ſecuring of their eternal intereſts.

Baptized five perſons at this time, three adults and two children. One of theſe was the very aged woman of whoſe exerciſe I gave an account in my Journal of December 26. She now gave me a very punctual, rational, and ſatisfactory account of the remarkable change ſhe experienced ſome months after the beginning of her concern, which, I muſt ſay, appeared to be the genuine operations of the divine Spirit, ſo far as I am capable of judging. And although ſhe was become ſo childiſh through old age, that I could do nothing in a way of queſtioning with her, nor ſcarce make her underſtand any that I aſked her; yet when I let her alone to go on with her own ſtory, ſhe could give a very diſtinct and particular relation of the many various exerciſes of ſoul ſhe had experienced; ſo deep were the impreſſions left upon her mind by that influence and exerciſe ſhe had been under! And I have great reaſon to hope ſhe is born anew in her old age; ſhe being, I preſume, upwards of fourſcore.—I had good hopes of the other adults, and truſt they are ſuch as God will own "in the day he makes "up his jewels."

June 19. Viſited my people with two of the Reverend Correſpondents. Spent ſome time in converſation with ſome of them upon ſpiritual things; and took ſome care of their worldly concerns.

This day makes a complete year from the firſt time of my preaching to theſe Indians in New-Jerſey.——What amazing things has God wrought in this ſpace of time for theſe poor people! What a ſurpriſing change appears in their tempers and behaviour! How are moroſe and ſavage Pagans in this ſhort ſpace of time transformed into agreeable, affectionate, and humble Chriſtians! and their drunken and Pagan howlings turned into devout and fervent prayers and praiſes to God! They "who were ſometimes darkneſs, are now be-"come light in the Lord: May they walk as children of the "light and of the day. And now to him that is of power to "ſtabliſh them according to the goſpel, and the preaching of "Chriſt——To God only wiſe, be glory, through Jeſus "Chriſt, for ever and ever! Amen."

Before I conclude the preſent Journal, I would make a few general remarks upon what to me appears worthy of notice, relating to the continued work of grace among my people.

And, firſt, I cannot but take notice that I have in the general, ever ſince my firſt coming among theſe Indians in New-Jerſey, been favoured with that aſſiſtance, which (to me) is uncommon, in preaching Chriſt crucified, and making him the centre and mark to which all my diſcourſes among them were directed.

It was the principal ſcope and drift of all my diſcourſes to this people for ſeveral months together, (after having taught them ſomething of the being and perfections of God, his creation of man in a ſtate of rectitude and happineſs, and the obligations mankind were thence under to love and honour him), to lead them into an acquaintance with their deplorable ſtate by nature, as fallen creatures—their inability to extricate and deliver themſelves from it—the utter inſufficiency of any external reformations and amendments of life, or of any

religious performances they were capable of while in this ſtate, to bring them into the favour of God, and intereſt them in his eternal mercy. And thence to ſhew them their abſolute need of Chriſt to redeem and ſave them from the miſery of their fallen ſtate——To open his all-ſufficiency and willingneſs to ſave the chief of ſinners——The freeneſs and riches of his divine grace, propoſed "without money and "without price," to all that will accept the offer.—And thereupon to preſs them without delay to betake themſelves to him under a ſenſe of their miſery and undone eſtate, for relief and everlaſting ſalvation.——And to ſhew them the abundant encouragement the goſpel propoſes to needy, periſhing, and helpleſs ſinners, in order to engage them ſo to do. Theſe things I repeatedly and largely inſiſted upon from time to time.

And I have oftentimes remarked with admiration, that whatever ſubject I have been treating upon after having ſpent time ſufficient to explain and illuſtrate the truths contained therein, I have been naturally and eaſily led to Chriſt as the ſubſtance of every ſubject. If I treated on the being and glorious perfections of God, I was thence naturally led to diſcourſe of Chriſt as the only "way to the Father."—If I attempted to open the deplorable miſery of our fallen ſtate, it was natural from thence to ſhew the neceſſity of Chriſt to undertake for us, to atone for our ſins, and to redeem us from the power of them.—If I taught the commands of God, and ſhewed our violation of them, this brought me, in the moſt eaſy and natural way, to ſpeak of and recommend the Lord Jeſus Chriſt, as one who had "magnified the law" we had broken, and who was "become the end of it for righ-"teouſneſs, to every one that believes." And never did I find ſo much freedom and aſſiſtance in making all the various lines of my diſcourſes meet together, and centre in Chriſt, as I have frequently done among theſe Indians.

Sometimes when I have had thoughts of offering but a few words upon ſome particular ſubject, and ſaw no occaſion, nor indeed much room for any conſiderable enlargement, there has at unawares appeared ſuch a fountain of goſpel-grace ſhining forth in, or naturally reſulting from a juſt ex-

plication of it, and Chriſt has ſeemed in ſuch a manner to be pointed out as the ſubſtance of what I was conſidering and explaining, that I have been drawn in a way not only eaſy and natural, proper and pertinent, but almoſt unavoidable to diſcourſe of him, either in regard of his undertaking, incarnation, ſatisfaction, admirable fitneſs for the work of man's redemption, or the infinite need that ſinners ſtand in of an intereſt in him; which has opened the way for a continued ſtrain of goſpel invitation to periſhing ſouls, to come empty and naked, weary and heavy laden, and caſt themſelves upon him.

And as I have been remarkably influenced and aſſiſted to dwell upon the Lord Jeſus Chriſt, and the way of ſalvation by him in the general current of my diſcourſes here, and have been at times ſurpriſingly furniſhed with pertinent matter relating to him, and the deſign of his incarnation; ſo I have been no leſs aſſiſted oftentimes in regard of an advantageous manner of opening the myſteries of divine grace, and repreſenting the infinite excellencies, and "unſearchable riches "of Chriſt, as well as of recommending him to the acceptance of periſhing ſinners. I have frequently been enabled to repreſent the divine glory, the infinite preciouſneſs and tranſcendent lovelineſs of the great Redeemer; the ſuitableneſs of his perſon and purchaſe to ſupply the wants, and anſwer the utmoſt deſires of immortal ſouls—To open the infinite riches of his grace, and the wonderful encouragement propoſed in the goſpel to unworthy, helpleſs ſinners.—To call, invite and beſeech them to come and give up themſelves to him, and be reconciled to God through him—To expoſtulate with them reſpecting their neglect of one ſo infinitely lovely, and freely offered:—And this in ſuch a manner, with ſuch freedom, pertinency, pathos, and application to the conſcience, as I am ſure I never could have made myſelf maſter of by the moſt aſſiduous application of mind I am capable of. And have frequently at ſuch ſeaſons been ſurpriſingly helped in adapting my diſcourſes to the capacities of my people, and bringing them down into ſuch eaſy, vulgar and familiar methods of expreſſion, as has rendered them intelligible even to Pagans.

I do not mention theſe things as a recommendation of my own performances; for, I am ſure, I found, from time to time, that I had no ſkill or wiſdom for my great work; and knew not how to "chuſe out acceptable words" proper to addreſs poor benighted Pagans with. But thus God was pleaſed to help me, "not to know any thing among them, ſave Jeſus "Chriſt, and him crucified." Thus I was enabled to ſhew them their miſery and undoneneſs without him, and to repreſent his complete fitneſs to redeem and ſave them.

And this was the preaching God made uſe of for the awakening of ſinners, and the propagation of this "work of grace "among the Indians."——And it was remarkable, from time to time, that when I was favoured with any ſpecial freedom, in diſcourſing of the "ability and willingneſs of Chriſt to ſave "ſinners," and the "need they ſtood in of ſuch a Saviour," there was then the greateſt appearance of divine power in awakening numbers of ſecure ſouls, promoting convictions begun, and comforting the diſtreſſed.

I have ſometimes formerly, in reading the apoſtle's diſcourſe to Cornelius, (Acts x.), admired to ſee him ſo quickly introduce the Lord Jeſus Chriſt into his ſermon, and ſo entirely dwell upon him through the whole of it, obſerving him in this point very widely to differ from any of our modern preachers; but latterly this has not ſeemed ſtrange, ſince Chriſt has appeared to be the ſubſtance of the goſpel, and the centre in which the ſeveral lines of divine revelation meet. Although I am ſtill ſenſible there are many things neceſſary to be ſpoken to perſons under Pagan darkneſs, in order to make way for a proper introduction of the name of Chriſt, and his undertaking in behalf of fallen man.

Secondly, It is worthy of remark, that numbers of theſe people are brought to a ſtrict compliance with the rules of morality and ſobriety, and to a conſcientious performance of the external duties of Chriſtianity, by the internal power and influence of divine truths (the peculiar doctrines of grace) upon their minds; without their having theſe moral duties frequently repeated and inculcated upon them, and the contrary vices particularly expoſed and ſpoken againſt. What has been the general ſtrain and drift of my preaching among theſe

Indians, what were the truths I principally inſiſted upon, and how I was influenced and enabled to dwell from time to time upon the peculiar doctrines of grace, I have already obſerved in the preceding remark. Thoſe doctrines which had the moſt direct tendency to humble the fallen creature, to ſhew him the miſery of his natural ſtate, to bring him down to the foot of ſovereign mercy, and to exalt the great Redeemer, diſcover his tranſcendent excellency and infinite preciouſneſs, and ſo to recommend him to the ſinner's acceptance, were the ſubject-matter of what was delivered in public and private to them, and from time to time repeated and inculcated upon them.

And God was pleaſed to give theſe divine truths ſuch a powerful influence upon the minds of theſe people, and ſo to bleſs them for the effectual awakening of numbers of them, that their lives were quickly reformed, without my inſiſting upon the precepts of morality, and ſpending time in repeated harangues upon external duties. There was indeed no room for any kind of diſcourſes but thoſe that reſpected the eſſentials of religion, and the experimental knowledge of divine things, whilſt there were ſo many enquiring daily, not how they ſhould regulate their external conduct, (for that, perſons who are honeſtly diſpoſed to comply with duty, when known, may, in ordinary caſes, be eaſily ſatisfied about); but how they ſhould eſcape from the wrath they feared and felt a deſert of,—obtain an effectual change of heart,—get an intereſt in Chriſt,—and come to the enjoyment of eternal bleſſedneſs. ——So that my great work ſtill was to lead them into a further view of their utter undoneneſs in themſelves, the total depravity and corruption of their hearts; that there was no manner of goodneſs in them; no good diſpoſitions nor deſires; no love to God, nor delight in his commands: but, on the contrary, hatred, enmity, and all manner of wickedneſs reigning in them.—And at the ſame time, to open to them the glorious and complete remedy provided in Chriſt for helpleſs periſhing ſinners, and offered freely to thoſe who have no goodneſs of their own, no "works of righteouſneſs which they have done," to recommend them to God.

This was the continued ſtrain of my preaching; this my

great concern and conſtant endeavour, ſo to enlighten the mind, as thereby duly to affect the heart, and, as far as poſſible, give perſons a ſenſe and feeling of theſe precious and important doctrines of grace; at leaſt, ſo far as means might conduce to it. And theſe were the doctrines,—this the method of preaching, which were bleſſed of God for the awakening, and, I truſt, the ſaving converſion of numbers of ſouls,—and which were made the means of producing a remarkable reformation among the hearers in general.

When theſe truths were felt at heart, there was now no vice unreformed,—no external duty neglected.——Drunkenneſs, the darling vice, was broken off from, and ſcarce an inſtance of it known among my hearers for months together. The abuſive practice of huſbands and wives in putting away each other, and taking others in their ſtead, was quickly reformed; ſo that there are three or four couple who have voluntarily diſmiſſed thoſe they had wrongfully taken, and now live together again in love and peace. The ſame might be ſaid of all other vicious practices.——The reformation was general; and all ſpringing from the internal influence of divine truths upon their hearts; and not from any external reſtraints, or becauſe they had heard theſe vices particularly expoſed, and repeatedly ſpoken againſt; for ſome of them I never ſo much as mentioned; particularly that of the parting of men and their wives; till ſome, having their conſcience awakened by God's word, came, and, of their own accord, confeſſed themſelves guilty in that reſpect. And when I did at any time mention their wicked practices, and the ſins they were guilty of contrary to the light of nature, it was not with deſign, nor indeed with any hope of working an effectual reformation in their external manners by this means; for I knew that while the tree remained corrupt, the fruit would naturally be ſo; but with deſign to lead them, by obſerving the wickedneſs of their lives, to a view of the corruption of their hearts, and ſo to convince them of the neceſſity of a renovation of nature, and to excite them with utmoſt diligence, to ſeek after that great change, which, if once obtained, I was ſenſible, would of courſe produce a reformation of external manners in every reſpect.

And as all vice was reformed upon their feeling the power of theſe truths upon their hearts, ſo the external duties of Chriſtianity were complied with, and conſcientiouſly performed from the ſame internal influence; family-prayer ſet up, and conſtantly maintained, unleſs among ſome few more lately come, who had felt little of this divine influence; this duty conſtantly performed even in ſome families where there were none but females; and ſcarce a prayerleſs perſon to be found among near an hundred of them;—the Lord's Day ſeriouſly and religiouſly obſerved, and care taken by parents to keep their children orderly upon that ſacred day, &c. And this, not becauſe I had driven them to the performance of theſe duties by a frequent inculcating of them, but becauſe they had felt the power of God's word upon their hearts,—were made ſenſible of their ſin and miſery, and thence could not but pray, and comply with every thing they knew was duty, from what they felt within themſelves. When their hearts were touched with a ſenſe of their eternal concernments, they could pray with great freedom, as well as fervency, without being at the trouble firſt to learn ſet forms for that purpoſe. And ſome of them who were ſuddenly awakened at their firſt coming among us, were brought to pray and cry for mercy with utmoſt importunity, without ever being inſtructed in the duty of prayer, or ſo much as once directed to a performance of it.

The happy effects of theſe peculiar doctrines of grace, which I have ſo much inſiſted upon with this people, plainly diſcover, even to demonſtration, that inſtead of their opening a door to licentiouſneſs, (as many vainly imagine, and ſlanderouſly inſinuate), they have a direct contrary tendency: ſo that a cloſe application, a ſenſe and feeling of them, will have the moſt powerful influence toward the renovation, and effectual reformation both of heart and life.

And happy experience, as well as the word of God, and the example of Chriſt and his apoſtles, has taught me, that that method of preaching, which is beſt ſuited to awaken in mankind a ſenſe and lively apprehenſion of their depravity and miſery in a fallen ſtate,—to excite them earneſtly to ſeek after a change of heart, and to fly for refuge to free and ſove-

reign grace in Chriſt, as the only hope ſet before them, is like to be moſt ſucceſsful toward the reformation of their external conduct.—I have found that cloſe addreſſes, and ſolemn applications of divine truths to the conſcience, tend directly to ſtrike death to the root of all vice; while ſmooth and plauſible harangues upon moral virtues and external duties, at beſt are like to do no more than lop off the branches of corruption, while the root of all vice remains ſtill untouched.

A view of the bleſſed effect of honeſt endeavours to bring home divine truths to the conſcience, and duly to affect the heart with them, has often minded me of thoſe words of our Lord, (which I have thought might be a proper exhortation for miniſters in reſpect of their treating with others, as well as for perſons in general with regard to themſelves), "Cleanſe "firſt the inſide of the cup and platter, that the outſide may "be clean alſo." Cleanſe, ſays he, the inſide, that the outſide may be clean. *Q. d.* The only effectual way to have the outſide clean, is to begin with what is within; and if the fountain be purified, the ſtreams will naturally be pure. And moſt certain it is, if we can awaken in ſinners a lively ſenſe of their inward pollution and depravity,—their need of a change of heart, and ſo engage them to ſeek after inward cleanſing, their external defilement will naturally be cleanſed, their vicious ways of courſe be reformed, and their converſation and behaviour become regular.

Now, although I cannot pretend that the reformation among my people does, in every inſtance, ſpring from a ſaving change of heart; yet I may truly ſay, it flows from ſome heart-affecting view and ſenſe of divine truths that all have had in a greater or leſſer degree.

I do not intend, by what I have obſerved here, to repreſent the preaching of morality, and preſſing perſons to the external performance of duty to be altogether unneceſſary and uſeleſs at any time; and eſpecially at times when there is leſs of divine power attending the means of grace,—when for want of internal influences, there is need of external reſtraints. It is doubtleſs among the things that "ought to be "done," while "others are not to be left undone."—But what I principally deſigned by this remark, was to diſcover

plain matter of fact, *viz.* that the reformation, the ſobriety, and external compliance with the rules and duties of Chriſtianity, appearing among my people, are not the effect of any mere doctrinal inſtruction, or merely rational view of the beauty of morality, but from the internal power and influence that divine truths (the ſoul-humbling doctrines of grace) have had upon their hearts.

Thirdly, It is remarkable that God has ſo continued & renewed the ſhowers of his grace here;—ſo quickly ſet up his viſible kingdom among theſe people; and ſo ſmiled upon them in relation to their acquirement of knowledge, both divine and human. It is now near a year ſince the beginning of this gracious outpouring of the divine Spirit among them; and although it has often ſeemed to decline and abate for ſome ſhort ſpace of time, (as may be obſerved by ſeveral paſſages of my Journal, where I have endeavoured ro note things juſt as they appeared to me from time to time); yet the ſhower has ſeemed to be renewed, and the work of grace revived again; ſo that a divine influence ſeems ſtill apparently to attend the means of grace, in a greater or leſs degree, in moſt of our meetings for religious exerciſes; whereby religious perſons are refreſhed, ſtrengthened, and eſtabliſhed,— convictions revived and promoted in many inſtances,—and ſome few perſons newly awakened from time to time. Although it muſt be acknowledged, that for ſome time paſt, there has, in the general, appeared a more manifeſt decline of this work, and the divine Spirit has ſeemed, in a conſiderable meaſure, withdrawn, eſpecially in regard of his awakening influences; ſo that the ſtrangers who come latterly, are not ſeized with concern as formerly; and ſome few who have been much affected with divine truths in time paſt, now appear leſs concerned. Yet (bleſſed be God) there is ſtill an appearance of divine power and grace, a deſirable degree of tenderneſs, religious affection and devotion in our aſſemblies.

And as God has continued and renewed the ſhowers of his grace among this people for ſome time; ſo has he with uncommon quickneſs ſet up his viſible kingdom, and gathered himſelf a church in the midſt of them. I have now baptized, ſince the concluſion of my laſt Journal, thirty perſons, fif-

teen adults and fifteen children. Which added to the number there mentioned, makes ſeventy-ſeven perſons; whereof thirty-eight are adults, and thirty-nine children; and all within the ſpace of eleven months paſt.—And it muſt be noted, that I have baptiſed no adults, but ſuch as appeared to have a work of ſpecial grace wrought in their hearts; I mean ſuch who have had the experience, not only of the awakening and humbling, but (in a judgment of charity) of the renewing and comforting influences of the divine Spirit. Although there are many others under ſolemn concern for their ſouls, who I apprehend are perſons of ſufficient knowledge, and viſible ſerioufneſs at preſent, to render them proper ſubjects of the ordinance of baptiſm; yet ſince they give no comfortable evidences of having as yet paſſed a ſaving change, but only appear under convictions of their ſin and miſery, and having no principle of ſpiritual life wrought in them, are liable to loſe the impreſſions of religion they are now under: and conſidering the great propenſity there is in this people naturally to abuſe themſelves with ſtrong drink, and fearing leſt ſome, who at preſent appear ſerious and concerned for their ſouls, might loſe their concern, and return to this ſin, and ſo (if baptized) prove a ſcandal to their profeſſion, I have thought proper hitherto to omit the baptiſm of any but ſuch who give ſome hopeful evidences of a ſaving change, although I do not pretend to determine poſitively reſpecting the ſtates of any.

I likewiſe adminiſtered the Lord's ſupper to a number of perſons, who I have abundant reaſon to think (as I elſewhere obſerved) were proper ſubjects of that ordinance, within the ſpace of ten months and ten days, after my firſt coming among theſe Indians in New Jerſey. And from the time that, I am informed, ſome of them were attending an idolatrous feaſt and ſacrifice in honour to devils, to the time they ſat down at the Lord's table (I truſt) to the honour of God, was not more than a full year. Surely Chriſt's little flock here, ſo ſuddenly gathered from among Pagans, may juſtly ſay, in the language of the church of old, "The Lord hath done "great things for us, whereof we are glad."

Much of the goodneſs of God has alſe appeared in relation to their acquirement of knowledge, both in religion and in

the affairs of common life. There has been a wonderful thirſt after Chriſtian knowledge prevailing among them in general, and an eager deſire of being inſtructed in Chriſtian doctrines and manners. This has prompted them to aſk many pertinent as well as important queſtions; the anſwers to which have tended much to enlighten their minds, and promote their knowledge in divine things. Many of the doctrines I have delivered, they have queried with me about, in order to gain further light and inſight into them; particularly the doctrine of predeſtination: and have from time to time manifeſted a good underſtanding of them, by their anſwers to the queſtions propoſed to them in my catechetical lectures.

They have likewiſe queried with me, reſpecting a proper method as well as proper matter of prayer, and expreſſions ſuitable to be made uſe of in that religious exercise, and have taken pains in order to the performance of this duty with underſtanding.

They have likewiſe taken pains, and appeared remarkably apt in learning to ſing Pſalm-tunes, and are now able to ſing with a good degree of decency in the worſhip of God.

They have alſo acquired a conſiderable degree of uſeful knowledge in the affairs of common life; ſo that they now appear like rational creatures, fit for human ſociety, free of that ſavage roughneſs and brutiſh ſtupidity, which rendered them very diſagreeable in their Pagan ſtate.

They ſeem ambitious of a thorough acquaintance with the Engliſh language, and for that end frequently ſpeak it among themſelves; and many of them have made good proficiency in their acquirement of it, ſince my coming among them; ſo that moſt of them can underſtand a conſiderable part, and ſome the ſubſtance of my diſcourſes, without an interpreter, (being uſed to my low and vulgar methods of expreſſion), though they could not well underſtand other miniſters.

And as they are deſirous of inſtruction, and ſurpriſingly apt in the reception of it, ſo divine Providence has ſmiled upon them in regard of proper means in order to it.——The attempts made for the procurement of a ſchool among them have been ſucceeded, and a kind providence has ſent them

a ſchoolmaſter, of whom I may juſtly ſay, I know of "no "man like minded, who will naturally care for their ſtate."

He has generally thirty or thirty-five children in his ſchool: and when he kept an evening ſchool (as he did while the length of the evenings would admit of it) he had fifteen or twenty people, married and ſingle.

The children learn with ſupriſing readineſs; ſo that their maſter tells me, he never had an Engliſh ſchool that learned in general comparably ſo faſt. There were not above two in thirty, although ſome of them were very ſmall, but what learned to know all the letters in the alphabet diſtinctly, within three days after his entrance upon his buſineſs; and divers in that ſpace of time learned to ſpell conſiderably; and ſome of them, ſince the beginning of February laſt (at which time the ſchool was ſet up) have learned ſo much, that they are able to read in a Pſalter or Teſtament without ſpelling.

They are inſtructed twice a week in the Reverend Aſſembly's Shorter Catechiſm, viz. on Wedneſday and Saturday. And ſome of them ſince the latter end of February, (at which time they began), have learned to ſay it pretty diſtinctly by heart conſiderably more than half through, and moſt of them have made ſome proficiency in it.

They are likewiſe inſtructed in the duty of ſecret prayer, and moſt of them conſtantly attend it night and morning, and are very careful to inform their maſter if they apprehend any of their little ſchool-mates neglect that religious exerciſe.

Fourthly, It is worthy to be noted, (to the praiſe of ſovereign grace), and amidſt ſo great a work of conviction,—ſo much concern and religious affection, there has been no prevalency, nor indeed any conſiderable appearance of falſe religion, (if I may ſo term it), or heats of imagination, intemperate zeal, and ſpiritual pride; which corrupt mixtures too often attend the revival and powerful propagation of religion; and that there have been ſo very few inſtances of irregular and ſcandalous behaviour among thoſe who have appeared ſerious.

I may juſtly repeat what I obſerved in a remark at the concluſion of my laſt Journal, *viz.* That there has here been no appearance of bodily agonies, convulſions, frightful ſcreamings and the like; and may now farther add, that there has

been no prevalency of viſions, trances, and imaginations of any kind; altho' there has been ſome appearance of ſomething of that nature ſince the concluſion of that Journal: — An inſtance of which I have given an account of in my Journal of December 26.

But this work of grace has, in the main, been carried on with a ſurpriſing degree of purity, and freedom from traſh and corrupt mixture. The religious concern that perſons have been under has generally been rational and juſt, ariſing from a ſenſe of their ſins, and expoſedneſs to the divine diſpleaſure on the account of them, as well as their utter inability to deliver themſelves from the miſery they felt and feared. And if there has been in any inſtances an appearance of irrational concern and perturbation of mind when the ſubjects of it knew not why, yet there has been no prevalency of any ſuch thing; and indeed I ſcarce know of an inſtance of that nature at all.— And it is very remarkable, that although the concern of many perſons under convictions of their periſhing ſtate has been very great and preſſing, yet I have never ſeen any thing like deſperation attending it in any one inſtance. They have had the moſt lively ſenſe of their undoneneſs in themſelves,—have been brought to give up all hopes of deliverance from themſelves,—and their ſpiritual exerciſes leading hereto have been attended with great diſtreſs and anguiſh of ſoul; and yet, in the ſeaſons of the greateſt extremity, there have been no appearances of deſpair in any of them,—nothing that has diſcouraged or in anywiſe hindered them from the moſt diligent uſe of all proper means for their converſion and ſalvation; whence it is apparent, there is not that danger of perſons being driven to deſpair under ſpiritual trouble, unleſs in caſes of deep and habitual melancholy, that the world in general is ready to imagine.

The comfort that perſons have obtained after their diſtreſſes, has likewiſe in general appeared ſolid, well grounded, and ſcriptural, ariſing from a ſpiritual and ſupernatural illumination of mind,—a view of divine things, in a meaſure, as they are,—a complacency of ſoul in the divine perfections,—and a peculiar ſatisfaction in the way of ſalvation by free ſovereign grace in the great Redeemer.

Their joys have ſeemed to riſe from a variety of views and conſiderations of divine things, altho' for ſubſtance the ſame. Some, who, under convictions, ſeemed to have the hardeſt ſtruggles and heart-riſings againſt divine ſovereignty, have ſeemed, at the firſt dawn of their comfort, to rejoice in a peculiar manner in that divine perfection,—have been delighted to think that themſelves, and all things elſe were in the hand of God, and that he would diſpoſe of them "juſt as he pleaſed."

Others who juſt before their reception of comfort have been remarkably oppreſſed with a ſenſe of their undoneneſs and poverty, who have ſeen themſelves as it were falling down into remedileſs perdition, have been at firſt more particularly delighted with a view of the freeneſs and riches of divine grace, and the offer of ſalvation made to periſhing ſinners "without "money, and without price."

Some have at firſt appeared to rejoice eſpecially in the wiſdom of God, diſcovered in the way of ſalvation by Chriſt; it then appearing to them "a new and living way," a way they had never thought, nor had any juſt conception of, until opened to them by the ſpecial influence of the divine Spirit. And ſome of them, upon a lively ſpiritual view of this way of ſalvation, have wondered at their paſt folly in ſeeking ſalvation other ways; and have admired that they never ſaw this way of ſalvation before, which now appeared ſo plain and eaſy, as well as excellent to them.

Others again have had a more general view of the beauty and excellency of Chriſt, and have had their ſouls delighted with an apprehenſion of his divine glory, as unſpeakably exceeding all they had ever conceived before; yet without fingling out (as it were) any one of the divine perfections in particular; ſo that although their comforts have ſeemed to ariſe from a variety of views and conſiderations of divine glories, ſtill they were ſpiritual and ſupernatural views of them, and not groundleſs fancies, that are the ſpring of their joys and comforts.

Yet it muſt be acknowledged, that when this work became ſo univerſal and prevalent, and gained ſuch general credit and eſteem among the Indians, that Satan ſeemed to have little

advantage of working againſt it in his own proper garb; he then transformed himſelf into an angel of light," and made ſome vigorous attempts to introduce turbulent commotions of the paſſions in the room of genuine convictions of ſin, imaginary and fanciful notions of Chriſt, as appearing to the mental eye in a human ſhape, and being in ſome particular poſtures, &c. in the room of ſpiritual ſupernatural diſcoveries of his divine glory and excellency, as well as divers other deluſions. And I have reaſon to think that if theſe things had met with countenance and encouragement, there would have been a very conſiderable harveſt of this kind of converts here. Spiritual pride alſo diſcovered itſelf in various inſtances:— Some perſons who had been under great affections, ſeemed very deſirous from thence of being thought truly gracious; who, when I could not but expreſs to them my fears reſpecting their ſpiritual ſtates, diſcovered their reſentments to a conſiderable degree upon that occaſion. There alſo appeared in one or two of them an unbecoming ambition of being teachers of others. So that Satan has been a buſy adverſary here, as well as elſewhere. But (bleſſed be God) though ſomething of this nature has appeared, yet nothing of it has prevailed, nor indeed made any conſiderable progreſs at all. My people are now appriſed of theſe things, are acquainted that Satan in ſuch a manner "transformed himſelf into an "angel of light," in the firſt ſeaſon of the great outpouring of the divine Spirit in the days of the apoſtles; and that ſomething of this nature in a greater or leſſer degree, has attended almoſt every revival and remarkable propagation of true religion ever ſince. And they have learned ſo to diſtinguiſh between the gold and droſs, that the credit of the latter "is "trode down like the mire of the ſtreets:" and it being natural for this kind of ſtuff to die with its credit, there is now ſcarce any appearance of it among them.

And as there has been no prevalency of irregular heats, imaginary notions, ſpiritual pride, and Satanical deluſions among my people; ſo there have been very few inſtances of ſcandalous and irregular behaviour among thoſe who have made a profeſſion or even an appearance of ſerioufneſs. I do not know of more than three or four ſuch perſons that have

been guilty of any open miſconduct, ſince their firſt acquaintance with Chriſtianity, and not one that perſiſts in any thing of that nature. And perhaps the remarkable purity of this work in the latter reſpect, its freedom from frequent inſtances of ſcandal, is very much owing to its purity in the former reſpect, its freedom from corrupt mixtures of ſpiritual pride, wild-fire, and deluſion, which naturally lay a foundation for ſcandalous practices.

"May this bleſſed work in the power and purity of it pre-
"vail among the poor Indians here, as well as ſpread elſe-
"where, till the remoteſt tribes ſhall ſee the ſalvation of God!
"Amen."

MONEY

COLLECTED AND EXPENDED FOR THE INDIANS.

As mention has been made in the preceding Journal, of an Engliſh ſchool erected and continued among theſe Indians, dependent entirely upon charity; and as collections have already been made in divers places for the ſupport of it, as well as for defraying other charges that have neceſſarily ariſen in the promotion of the religious intereſts of the Indians, it may be ſatisfactory, and perhaps will be thought by ſome but a piece of juſtice to the world, that an exact account be here given of the money already received by way of collection for the benefit of the Indians, and the manner in which it has been expended.

The following is therefore a juſt account of this matter.

Money received ſince October laſt, by way of public collection, for promoting the religious intereſts of the Indians in New-Jerſey, *viz.*

From New-York,	L. 23	10	2
Jamaica on Long-Iſland,	3	0	0
Eliſabeth-Town,	7	5	0
Eliſabeth-Town farms,	1	18	9
Newark,	4	5	7
Woodbridge,	2	18	2
Morris-Town,	1	5	3
Freehold	12	11	0
Freehold Dutch Congregation,	4	14	3
Shrewſbury and Shark-river,	3	5	0
Middle-Town Dutch congregation,	2	0	0
The Dutch congregation in and about New-Brunſwick,	3	5	0
Kings-Town,	5	11	0
Neſhaminy and places adjacent in Penſylvania,	14	5	10
Abington in New-Providence, by the hand of the Rev. Mr Treat,	10	5	0
The whole amounting to	L. 100	0	0

Money paid out ſince October laſt for promoting the religious intereſts of the Indians in New-Jerſey, *viz.*

Upon the occaſion mentioned in my Journal of January 28	L. 82	5	0
For the building a ſchool houſe,	3	5	0
To the ſchool-maſter as a part of his reward for his preſent year's ſervice,	17	10	0
For books for the children to learn in,	3	0	0
The whole amounting to	L. 106	0	0

DAVID BRAINERD.

BRIEF REMARKS

ON THE

INSTRUCTION OF THE INDIANS;

WITH AN ACCOUNT OF

THE DIFFICULTIES

ATTENDING THE WORK OF A MISSIONARY AMONG THEM.

BEING

An Appendix to the Journal

OF

MR DAVID BRAINERD,

PASTOR OF A CHURCH OF CHRISTIAN INDIANS IN NEW JERSEY

Q 9 9

APPENDIX

TO MR BRAINERD'S JOURNAL.

I SHOULD have concluded what I had at preſent to offer upon the affairs reſpecting my miſſion, with the preceding account of the money collected and expended for the religious intereſts of the Indians, but that I have not long ſince received from the Reverend Preſident of the Correſpondents, the copy of a letter directed to him from the Honourable Society for propagating Chriſtian knowledge, dated at Edinburgh, March 21, 1745; wherein I find it is expreſsly enjoined upon their miſſionaries, "That they give an exact account of "the methods they make uſe of for inſtructing themſelves in "the Indian languages, and what progreſs they have already "made in it—What methods they are now taking to inſtruct "the Indians in the principles of our holy religion—And "particularly, that they ſet forth in their Journals what dif-"ficulties they have already met with, and the methods they "make uſe of for ſurmounting the ſame."

As to the two former of theſe particulars, I truſt that what I have already noted in my Journals from time to time, might have been in a good meaſure ſatisfactory to the Honourable Society, had theſe Journals arrived ſafely and ſeaſonably, which I am ſenſible they have not in general done, by reaſon of their falling into the hands of the enemy, although I have been at the pains of ſending two copies of every Journal, for more than two years paſt, leſt one might miſcarry in the paſſage. But with relation to the latter of theſe particulars, I have purpoſely omitted ſaying any thing conſiderable, and that for theſe two reaſons: *Firſt*, Becauſe I could not oftentimes give any tolerable account of the difficulties I met with in my work, without ſpeaking ſomewhat particularly of the

cauſes of them, and the circumſtances conducing to them, which would neceſſarily have rendered my Journals very lengthy and tedious. Beſides, ſome of the cauſes of my difficulties I thought more fit to be concealed than divulged.—And, *ſecondly*, Becauſe I thought a frequent mentioning of the difficulties attending my work, might appear as an unbecoming complaint under my burdens; or as if I would rather be thought to be endowed with a ſingular meaſure of ſelf-denial, conſtancy, and holy reſolution, to meet and confront ſo many difficulties, and yet to hold on and go forward amidſt them all. But ſince the Honourable Society are pleaſed to require a more exact and particular account of theſe things, I ſhall cheerfully endeavour ſomething for their ſatisfaction in relation to each of theſe particulars: although in regard of the latter, I am ready to ſay, *Infandum——jubes renovare dolorem.*

The moſt ſucceſsful method I have taken for inſtructing myſelf in any of the Indian languages, is to tranſlate Engliſh diſcourſes, by the help of an interpreter or two, into their language, as near verbatim as the ſenſe will admit of, and to obſerve ſtrictly how they uſe words, and what conſtruction they will bear in various caſes; and thus to gain ſome acquaintance with the root from whence particular words proceed, and to ſee how they are thence varied and diverſified. But here occurs a very great difficulty; for the interpreters being unlearned, and unacquainted with the rules of language, it is impoſſible ſometimes to know by them what part of ſpeech ſome particular words are of, whether *noun*, *verb*, or *participle*; for they ſeem to uſe *participles* ſometimes where we ſhould uſe *nouns*, and ſometimes where we ſhould uſe *verbs* in the Engliſh language. But I have, notwithſtanding many difficulties, gained ſome acquaintance with the grounds of the Delaware language, and have learned moſt of the defects in it; ſo that I know what Engliſh words can, and what cannot be tranſlated into it. I have alſo gained ſome acquaintance with the particular phraſeologies, as well as peculiarities of their language, one of which I cannot but mention. Their language does not admit of their ſpeaking any word deno-

ting relation, ſuch as, father, ſon, &c. abſolutely; that is, without prefixing a pronoun-paſſive to it, ſuch as *my*, *thy*, *his*, &c. Hence they cannot be baptiſed in their own language in the name of the Father, and the Son, &c.; but they may be baptiſed in the name of Jeſus Chriſt, and his Father, &c. I have gained ſo much knowledge of their language, that I can underſtand a conſiderable part of what they ſay when they diſcourſe upon divine things, and am frequently able to correct my interpreter, if he miſtakes my ſenſe. But I can do nothing to any purpoſe at ſpeaking the language myſelf.

And as an apology for this defect, I muſt renew, or rather enlarge my former complaint, *viz.* That "while ſo much of "my time is neceſſarily conſumed in journeying," while I am obliged to ride four thouſand miles a year, (as I have done in the year paſt), "I can have little left for any of my neceſſary "ſtudies, and conſequently for the ſtudy of the Indian lan-"guages." And this I may venture to ſay, is the great, if not the only reaſon why the Delaware language is not familiar to me before this time. And it is impoſſible I ſhould ever be able to ſpeak it without cloſe application, which (at preſent) I ſee no proſpect of having time for. To preach and catechiſe frequently; to converſe privately with perſons that need ſo much inſtruction and direction as theſe poor Indians do; to take care of all their ſecular affairs, as if they were a company of children; to ride abroad frequently in order to procure collections for the ſupport of the ſchool, and for their help and benefit in other reſpects; to hear and decide all the petty differences that ariſe among any of them; and to have the conſtant overſight and management of all their affairs of every kind,—muſt needs ingroſs moſt of my time, and leave me little for application to the ſtudy of the Indian languages. And when I add to this, the time that is neceſſarily conſumed upon my Journals, I muſt ſay I have little to ſpare for other buſineſs. I have not (as was obſerved before) ſent to the Honourable Society leſs than two copies of every Journal, for more than two years paſt; moſt of which, I ſuppoſe, have been taken by the French in their paſſage. And a third copy I have conſtantly kept by me leſt the others ſhould miſcarry; which has cauſed me not a little labour, and ſo ſtraitened me

for time, when I have been at liberty from other buſineſs, and had opportunity to ſit down to writing, (which is but rare), I have been obliged to write twelve or thirteen hours in a day, till my ſpirits have been extremely waſted, and my life almoſt ſpent, to get theſe writings accompliſhed. And after all; after diligent application to the various parts of my work, and after the moſt induſtrious improvement of time I am capable of, both early and late, I cannot oftentimes poſſibly gain two hours in a week for reading, or any other ſtudies, unleſs juſt for what urges and appears of abſolute neceſſity for the preſent. And frequently when I attempt to redeem time, by ſparing it out of my ſleeping hours, I am by that means thrown under bodily indiſpoſition, and rendered fit for nothing.

This is truly my preſent ſtate, and is like to be ſo, for aught I can ſee, unleſs I could procure an aſſiſtant in my work, or quit my preſent buſineſs.

But although I have not made that proficiency I could wiſh to have done, in learning the Indian languages; yet I have uſed all endeavours to inſtruct them in the Engliſh tongue, which perhaps will be more advantageous to the Chriſtian intereſt among them, than if I ſhould preach in their own language; for that is very defective, (as I ſhall hereafter obſerve), ſo that many things cannot be communicated to them without introducing Engliſh terms. Beſides, they can have no books tranſlated into their language without great difficulty and expence; and if ſtill accuſtomed to their own language only, they would have no advantage of hearing other miniſters occaſionally, or in my abſence. So that my having a perfect acquaintance with the Indian language, would be of no great importance with regard to this congregation of Indians in New-Jerſey, althought it might be of great ſervice in treating with the Indians elſewhere.

The methods I am taking to inſtruct the Indians in the principles of our holy religion, are, to preach, or open and improve ſome particular points of doctrine; to expound particular paragraphs, or ſometimes whole chapters of God's word to them; to give hiſtorical relations from ſcripture of the moſt material and remarkable occurrences relating to the church of

God from the beginning; and frequently to catechiſe them upon the principles of Chriſtianity. The latter of theſe methods of inſtructing, I manage in a twofold manner. I ſometimes catechiſe ſyſtematically, propoſing queſtions agreeable to the Reverend Aſſembly's Shorter Catechiſm. This I have carried on to a conſiderable length. At other times I catechiſe upon any important ſubject that I think difficult to them. Sometimes when I have diſcourſed upon ſome particular point, and made it as plain and familiar to them as I can, I then catechiſe them upon the moſt material branches of my diſcourſe, to ſee whether they had a thorough underſtanding of it. But as I have catechiſed chiefly in a ſyſtematical form, I ſhall here give ſome ſpecimen of the method I make uſe of in it, as well as of the propriety and juſtneſs of my people's anſwers to the queſtions propoſed to them.

QUESTIONS.

Upon the benefits which believers receive from Chriſt at death.

Q. I have ſhewn you, that the children of God receive a great many good things from Chriſt while they live, now have they any more ro receive when they come ro die?——A. *Yes.*

Q. Are the children of God then made perfectly free from ſin?——A. *Yes.*

Q. Do you think they will never more be troubled with vain, fooliſh, and wicked thoughts?——A. *No never at all.*

Q. Will not they then be like the good angels I have ſo often told you of?——A. *Yes.*

Q. And do you call this a great mercy to be freed from all ſin?——A. *Yes.*

Q. Do all of God's children count it ſo?

A. *Yes, all of them.*

Q. Do you think this is what they would aſk for above all things, if God ſhould ſay to them, Aſk what you will, and it ſhall be done for you?

A. *O yes, be ſure, this is what they want.*

Q. You ſay the ſouls of God's people at death are made perfectly free from ſin; where do they go then?

A. *They go and live with Jeſus Chriſt.*

Q. Does Chriſt ſhew them more reſpect and honour, and make them more happy * than we can poſſibly think of in this world?——A. *Yes.*

Q. Do they go immediately to live with Chriſt in heaven, as ſoon as their bodies ars dead; or do they tarry ſomewhere elſe a while?——A. *They go immediately to Chriſt.*

Q. Does Chriſt take any care of the bodies of his people when they are dead, and their ſouls gone to heaven, or does he forget them?——A. *He takes care of them.*

Theſe queſtions were all anſwered with ſurpriſing readineſs and without once miſſing, as I remember. And in anſwering ſeveral of them which reſpected deliverance from ſin, they were much affected and melted with the hopes of that happy ſtate.

Upon the benefits which believers receive from Chriſt at the reſurrection.

Q. You ſee I have already ſhewn you what good things Chriſt gives his good people while they live, and when they come to die: now, will he raiſe their bodies, and the bodies of others, to life again at the laſt day?

A. *Yes, they ſhall be raiſed.*

Q. Shall they then have the ſame bodies they now have?

A. *Yes.*

Q. Will their bodies then be weak, will they feel cold, hunger, thirſt, and wearineſs, as they now do?——A. *No, none of theſe things.*

Q. Will their bodies die any more after they are raiſed to life?——A. *No.*

Q. Will their ſouls and bodies be joined together again?——A. *Yes.*

Q. Will God's people be more happy then, than they were while their bodies were aſleep?——A. *Yes.*

* The only way I have to expreſs their "entering into glory," or being glorified; there being no word in the Indian language anſwering to that general term.

Q. Will Chriſt then own theſe to be his people before all the world?——A. *Yes.*

Q. But God's people find ſo much ſin in themſelves, that they are often aſhamed of themſelves, and will not Chriſt be aſhamed to own ſuch for his friends at that day?——A. *No, he will never be aſhamed of them.*

Q. Will Chriſt then ſhow all the world, that he has put away theſe peoples ſins *, and that he looks upon them as if they had never ſinned at all?——A. *Yes.*

Q. Will he look upon them as if they had never ſinned, for the ſake of any good things they have done themſelves, or for the ſake of his righteouſneſs accounted to them as if it was theirs?——A. *For the ſake of his righteouſneſs counted to them, not for their own goodneſs.*

Q. Will God's children then be as happy as they can deſire to be?——A. *Yes.*

Q. The children of God while in this world, can but now and then draw near to him, and they are ready to think they can never have enough of God and Chriſt; but will they have enough there, as much as they can deſire?——A. *O yes, enough, enough.*

Q. Will the children of God love him then as much as they deſire—will they find nothing to hinder their love from going to him?——A. *Nothing at all, they ſhall love him as much as they deſire.*

Q. Will they never be weary of God and Chriſt, and the pleaſures of heaven, ſo as we are weary of our friends and enjoyments here, after we have been pleaſed with them a while?——A. *No, never.*

Q. Could God's people be happy if they knew God loved them, and yet felt at the ſame time that they could not love and honour him?——A. *No, no.*

Q. Will this then make God's people perfectly happy, to love God above all, to honour him continually, and to feel his love to them?——A. *Yes.*

* The only way I have to expreſs their being *openly acquitted*,—As when I ſpeak of juſtification, I have no other way but to call it God's looking upon us as good creatures.

Q. And will this happineſs laſt for ever?——A. *Yes, for ever, for ever.*

Theſe queſtions, like the former, were anſwered without heſitation or miſſing, as I remember, in any one inſtance.

Upon the duty which God requires of man.

Q. Has God let us know any thing of his will, or what he would have us to do to pleaſe him?——A. *Yes.*

Q. And does he require us to do his will, and to pleaſe him? A. *Yes.*

Q. Is it right that God ſhould require this of us; has he any buſineſs to command us a father does his children?——A. *Yes.*

Q. Why is it right that God ſhould command us to do what he pleaſes?——A. *Becauſe he made us, and gives us all our good things.*

Q. Does God require us to do any thing that will hurt us, and take away our comfort and happineſs?——A. *No.*

Q. But God requires ſinners to repent and be ſorry for their ſins, and to have their hearts broken; now, does not this hurt them, and take away their comfort, to be made ſorry, and to have their hearts broken?——A. *No, it does them good.*

Q. Did God teach man his will at firſt by writing it down in a book, or did he put into his heart, and teach him without a book what was right?——A. *He put it in his heart, and made him know what he ſhould do.*

Q. Has God ſince that time writ down his will in a book? A. *Yes.*

Q. Has God written his whole will in his book; has he there told us all that he would have us believe and do?—— A. *Yes.*

Q. What need was there of this book, if God at firſt put his will into the heart of man, and made him feel what he ſhould do?——A. *There was need of it becauſe we have ſinned, and made our hearts blind.*

Q. And has God writ down the ſame things in his book, that he at firſt put into the heart of man?——A. *Yes.*

In this manner I endeavour to adapt my inſtructions to the capacities of my people; although they may perhaps ſeem ſtrange to others who have never experienced the difficulty of the work. And theſe I have given an account of are the methods I am from time to time purſuing, in order to inſtruct them in the principles of Chriſtianity. And I think I may ſay, it is my great concern that theſe inſtructions be given them in ſuch a manner, that they may not only be doctrinally taught, but duly affected thereby, that divine truths may come to them, "not in word only, but in power, and in the "Holy Ghoſt," and be received "not as the word of man."

DIFFICULTIES

ATTENDING THE CHRISTIANIZING OF THE INDIANS.

I ſhall now attempt ſomething with relation to the laſt particular required by the Honourable Society in their letter, *viz.* To give ſome account of the "difficulties I have already "met with in my work, and the methods I make uſe of for "ſurmounting the ſame." And what I have to ſay upon this ſubject, I ſhall reduce to the following heads.

Firſt, I have met with great difficulty in my work among theſe Indians, "from the rooted averſion to Chriſtianity that "generally prevails among them." They are not only bruiſhly ſtupid and ignorant of divine things, but many of them are obſtinately ſet againſt Chriſtianity, and ſeem to abhor even the Chriſtian name.

This averſion to Chriſtianity ariſes partly from a view of the "immorality and vicious behaviour of many who are call-"ed Chriſtians." They obſerve that horrid wickedneſs in nominal Chriſtians, which the light of nature condemns in themſelves; and, not having diſtinguiſhing views of things, are ready to look upon all the white people alike, and to

condemn them alike, for the abominable practices of ſome.—Hence when I have attempted to treat with them about Chriſtianity, they have frequently objected the ſcandalous practices of Chriſtians, and caſt in my teeth all they could think of that was odious in the conduct of any of them—Have obſerved to me, that the white people lie, defraud, ſteal, and drink worſe than the Indians; that they have taught the Indians theſe things, eſpecially the latter of them; who, before the coming of the Engliſh, knew of no ſuch thing as ſtrong drink; that the Engliſh have, by theſe means, made them quarrel and kill one another; and, in a word, brought them to the practice of all theſe vices that now prevail among them. So that they are now vaſtly more vicious, as well as much more miſerable, than they were before the coming of the white people into the country.

Theſe, and ſuch like objections, they frequently make againſt Chriſtianity, which are not eaſily anſwered to their ſatisfaction; many of them being facts too notoriouſly true.

The only way I have to take in order to ſurmount this difficulty, is to diſtinguiſh between nominal and real Chriſtians; and to ſhew them, that the ill conduct of many of the former proceeds not from their being Chriſtians, but from their being Chriſtians only in name, not in heart, &c. To which it has ſometimes been objected, that if all thoſe who will cheat the Indians are Chriſtians only in name, there are but few left in the country to be Chriſtians in heart. This, and many other of the remarks they paſs upon the white people, and their miſcarriages, I am forced to own; and cannot but grant, that many nominal Chriſtians are more abominably wicked than the Indians. But then I attempt to ſhew them, that there are ſome who feel the power of Chriſtianity, that are not ſo. And I aſk them, when they ever ſaw me guilty of the vices they complain of and charge Chriſtians in general with? But ſtill the great difficulty is, that the people who live back in the country neareſt to them, and the traders that go among them are generally of the moſt irreligious and vicious ſort; and the conduct of one or two perſons, be it ever ſo exemplary, is not ſufficient to counterbalance the vicious behaviour of ſo many

of the ſame denomination, and ſo to recommend Chriſtianity to Pagans.

Another thing that ſerves to make them more averſe to Chriſtianity is, a "fear of being enſlaved." They are, perhaps, ſome of the moſt jealous people living, and extremely averſe to a ſtate of ſervitude, and hence are always afraid of ſome deſign forming againſt them. Beſides, they ſeem to have no ſentiments of generoſity, benevolence, and goodneſs; that if any thing be propoſed to them, as being for their good, they are ready rather to ſuſpect that there is at bottom ſome deſign forming againſt them, than that ſuch propoſals flow from good will to them, and a deſire of their welfare. And hence, when I have attempted to recommend Chriſtianity to their acceptance, they have ſometimes objected, that the white people have come among them, have cheated them out of their lands, driven them back to the mountains, from the pleaſant places they uſed to enjoy by the ſea-ſide, &c.; that therefore they have no reaſon to think the white people are now ſeeking their welfare; but rather that they have ſent me out to draw them together, under a pretence of kindneſs to them, that they may have an opportunity to make ſlaves of them as they do of the poor negroes, or elſe to ſhip them on board their veſſels, and make them fight with their enemies, &c. Thus they have oftentimes conſtrued all the kindneſs I could ſhew them, and the hardſhips I have endured to treat with them about Chriſtianity. "He never would (ſay they) take all "this pains to do us good; he muſt have ſome wicked deſign "to hurt us ſome way or other." And to give them aſſurance of the contrary is not an eaſy matter, while there are ſo many who (agreeable to their apprehenſion) are only "ſeeking their own," not the good of others.

To remove this difficulty I inform them that I am not ſent out among them by thoſe perſons in theſe provinces, who they ſuppoſe have cheated them out of their lands; but by pious people at a great diſtance, who never had an inch of their lands, nor even thought of doing them any hurt, &c.

But here will ariſe ſo many frivolous and impertinent queſtions, that it would tire one's patience, and wear out one's

ſpirits to hear them; ſuch as that, "But why did not theſe "good people ſend you to teach us before, while we had our "lands down by the ſea ſide? &c. If they had ſent you then, "we ſhould likely have heard you, and turned Chriſtians." The poor creatures ſtill imagining, that I ſhould be much beholden to them, in caſe they would hearken to Chriſtianity, and inſinuating that this was a favour they could not now be ſo good as to ſhew me, ſeeing they had received ſo many injuries from the white people.

Another ſpring of averſion to Chriſtianity in the Indians, is "their ſtrong attachment to their own religious notions, (if "they may be called religious), and the early prejudices they "have imbibed for their own frantic and ridiculous kind of "worſhip." What their notions of God are in their Pagan ſtate, is hard preciſely to determine. I have taken much pains to enquire of my Chriſtian people, whether they, before their acquaintance with Chriſtianity, imagined there was a plurality of great inviſible powers, or whether they ſuppoſed but one ſuch being, and worſhipped him in a variety of forms and ſhapes but cannot learn any thing of them ſo diſtinct as to be fully ſatisfying upon the point. Their notions in that ſtate were ſo prodigiouſly dark and confuſed, that they ſeemed not to know what they thought themſelves. But ſo far as I can learn, they had a notion of a plurality of inviſible deities, and paid ſome kind of homage to them promiſcouſly, under a great variety of forms and ſhapes. And it is certain thoſe who yet remain Pagans pay ſome kind of ſuperſtitious reverence to beaſts, birds, fiſhes, and even reptiles; that is, ſome to one kind of animal, and ſome to another. They do not indeed ſuppoſe a divine power eſſential to, or inhering in theſe creatures, but that ſome inviſible beings (I cannot learn that it is always one ſuch being only, but divers; not diſtinguiſhed from each other, but by certain names, but only notionally), communicate to theſe animals a great power, either one or other of them (juſt as it happens), or perhaps ſometimes all of them, and ſo make theſe creatures the immediate authors of good to certain perſons. Whence ſuch a creature becomes ſacred to the perſons to whom he is ſuppoſed to be the immediate au-

thor of good, and through him they muſt worſhip the inviſible powers, though to others he is no more than another creature. And perhaps another animal is looked upon to be the immediate author of good to another, and conſequently he muſt worſhip the inviſible powers in that animal. And I have known a Pagan burn fine tobacco for incenſe, in order to appeaſe the anger of that inviſible power which he ſuppoſed preſided over rattleſnakes, becauſe one of theſe animals was killed by another Indian near his houſe.

But after the ſtricteſt enquiry reſpecting their notions of the Deity, I find, that in ancient times, before the coming of the white people, ſome ſuppoſed there were four inviſible powers, who preſided over the four corners of the earth. Others imagined the ſun to be the only deity, and that all things were made by him: others at the ſame time having a confuſed notion of a certain body or fountain of deity, ſomewhat like the *anima mundi*, ſo frequently mentioned by the more learned ancient Heathens, diffuſing itſelf to various animals, and even to inanimate things, making them the immediate authors of good to certain perſons, as was before obſerved, with reſpect to various ſuppoſed deities. But after the coming of the white people, they ſeemed to ſuppoſe there were three deities, and three only, becauſe they ſaw people of three different kinds of complexion, *viz.* Engliſh, Negroes, and themſelves.

It is a notion pretty generally prevailing among them, that it was not the ſame God made them who made us, but that they were made after the white people; which further ſhews, that they imagine a plurality of divine powers. And I fancy they ſuppoſe their god gained ſome ſpecial skill by ſeeing the white people made, and ſo made them better: for it is certain they look upon themſelves, and their method of living, (which they ſay their god expreſsly preſcribed for them) vaſtly preferable to the white people and their method. And hence they will frequently ſit and laugh at them, as being good for nothing elſe but to plough, and fatigue themſelves with hard labour; while *they* enjoy the ſatisfaction of ſtretching themſelves on the ground, and ſleeping as much as they pleaſe, ha-

ving no other trouble but now and then to chaſe the deer,—which is often attended with pleaſure rather than pain. And hence, by the way, many look upon it as diſgraceful to become Chriſtians, as it would be eſteemed among Chriſtians for any to become Pagans. And altho' they ſuppoſe our religion will do well enough for us, becauſe preſcribed by our God, yet it is no ways proper for them, becauſe not of the ſame make and original. This they have ſometimes offered as a reaſon why they did not incline to hearken to Chriſtianity.

They ſeem to have ſome confuſed notion about a future ſtate of exiſtence;--- and many of them imagine that the *chichung*, (*i. e.* the ſhadow,) or what ſurvives the body, will at death go ſouthward; and, in an unknown but curious place, will enjoy ſome kind of happineſs, ſuch as hunting, feaſting, dancing, and the like: And what they ſuppoſe will contribute much to their happineſs in that ſtate is, that they will never be weary of thoſe entertainments. It ſeems by this notion of their going *ſouthward* to obtain happineſs, as if they had their courſe into theſe parts of the world from ſome very cold climate, and found, the further they went ſouthward, the more comfortable they were;---and thence concluded, that perfect felicity was to be found farther towards the ſame point.

They ſeem to have ſome faint and glimmering notion about rewards and puniſhments, or at leaſt happineſs and miſery, in a future ſtate,--that is, ſome that I have converſed with,---tho' others ſeem to know of no ſuch thing. Theſe that ſuppoſe this ſeem to imagine that moſt will be happy, and that thoſe who are not ſo will be puniſhed only with privation, being only excluded the walls of that good world where happy ſouls ſhall dwell.

Theſe rewards and puniſhments they ſuppoſe to depend entirely upon their conduct with relation to the duties of the ſecond table, *viz.* their behaviour towards mankind; and ſeem, ſo far as I can ſee, not to imagine that they have any reference to their religious notions or practices, or any thing that relates to the worſhip of God. I remember I once conſulted a very ancient but intelligent Indian upon this point, for my own ſatisfaction. I aſked him, whether the Indians of old times had

ſuppoſed there was any thing of the man that would ſurvive the body; he replied, Yes. I aſked him where they ſuppoſed its abode would be; he replied, It would go ſouthward.--- I aſked him further, whether it would be happy there: he anſwered, after a conſiderable pauſe, That the ſouls of good folks would be happy, and the ſouls of bad folks miſerable. I then aſked him who he called *bad* folks; his anſwer (as I remember) was, Thoſe who lie, ſteal, quarrel with their neighbours, are unkind to their friends, and eſpecially their aged parents; and in a word, ſuch as are a plague to mankind. Theſe were his bad folks;---but not a word was ſaid about their neglect of divine worſhip, and their badneſs in that reſpect.

They have indeed ſome kind of religious worſhip, are frequently offering ſacrifices to ſome ſuppoſed inviſible powers, and are very ready to impute their calamities in the preſent world to the neglect of theſe ſacrifices; but there is no appearance of reverence and devotion in the homage they pay them; and what they do of this nature ſeems to be done only to appeaſe the ſuppoſed anger of their deities, to engage them to be placable to themſelves, and do them no hurt; or at moſt, only to invite theſe powers to ſucceed them in thoſe enterprizes they are engaged in reſpecting the preſent life. So that in offering theſe ſacrifices, they ſeem to have no reference to a future ſtate, but only to preſent comfort. And this is the account my interpreter always gives me of this matter. "They ſacrifice (ſays he) that they may have ſucceſs in hunting and other affairs, and that ſickneſs and other calamities may not befal them, which they fear in the preſent world, in caſe of neglect; but they do not ſuppoſe God will ever puniſh them in the coming world for neglecting to ſacrifice," &c. And indeed they ſeem to imagine, that thoſe whom they call bad folks, are excluded from the company of good people in that ſtate, not ſo much becauſe God remembers, and is determined to puniſh them for their ſins of any kind, either immediately againſt himſelf or their neighbour, as becauſe they would be a plague to ſociety, and would render others unhappy if admitted to dwell with them. So that they are ex-

cluded rather of neceſſity, than by God acting as a righteous judge.

They give much heed to dreams, becauſe they ſuppoſe theſe inviſible powers give them directions at ſuch times about certain affairs, and ſometime informs them what animal they would chuſe to be worſhipped in. They are likewiſe much attached to the traditions and fabulous notions of their fathers, who have informed them of divers miracles that were anciently wrought among the Indians, which they firmly believe, and thence look upon their anceſtors to have been the beſt of men. They alſo mention ſome wonderful things which, they ſay, have happened ſince the memory of ſome who are now living. One I remember affirmed to me, that himſelf had once been dead four days, that moſt of his friends in that time were gathered together to his funeral, and that he ſhould have been buried, but that ſome of his relations at a great diſtance, who were ſent for upon that occaſion, were not arrived, before whoſe coming he came to life again. In this time, he ſays, he went to the place where the ſun riſes, (imagining the earth to be plain), and directly over that place, at a great height in the air, he was admitted, he ſays, into a great houſe, which he ſuppoſes was ſeveral miles in length, and ſaw many wonderful things, too tedious as well as ridiculous to mention. Another perſon, a woman, whom I have not ſeen, but been credibly informed of by the Indians, declares, that ſhe was dead ſeveral days, that her ſoul went ſouthward, and feaſted and danced with the happy ſpirits, and that ſhe found all things exactly agreeable to the Indian notions of a future ſtate.

Theſe ſuperſtitious notions and traditions, and this kind of ridiculous worſhip I have mentioned, they are extremely attached to, and the prejudice they have imbibed in favour of theſe things, renders them not a little averſe to the doctrines of Chriſtianity. Whence ſome of them have told me, when I have endeavoured to inſtruct them, "that their fathers had "taught them already, and that they did not want to learn "now."

It will be too tedious to give any conſiderable account of the methods I make uſe of for ſurmounting this difficulty.

I will just say, I endeavour, as much as possible, to shew them the inconsistency of their own notions, and so to confound them out of their own mouths. But I must also say, I have sometimes been almost nonplussed with them, and scarce knew what to answer them; but never have been more perplexed with them than when they have pretended to yield to me as knowing more than they, and consequently have asked me numbers of impertinent, and yet difficult questions, as, "How the Indians came first into this part of the world, a-"way from all the white people, if what I said was true," *viz.* that the same God made them who made us? "How the In-"dians became black, if they had the same original parents "with the white people?" And numbers more of the like nature.

These things, I must say, have been not a little difficult and discouraging, especially when withal some of the Indians have appeared angry and malicious against Christianity.

What further contributes to their aversion to Christianity is, the influence that their powwows (conjurers or diviners) have upon them. These are a sort of persons who are supposed to have a power of foretelling future events, of recovering the sick, at least oftentimes, and of charming, inchanting, or poisoning persons to death by their magic divinations. And their spirit, in its various operations, seems to be a Satanical imitation of the spirit of prophecy that the church in early ages was favoured with. Some of these diviners are endowed with this spirit in infancy;—others in adult age.—It seems not to depend upon their own will, nor to be acquired by any endeavours of the person who is the subject of it; although it is supposed to be given to children sometimes in consequence of some means the parents use with them for that purpose; one of which is to make the child swallow a small living frog, after having performed some superstitious rites and ceremonies upon it. They are not under the influence of this spirit always alike,---but it comes upon them at times. And those who are endowed with it are accounted singularly favoured.

I have laboured to gain some acquaintance with this affair of their conjuration; and have for that end consulted and

queried with the man mentioned in my Journal of May 9, who, ſince his converſion to Chriſtianity, has endeavoured to give me the beſt intelligence he could of this matter. But it ſeems to be ſuch a myſtery of iniquity, that I cannot well underſtand it, and do not know oftentimes what ideas to affix to the terms he makes uſe of; and, ſo far as I can learn, he himſelf has not any clear notions of the thing, now his ſpirit of divination is gone from him. However, the manner in which he ſays he obtained this ſpirit of divination was this. He was admitted into the preſence of a great man, who informed him, that he loved, pitied, and deſired to do him good. It was not in this world that he ſaw the great man, but in a world above, at a vaſt diſtance from this. The great man, he ſays, was clothed with the day; yea, with the brighteſt day he ever ſaw; a day of many years, yea, of everlaſting continuance! This whole world, he ſays, was drawn upon him, ſo that in him the earth, and all things in it, might be ſeen. I aſked him, if rocks, mountains and ſeas were drawn upon or appeared in him? He replied, that every thing that was beautiful and lovely in the earth was upon him, and might be ſeen by looking on him, as well as if one was on the earth to take a view of them there. By the ſide of the great man, he ſays, ſtood his ſhadow, or ſpirit; for he uſed (*chichung*) the word they commonly make uſe of to expreſs that of the man which ſurvives the body, which word properly ſignifies a ſhadow. This ſhadow, he ſays, was as lovely as the man himſelf, and filled all places, and was moſt agreeable as well as wonderful to him.--Here he, ſays he, tarried ſome time, and was unſpeakably entertained and delighted with a view of the great man, of his ſhadow or ſpirit, and of all things in him. And what is moſt of all aſtoniſhing, he imagines all this to have paſſed before he was born. He never had been, he ſays, in this world at that time. And what confirms him in the belief of this, is, that the great man told him, that he muſt come down to earth, be born of ſuch a woman, meet with ſuch and ſuch things, and in particular that he ſhould once in his life be guilty of murder.

At this he was diſpleaſed, and told the great man he would never murder. But the great man replied, "I have ſaid it,

"and it shall be so." Which has accordingly happened. At this time, he says, the great man asked him what he would chuse in life; he replied, first to be a hunter, and afterwards to be a pawwow, or diviner. Whereupon the great man told him, he should have what he desired, and that his shadow should go along with him down to earth, and be with him for ever. There were, he says, all this time, no words spoken between them. The conference was not carried on by any human language, but they had a kind of mental intelligence of each others thoughts, dispositions, and proposals. After this, he says, he saw the great man no more; but supposes, he now came down to earth to be born: but the spirit or shadow of the great man still attended him, and ever after continued to appear to him in dreams and otherways, until he felt the power of God's word upon his heart; since which it has entirely left him.

This spirit, he says, used sometimes to direct them in dreams, to go to such a place and hunt, assuring him he should there meet with success, which accordingly proved so: And when he had been there some time, the spirit would order him to another place. So that he had success in hunting, according to the great man's promise made to him at the time of his chusing this employment.

There were some times when this spirit came upon him in a special manner, and he was full of what he saw in the great man; and then, he says, he was all light, and not only light himself, but it was light all around him, so that he could see through men, and knew the thoughts of their hearts, &c.

These depths of Satan I leave to others to fathom, or to dive into as they please, and do not pretend for my own part to know what ideas to affix to such terms, and cannot well guess what conceptions of things these creatures have at these times when they call themselves all light. But my interpreter tells me, that he heard one of them tell a certain Indian the secret thoughts of his heart which he had never divulged. The case was this; the Indian was bitten with a snake, and was in extreme pain with the bite; whereupon the diviner (who was applied to for his recovery) told him, that such a time he had promised, that the next deer he killed he would sac-

crifice it to ſome great power, but had broken his promiſe? And now, ſaid he, that great power has ordered this ſnake to bite you for your neglect. The Indian confeſſed it was ſo, but ſaid he had never told any body of it. But as Satan, no doubt, excited the Indian to make that promiſe, it was no wonder he ſhould be able to communicate the matter to the conjurer.

Theſe things ſerve to fix them down in their idolatry, and to make them believe there is no ſafety to be expected, but by their continuing to offer ſuch ſacrifices. And the influence that theſe powwows have upon them, either through the eſteem or fear they have of them, is no ſmall hindrance to their embracing Chriſtianity.

To remove this difficulty, I have laboured to ſhew the Indians, that theſe diviners have no power to recover the ſick, when the God whom Chriſtians ſerve has determined them for death, and that the ſuppoſed great power who influences theſe diviners has himſelf no power in this caſe; and that if they ſeem to recover, and by their magic charms, they are only ſuch as the God I preached to them had determined ſhould recover, and who would have recovered without their conjurations, &c. And when I have apprehended them afraid of embracing Chriſtianity leſt they ſhould be inchanted and poiſoned, I have endeavoured to relieve their minds of this fear, by aſking them, why their powwows did not inchant and poiſon me, ſeeing they had as much reaſon to hate me for preaching to and deſiring them to become Chriſtians, as they could have to hate them in caſe they ſhould actually become ſuch. And that they might have an evidence of the power and goodneſs of God, engaged for the protection of Chriſtians, I ventured to bid a challenge to all their powwows and great powers to do their worſt on me firſt of all; and thus laboured to tread down their influence.

Many things further might be offered upon this head, but thus much may ſuffice for a repreſentation of their averſion to, and prejudice againſt Chriſtianity, the ſprings of it, and the difficulties thence ariſing.

Secondly, Another great difficulty I have met with in my attempts to Chriſtianize the Indians, has been to "convey di-

"divine truths to their understandings, and to gain their af-
"sent to them as such."

In the first place, I laboured under a very great disadvantage, for want of an interpreter, who had a good degree of doctrinal as well as experimetal knowledge of divine things; in both which respects my present interpreter was very defective when I first employed him, as I noted in the account I before gave of him. And it was sometimes extremely discouraging to me, when I could not make him understand what I designed to communicate, when truths of the last importance appeared fooliſhneſs to him for want of a ſpiritual underſtanding and reliſh of them, and when he addreſſed the Indians in a lifeleſs indifferent manner, without any heart-engagement or fervency; and eſpecially when he appeared heartleſs and irreſolute about making attempts for the converſion of the Indians to Chriſtanity, as he frequently did. For although he had a deſire they ſhould conform to Chriſtian manners, (as I elſewhere obſerved), yet being abundantly acquainted with their ſtrong attachment to their own ſuperſtitious notions, and the difficulty of bringing them off, and having no ſenſe of divine power and grace, or dependence upon an almighty arm for the accompliſhment of this work, he uſed to be diſcouraged, and tell me, "It ſignifies nothing for "us to try, they will never turn," &c. So that he was a diſtreſſing weight and burden to me. And here I ſhould have ſunk ſcores of times, but that God in a remarkable manner ſupported me; ſometimes by giving me full ſatisfaction that he himſelf had called me to this work, and thence a ſecret hope that ſome time or other I might meet with ſucceſs in it; or if not, that "my judgment ſhould notwithſtanding be with "the Lord, and my work with my God." Sometimes by giving me a ſenſe of his almighty power, and that "his hand was "not ſhortened." Sometimes by affording me a freſh and lively view of ſome remarkable freedom and aſſiſtance I had been repeatedly favoured with in prayer for the ingathering of theſe Heathens ſome years before, even before I was a miſſionary, and a refreſhing ſenſe of the ſtability and faithfulneſs of the divine promiſes, and that the prayer of faith ſhould not fail-

Thus I was ſupported under theſe trials; and the method God was pleaſed to take for the removal of this difficulty, (reſpecting my interpreter), I have ſufficiently repreſented elſewhere.

Another thing that rendered it very difficult to convey divine truths to the underſtandings of the Indians, was, the defectiveneſs of their language,—the want of terms to expreſs and convey ideas of ſpiritual things. There are no words in the Indian language to anſwer our Engliſh words, Lord, Saviour, Salvation, Sinner, Juſtice, Condemnation, Faith, Repentance, Juſtification, Adoption, Sanctification, Grace, Glory, Heaven; with ſcores of the like import.

The only methods I can make uſe of for ſurmounting this difficulty are, either to deſcribe the things at large deſigned by theſe terms; as, if I was ſpeaking of regeneration to call it "the heart's being changed" by God's Spirit,—or, "the heart's being made good:" or elſe I muſt introduce the Engliſh terms into their language, and affix the preciſe meaning of them, that they may know what I intend whenever I uſe them."

But what renders it much more difficult to convey divine truths to the underſtandings of theſe Indians, is, that there ſeems to be no foundation in their minds to begin upon;—I mean, no truths that may be taken for granted as being already known, while I am attempting to inſtil others. And divine truths having ſuch a neceſſary connection with, and dependence upon each other, I find it extremely difficult in my firſt addreſſes to Pagans, to begin and diſcourſe of them in their proper order and connection, without having reference to truths not yet known,—without taking for granted ſuch things as need firſt to be taught and proved. There is no point of Chriſtian doctrine, but what they are either wholly ignorant of, or extremely confuſed in their notions about:—And therefore it is neceſſary they ſhould be inſtructed in every truth, even in thoſe that are the moſt eaſy and obvious to the underſtanding, and which a perſon educated under goſpel light would be ready to paſs over in ſilence, as not imagining any rational creature could be ignorant of.

The method I have uſually taken in my firſt addreſſes to Pagans has been, to introduce myſelf by ſaying that I was come among them with a deſire and deſign to teach them ſome things which I preſumed they did not know, and which I truſted would be for their comfort and happineſs if known; deſiring they would give their attention, and hoping that they might meet with ſatisfaction in my diſcourſe. And thence I have proceeded to obſerve, that there are two things belonging to every man, which I call the ſoul and body. Theſe I endeavour to diſtinguiſh from each other by obſerving to them, that there is ſomething in them that is capable of joy and pleaſure, when their *bodies* are ſick and much pained; and on the contrary, that they find ſomething within them that is fearful, ſorrowful, aſhamed, &c. and conſequently very uneaſy, when their bodies are in perfect health. I then obſerve to them, that this which rejoices in them (perhaps at the ſight of ſome friend which has been long abſent) when their bodies are ſick and in pain,---this which is ſorrowful, affrighted, aſhamed, &c. and conſequently uneaſy, when their bodies are perfectly at eaſe,---this I call the *ſoul*. And altho' it cannot be ſeen like the other parts of the man, *viz.* the body, yet it is as real as their thoughts, deſires, &c. which are likewiſe things that cannot be ſeen.

I then further obſerve, that this part of the man which thinks, rejoices, grieves, &c. will live after the body is dead. For the proof of this, I adduce the opinion of their fathers, who (as I am told by very aged Indians now living) always ſuppoſed there was ſomething of the man that would ſurvive the body. And if I can, for the proof of any thing I aſſert, ſay, as St. Paul to the Athenians, "As certain alſo of your own ſages have ſaid," it is ſufficient. And having eſtabliſhed this point, I next obſerve, that what I have to ſay to them reſpects this conſcious part of the man, and that with relation to its ſtate after the death of the body; and that I am not come to treat with them about the things that concern the *preſent* world.

This method I am obliged to take, becauſe they will otherwiſe entirely miſtake the deſign of my preaching, and ſuppoſe

the buſineſs I am upon, is ſomething that relates to the preſent world, having never been called together by the white people upon any other occaſion, but only to be treated with about the ſale of lands, or ſome other ſecular buſineſs. And I find it almoſt impoſſible to prevent their imagining that I am engaged in the ſame or ſuch like affairs, and to beat into them, that my concern is to treat with them about their inviſible part, and that with relation to its future ſtate.

But having thus opened the way, by diſtinguiſhing between ſoul and body, and ſhewing the immortality of the former, and that my buſineſs is to treat with them in order to their happineſs in a future ſtate; I proceed to diſcourſe of the being and perfections of God, particularly of his "eternity, "unity, ſelf-ſufficiency, infinite wiſdom, and almighty power." It is neceſſary, in the firſt place, to teach them, that God is from everlaſting, and ſo diſtinguiſhed from all creatures; though it is very difficult to communicate any thing of that nature to them, they having no terms in their language to ſignify an eternity, *a parte ante*. It is likewiſe neceſſary to diſcourſe of the divine unity, in order to confute the notions they ſeem to have of a plurality of gods. The divine all-ſufficiency muſt alſo neceſſarily be mentioned in order to prevent their imagining that God was unhappy while alone, before the formation of his creatures; and ſomething reſpecting the divine wiſdom and power ſeems neceſſary to be inſiſted upon, in order to make way for diſcourſing of God's works.

Having offered ſome things upon the divine perfections mentioned, I proceed to open the work of creation in general, and in particular God's creation of man in a ſtate of uprightneſs and happineſs, placing them in a garden of pleaſure; the means and manner of their apoſtacy from that ſtate, and loſs of that happineſs. But before I can give a relation of their fall from God, I am obliged to make a large digreſſion, in order to give an account of the original and circumſtances of their tempter, his capacity of aſſuming the ſhape of a ſerpent, from his being a ſpirit, without a body, &c. Whence I go on to ſhow, the ruins of our fallen ſtate, the mental blind-

neſs and vicious diſpoſitions our firſt parents then contracted to themſelves, and propagated to all their poſterity, the numerous calamities brought upon them and theirs by this apoſtacy from God, and the expoſedneſs of the whole human race to eternal perdition. And thence labour to ſhew them, the neceſſity of an almighty Saviour to deliver us from this deplorable ſtate, as well as of a divine revelation to inſtruct us in, and direct us agreeable to the will of God.

And thus the way by ſuch an introductory diſcourſe is prepared for opening the goſpel ſcheme of ſalvation through the great Redeemer, and for treating of thoſe doctrines that immediately relate to the ſoul's renovation by the divine Spirit, and preparation for a ſtate of everlaſting bleſſedneſs.

In giving ſuch a relation of things to Pagans, it is not a little difficult (as was obſerved before) to deliver truths in their proper order, without interfering, and without taking for granted things not as yet known; to diſcourſe of them in a familiar manner, ſuited to the capacities of Heathen; to illuſtrate them by eaſy and natural ſimilitudes; anſwer the objections they are diſpoſed to make againſt the ſeveral particulars of it, as well as to take notice of and confute their contrary notions.

What has ſometimes been very diſcouraging in my firſt diſcourſes to them, is, that when I have diſtinguiſhed between the preſent and future ſtate, and ſhown them, that it was my buſineſs to treat of theſe things that concern the life to come, they have ſome of them mocked, looking upon theſe things of no importance; have ſcarce had a curioſity to hear, and perhaps walked off before I had half done my diſcourſe. And in ſuch a caſe no impreſſions can be made upon their minds to gain their attention. They are not awed by hearing of the anger of God engaged againſt ſinners; of everlaſting puniſhment, as the portion of goſpel-neglecters. They are not allured by hearing of the bleſſedneſs of thoſe who embrace and obey the goſpel. So that to gain their attention to my diſcourſes, has often been as difficult as to give them a juſt notion of the deſign of them, or to open truths in their proper order.

Another difficulty naturally falling under this head I am now upon, is, that "it is next to impoſſible to bring them to "a rational conviction that they are ſinners by nature, and "that their hearts are corrupt and ſinful," unleſs one could charge them with ſome groſs acts of immorality ſuch as the light of nature condemns. If they can be charged with behaviour contrary to the commands of the ſecond table,—with manifeſt abuſes of their neighbour, they will generally own ſuch actions to be wrong; but then they ſeem as if they thought it was only the actions that were ſinful, and not their hearts. But if they cannot be charged with ſuch ſcandalous actions, they ſeem to have no conſciouſneſs of ſin and guilt at all, as I had occaſion to obſerve in my Journal of March 24. So that it is very difficult to convince them rationally of that which is readily acknowledged (though alas! rarely felt) in the Chriſtian world, *viz.* "that we are all ſinners."

The method I take to convince them "we are ſinners by "nature," is to lead them to an obſervation of their little children, how they will appear in a rage, fight and ſtrike their mothers, before they are able to ſpeak or walk, while they are ſo young that it is plain they are incapable of learning ſuch practices. And the light of nature in the Indians condemning ſuch behaviour in children towards their parents, they muſt own theſe tempers and actions to be wrong and ſinful. And the children having never learned theſe things, they muſt have been in their natures, and conſequently they muſt be allowed to be "by nature, the children of wrath." The ſame I obſerve to them with reſpect to the ſin of lying, (which their children ſeem much inclined to). They tell lies without being taught ſo to do, from their own natural inclination, as well as againſt reſtraints, and after corrections for that vice, which proves them ſinners *by nature*, &c.

And further, in order to ſhew them their hearts are all corrupted and ſinful, I obſerve to them, that this may be the caſe, and they not be ſenſible of it through the blindneſs of their minds: That it is no evidence they are not ſinful, becauſe they do not know and feel it. I then mention all the vices I know the Indians to be guilty of, and ſo make uſe of theſe ſinful ſtreams to convince them the fountain is corrupt.

And this is the end for which I mention their wicked practices to them, not becauſe I expect to bring them to an effectual reformation merely by inveighing againſt their immoralities; but hoping they may hereby be convinced of the corruption of their hearts, and awakened to a ſenſe of the depravity and miſery of their fallen ſtate.

And for the ſame purpoſe, *viz.* "to convince them they "are ſinners," I ſometimes open to them the great command of "loving God with all the heart, ſtrength, and mind;" ſhew them the reaſonableneſs of loving him who has made, preſerved, and dealt bountifully with us; and then labour to ſhew them their utter neglect in this regard, and that they have been ſo far from loving God in this manner, that, on the contrary, he has not been "in all their thoughts."

Theſe, and ſuch like, are the means I have made uſe of in order to remove this difficulty; but if it be aſked after all, "how it was ſurmounted?" I muſt anſwer, God himſelf was pleaſed to do it with regard to a number of theſe Indians, by taking his work into his own hand, and making them feel at heart, that they were both ſinful and miſerable. And in the *day of God's power*, whatever was ſpoken to them from God's word ſerved to convince them they were ſinners, (even the moſt melting invitations of the goſpel,) and to fill them with ſolicitude to obtain a deliverance from that deplorable ſtate.

Further, it is extremely difficult to give them any juſt notion of the undertaking of Chriſt in behalf of ſinners; of his obeying and ſuffering in their room and ſtead, in order to atone for their ſins, and procure their ſalvation; and of their being juſtified by his righteouſneſs imputed to them.—They are in general wholly unacquainted with civil laws and proceedings, and know of no ſuch thing as one perſon's being ſubſtituted as a ſurety in the room of another, nor have any kind of notion of civil judicatures, of perſons being arraigned, tried, judged, condemned, or acquitted. And hence it is very difficult to treat with them upon any thing of this nature, or that bears any relation to legal procedures. And although they cannot but have ſome dealing with the white

people, in order to procure cloathing and other neceſſaries of life, yet it is ſcarce ever known that any one pays a penny for another, but each one ſtands for himſelf. Yet this is a thing that may be ſuppoſed, though ſeldom practiſed among them; and they may be made to underſtand, that if a friend of theirs pays a debt for them, it is right that upon that conſideration they themſelves ſhould be diſcharged.

And this is the only way I can take in order to give them a proper notion of the underſtanding and ſatisfaction of Chriſt in behalf of ſinners. But here naturally ariſe two queſtions: *Firſt*, What need there was of Chriſt's obeying and ſuffering for us; why God would not look upon us to be good creatures (to uſe my common phraſe for juſtification) on account of our own good deeds? In anſwer to which I ſometimes obſerve, that a child's being never ſo orderly and obedient to its parents to day, does by no means ſatisfy for its contrary behaviour yeſterday; and that if it be loving and obedient at ſome times only, and at other times croſs and diſobedient, it can never be looked upon as a good child for its own doings, ſince it ought to have behaved in an obedient manner always. This ſimile ſtrikes their minds in an eaſy and forcible manner, and ſerves, in a meaſure, to illuſtrate the point: for the light of nature, as before hinted, teaches them that their children ought to be obedient to them, and that at all times; and ſome of them are very ſevere with them for the contrary behaviour. This I apply in the plaineſt manner to our behaviour towards God; and ſo ſhew them that it is impoſſible for us, ſince we have ſinned againſt God, to be juſtified before him by our own doings, ſince preſent and future goodneſs, although perfect and conſtant, could never ſatisfy for paſt miſconduct.

A *ſecond* queſtion is, If our debt was ſo great, and if we all deſerved to ſuffer, how one perſon's ſuffering was ſufficient to anſwer for the whole. Here I have no better way to illuſtrate the infinite value of Chriſt's obedience and ſufferings, ariſing from the dignity and excellency of his perſon, than to ſhew them the ſuperior value of gold to that of baſer metals, and that a ſmall quantity of this will diſcharge a greater debt, than a vaſt quantity of the copper pence.

But after all, it is extremely difficult to treat with them upon this great doctrine of juſtification by imputed righteouſneſs.

I ſcarce know how to conclude this head, ſo many things occuring that might properly be added here: but what has been mentioned, may ſerve for a ſpecimen of the difficulty of conveying divine truths to the underſtandings of theſe Indians, and of gaining their aſſent to them as ſuch.

Thirdly, Their "inconvenient ſituations, ſavage manners, "and unhappy method of living," have been an unſpeakable difficulty and diſcouragement to me in my work.

They generally live in the wilderneſs, and ſome that I have viſited at great diſtances from the Engliſh ſettlements, which has obliged me to travel much, and oftentimes over hideous rocks, mountains, and ſwamps,--frequently to lie out in the open woods.---deprived me of the common comforts of life, and greatly impaired my health.

When I have got among them in the wilderneſs, I have often met with great difficulty in my attempts to diſcourſe to them.——Have ſometimes ſpent hours with them in attempting to anſwer their objections, and remove their jealouſies, before I could prevail upon them to give me a hearing upon Chriſtianity.——Have been often obliged to preach in their houſes in cold and windy weather, when they have been full of ſmoak and cinders, as well as unſpeakably filthy; which has many times thrown me into violent ſick head-achs.

While I have been preaching, their children have frequently cried to that degree, I could ſcarcely be heard, and their Pagan mothers would take no manner of care to quiet them. At the ſame time perhaps, ſome have been laughing and mocking at divine truths——Others playing with their dogs,---whittling ſticks, and the like. And this, in many of them, not from ſpite and prejudice, but from want of better manners.

A view of theſe things has been not a little ſinking and diſcouraging to me:—has ſometimes ſo far prevailed upon me as to render me entirely diſpirited, and wholly unable to go on with my work; and given me ſuch a melancholy turn of mind, that I have many times thought I could never more addreſs an Indian upon religious matters.

The ſolitary manner in which I have generally been obliged to live, on account of their inconvenient ſituations, has been not a little preſſing. I have ſpent the greater part of my time for more than three years paſt, entirely alone, as to any agreeable ſociety; and a very conſiderable part of it have lived in houſes by myſelf, without having the company of any human creature. And ſometimes have ſcarcely ſeen an Engliſhman for a month or ſix weeks together.——Have had my ſpirits ſo depreſſed with melancholy views of the tempers and coduct of Pagans, when I have been for ſome time confined with them, that I have felt as if baniſhed from all the people of God.

I have likewiſe been wholly alone in my work, there being no other miſſionary among the Indians in either of theſe provinces. And other miniſters neither knowing the peculiar difficulties, nor moſt advantageous methods of performing my work, have been capable to afford me little aſſiſtance or ſupport in any reſpect.

A feeling of the great diſadvantages of being alone in this work, has diſcovered to me the wiſdom and goodneſs of the great Head of the church in ſending forth his diſciples two and two, in order to proclaim the ſacred myſteries of his kingdom; and has made me long for a colleague to be a partner of my cares, hopes, and fears, as well as labours amongſt the Indians; and excited me to uſe ſome means in order to procure ſuch an aſſiſtant, although I have not as yet been ſo happy as to meet with ſucceſs in that reſpect.

I have not only met with great difficulty in travelling to, and for ſome time reſiding among the Indians far remote in the wilderneſs, but alſo in living with them in one place and another more ſtatedly.——Have been obliged to remove my reſidence from place to place.——Have procured, and, after ſome poor faſhion, furniſhed three houſes for living among them, in the ſpace of about three years paſt,——one at Kaunaumeek, about twenty miles diſtant from the city of Albany; one at the Forks of Delaware in Penſylvania; and one at Croſweekſung in New-Jerſey. And the Indians in the latter of theſe provinces (with whom I have latterly ſpent

moſt of my time) being not long ſince removed from the place where they lived the laſt winter, (the reaſon of which I mentioned in my Journal of March 24. and May 4.), I have now no houſe at all of my own, but am obliged to lodge with an Engliſh family at a conſiderable diſtance from them, to the great diſadvantage of my work among them, they being like children that continually need advice and direction, as well as incitement to their worldly buſineſs.

The houſes I have formerly lived in are at great diſtances from each other; the two neareſt of them being more than ſeventy miles apart, and neither of them within fifteen miles of the place where the Indians now live.

The Indians are a people very poor and indigent, and ſo deſtitute of the comforts of life, at ſome ſeaſons of the year eſpecially, that it is impoſſible for a perſon who has any pity to them, and concern for the Chriſtian intereſt, to live among them without conſiderable expence, eſpecially in time of ſickneſs. If any thing be beſtowed on one, (as in ſome caſes it is peculiary neceſſary, in order to remove their Pagan jealouſies, and engage their friendſhip to Chriſtianity), others, be there never ſo many of them, expect the ſame treatment. And while they retain their Pagan tempers, they diſcover little gratitude, or even manhood, amidſt all the kindneſſes they receive.——If they make any preſents, they expect double ſatisfaction. And Chriſtianity itſelf does not at once cure them of theſe ungrateful and unmanly tempers.

They are in general unſpeakably indolent and ſlothful,—have been bred up in idleneſs,—know little about cultivating land, or indeed of engaging vigorouſly in other buſineſs.—So that I am obliged to inſtruct them in, as well as preſs them to the performance of their work, and take the overſight of all their ſecular buſineſs. They have little or no ambition or reſolution——Not one in a thouſand of them that has the ſpirit of a man. And it is next to impoſſible to make them ſenſible of the duty and importance of being active, diligent, and induſtrious in the management of their worldly buſineſs; and to excite any ſpirit and promptidude of that nature in them. When I have laboured to the utmoſt of my ability to ſhew them of what importance it would be to the Chriſtian in-

tereſt among them, as well as to their worldly comfort, for them to be laborious and prudent in their buſineſs, and to furniſh themſelves with the comforts of life; how this would incline the Pagans to come among them, and ſo put them under the means of ſalvation, how it would encourage religious perſons of the white people to help them, as well as ſtop the mouths of others that were diſpoſed to cavil againſt them; how they might thus pay their juſt dues, and ſo prevent trouble from coming upon themſelves, and reproach upon their Chriſtian profeſſion: I ſay, when I have endeavoured to repreſent this matter in the moſt advantageous light I poſſibly could, they have indeed aſſented to all that I ſaid, but been little moved, and conſequently have acted like themſelves, or at leaſt too much ſo. Though it muſt be acknowledged, that thoſe who appear to have a ſenſe of divine things, are conſiderably amended in this reſpect, and it is hopeful, that time will make a yet greater alteration upon them for the better.

The concern I have had for the ſettling of theſe Indians in New-Jerſey in a compact form, in order to their being a Chriſtian congregation, in a capacity of enjoying the means of grace; the care of managing their worldly buſineſs in order to this end, and to their having a comfortable livelihood, have been more preſſing to my mind, and coſt me more labour and fatigue, for ſeveral months paſt, than all my other work among them.

Their "wandering to and fro in order to procure the neceſſaries of life," is another difficulty that attends my work. This has often deprived me of opportunities to diſcourſe to them—has thrown them in the way of temptation, either among Pagans further remote where they go to hunt, who have laughed at them for hearkening to Chriſtianity; or among white people more horribly wicked, who have often made them drunk, and then got their commodities, ſuch as ſkins, baſkets, brooms, ſhovels, and the like, (with which they deſigned to have bought corn, and other neceſſaries of life for themſelves and their families), for it may be, nothing but a little ſtrong liquor, and then ſent them home empty. So that for the labour, perhaps, of ſeveral weeks, they have got no-

thing but the ſatisfaction of being drunk once; and have not only loſt their labour, but (which is infinitely worſe) the impreſſions of divine things that were made upon their minds before.

But I forbear enlarging upon this head. The few hints I have given may be ſufficient to give thinking perſons ſome apprehenſions of the difficulties attending my work, on account of the inconvenient ſituations and ſavage manners of the Indians, as well as of their unhappy method of living.

Fourthly, The laſt difficulty I ſhall mention, as having attended my work, is, "what has proceeded from the attempts "that ſome ill-minded perſons have deſignedly made, to hin-"der the propagation of the goſpel, and a work of divine grace "among the Indians."

The Indians are not only of themſelves prejudiſed againſt Chriſtianity, on the various accounts I have already mentioned, but, as if this was not enough, there are ſome in all parts of the country where I have preached to them, who have taken pains induſtriouſly to bind them down in Pagan darkneſs; "neglecting to enter into the kingdom of God them-"ſelves, and labouring to hinder others."

After the beginning of the religious concern among the Indians in New-Jerſey, ſome endeavoured to prejudiſe them againſt me and the truths I taught them, by the moſt ſneaking, unmanly, and falſe ſuggeſtions of things that had no manner of foundation but in their own brains. Some particulars of this kind I formerly took notice of in one of the remarks made upon my Journal concluded the 20th of November laſt. And might have added yet more, and of another nature, than thoſe there mentioned, had not modeſty forbidden me to mention what was too obſcene to be thought of. But, through the mercy of God they were never able, by all their abominable inſinuations, flouting jeers, and downright lies, to create in the Indians thoſe jealouſies they deſired to poſſeſs them with, and ſo were never ſuffered to hinder the work of grace among them.

But when they ſaw they could not prejudiſe the Indians againſt me, nor hinder them from receiving the goſpel, they

then noiſed through the country, that I was undoubtedly a Roman Catholic, and that I was gathering together, and training up the Indians in order to ſerve a Popiſh intereſt; that I ſhould quickly head them, and cut people's throats.

What they pretended gave them reaſon for this opinion, was, that they underſtood I had a commiſſion from Scotland. Whereupon they could with great aſſurance ſay, "All Scot-"land is turned to the Pretender, and this is but a Popiſh "plot to make a party for him here," &c. And ſome (I am informed) actually went to the civil authority with complaints againſt me; but only laboured under this unhappineſs, that when they came, they had nothing to complain of, and could give no colour of reaſon why they attempted any ſuch thing, or deſired the civil authority to take cognizance of me, having not a word to alledge againſt my preaching or practice, only they ſurmiſed that becauſe the Indians appeared ſo very loving and orderly, they had a deſign of impoſing upon people by that means, and ſo of getting a better advantage to cut their throats. And what tempers they would have had the Indians appear with in order to have given no occaſion, nor have left any room for ſuch a ſuſpicion, "I cannot tell." I preſume if they had appeared with the contrary temper, it would quickly have been obſerved of them, that "they were now "grown ſurly, and in all probability were preparing to cut "people's throats."

From a view of theſe things, I have had occaſion to admire the wiſdom and goodneſs of God in providing ſo full and authentic a commiſſion, for the undertaking and carrying on of this work, without which, notwithſtanding the charitableneſs of the deſign, it had probably met with moleſtation.

The Indians who have been my hearers in New-Jerſey have likewiſe been ſued for debt, and threatned with impriſonment more ſince I came among them, (as they inform me) than in ſeven years before. The reaſon of this, I ſuppoſe, was, they left frequenting the tippling houſes where they uſed to conſume moſt of what they gained by hunting and other means. And theſe perſons ſeeing that "the hope of future "gain was loſt," were reſolved to make ſure of what they

could. And perhaps ſome of them put the Indians to trouble purely out of ſpite at their embracing Chriſtianity.

This conduct of theirs has been very diſtreſſing to me; for I was ſenſible that if they did impriſon any one that embraced or hearkened to Chriſtianity, the news of it would quickly ſpread among the Pagans, hundreds of miles diſtant, who would immediately conclude, I had involved them in this difficulty, and thence be filled with prejudice againſt Chriſtianity, and ſtrengthened in their jealouſy, that the whole of my deſign among them was to enſnare and enſlave them. And I knew that ſome of the Indians upon Suſquehannah had made this objection againſt hearing me preach, *viz.* That they underſtood a number of Indians in Maryland, ſome hundreds of miles diſtant, who had been uncommonly free with the Engliſh, were after a while put in jail, ſold, &c. Whence they concluded it was beſt for them to keep at a diſtance, and have nothing to do with Chriſtians.

The method I took in order to remove this difficulty, was, to preſs the Indians with all poſſible ſpeed to pay their debts, and to exhort thoſe of them that had ſkins or money, and were themſelves in a good meaſure free of debt, to help others that were oppreſſed. And frequently upon ſuch occaſions I have paid money out of my own pocket, which I have not as yet received again.

Theſe are ſome of the difficulties I have met with from the conduct of thoſe who, notwithſtanding their actions ſo much tend to hinder the propagation of Chriſtianity, would I ſuppoſe be loth to be reputed Pagans.

Thus I have endeavoured to anſwer the demands of the Honourable Society in relation to each of the particulars mentioned in their letter.

If what I have written be in any meaſure agreeable and ſatisfactory to them, and ſerve to excite in them or any of God's people, a ſpirit of prayer and ſupplication for the furtherance of a work of grace among the Indians here, and the propagation of it to their diſtant tribes, I ſhall have abundant reaſon to rejoice and bleſs God in this, as well as other reſpects.

DAVID BRAINERD.

June 20. 1746.

SERMON

PREACHED IN NEWARK,

June 12, 1744,

AT

THE ORDINATION OF MR. DAVID BRAINERD,

Missionary among the Indians.

BY

E. PEMBERTON, M. A.

PASTOR OF THE PRESBYTERIAN CHURCH
IN THE CITY OF NEW-YORK.

WITH AN APPENDIX,

TOUCHING

THE INDIAN AFFAIRS.

EDINBURGH:——M.DCC.XCVIII.

A

SERMON.

LUKE xiv. 23.

And the Lord ſaid unto the ſervant, Go out into the high-ways and hedges, and compel them to come in, that my houſe may be filled.

GOD erected this viſible world as a monument of his glory,—a theatre for the diſplay of his adorable perfections.—The heavens proclaim his wiſdom and power in ſhining characters, and the whole earth is full of his goodneſs.—Man was in his original creation excellently fitted for the ſervice of God, and for perfect happineſs in the enjoyment of the divine favour.

But ſin has diſturbed the order of nature, defaced the beauty of the creation, and involved man, the lord of this lower world, in the moſt diſconſolate circumſtances of guilt and miſery.

The all-ſeeing eye of God beheld our deplorable ſtate; infinite pity touched the heart of the father of mercies; and infinite wiſdom laid the plan of our recovery. The majeſty of heaven did not ſee meet to ſuffer the enemy of mankind eternally to triumph in his ſucceſs; nor leave his favourite workmanſhip irrecoverably to periſh in the ruins of the apoſtacy. By a method, which at once aſtoniſhes and delights the ſublimeſt ſpirits above, he opened a way for the diſplay of his mercy, without any violation of the ſacred claims of his juſtice; in which the honour of the law is vindicated, and the guilty offender acquitted,—ſin is condemned, and the ſinner eternally ſaved. To accompliſh this bleſſed deſign, the beloved Son of God aſſumed the nature of man;—in our nature died a ſpotleſs ſacrifice for ſin,—by the atoning virtue of his blood he "made reconciliation for iniquity,"—and by

his perfect obedience to the law of God, "brought in everlasting righteousness."

Having finished his work upon earth, before he ascended to his heavenly Father, he commissioned the ministers of his kingdom, to "preach the gospel to every creature." He sent them forth to make the most extensive offers of salvation to rebellious sinners, and by all the methods of holy violence to "compel them to come in," and accept the invitations of his grace.—We have a lively representation of this in the parable in which our text is contained.

The evident design of which is, under the figure of a *marriage-supper*, to set forth the plentiful provision which is made in our Lord Jesus Christ for the reception of his people, and the freedom and riches of divine grace which invites the most unworthy and miserable sinners, to partake of this sacred entertainment. The first invited guests were the Jews, the favourite people of God, who were heirs of divine love, while the rest of the world were "aliens from the common-"wealth of Israel, & strangers from the covenants of promise:" but these, through the power of prevailing prejudice and the influence of carnal affection, absolutely rejected the invitation, and were therefore finally excluded from these invaluable blessings.

But it was not the design of infinite wisdom that these costly preparations should be lost, and the table he had spread, remain unfurnished with guests. Therefore he sent forth his servant "into the streets and lanes of the city," and commanded him to bring in "the poor, the maimed, the halt, "and the blind,"—*i. e.* the most necessitous and miserable of mankind;—yea, to "go out into the high-ways and hedges," to the wretched and perishing Gentiles, and not only invite, but even "compel them to come in, that his house might be "filled."

The words of the text represent to us,

I. The *melancholy state* of the Gentile world. They are described as "in the high-ways and hedges," in the most perishing and helpless condition.

II. The *compaſſionate care*, which the bleſſed Redeemer takes of them in theſe their deplorable circumſtances. He "ſends "out his ſervants" to them, to invite them to partake of the entertainments of *his houſe*.

III. The duty of the *miniſters* of the goſpel, to "compel "them to come in," and accept of his gracious invitation.

Theſe I ſhall conſider in their order, and then apply them to the preſent occaſion.

I. I am to conſider the melancholy ſtate of the Heathen world, while in the darkneſs of nature, and deſtitute of divine revelation.—It is eaſy to harangue upon the excellency and advantage of the light of nature. It is agreeable to the pride of mankind to exalt the powers of human reaſon, and pronounce it a ſufficient guide to eternal happineſs. But let us inquire into the records of antiquity, let us conſult the experience of all ages; and we ſhall find that thoſe who had no guide but the light of nature, no inſtructor but unaſſiſted reaſon, have wandered in perpetual uncertainty, darkneſs, and error. Or let us take a view of the preſent ſtate of thoſe countries that have not been illuminated by the goſpel; and we ſhall ſee, that notwithſtanding the improvements of near ſix thouſand years, they remain to this day covered with the groſſeſt darkneſs, and abandoned to the moſt immoral and vicious practices.

The beauty and good order, every where diſcovered in the viſible frame of nature, evidences beyond all reaſonable diſpute, the exiſtence of an infinite and almighty cauſe, who firſt gave being to the univerſe, and ſtill preſerves it by his powerful providence. Says the apoſtle to the Gentiles, (Rom. i. 20.) "The inviſible things of God, from the creation of "the world, are clearly ſeen, being underſtood by the things "that are made, even his eternal power and Godhead." And yet many, even among the philoſophers of the Gentile nations, impiouſly denied the eternal Deity, from whoſe hands they received their exiſtence; and blaſphemed his infinite perfections, when ſurrounded with the cleareſt demonſtrations of his power and goodneſs.—Thoſe who acknowledged a Deity, entertained the moſt unworthy conceptions of

nature and attributes, and worſhipped the creature in the place of the Creator, "who is God bleſſed for ever."—Not only the illuſtrious heroes of antiquity, and the public benefactors of mankind, but even the moſt deſpicable beings in the order of nature, were enrolled in the catalogue of their gods, and became the object of their impious adoration. "They "changed the glory of the incorruptible God, into an image "made like to corruptible man, to birds, and four-footed "beaſts, and creeping things." Rom. i. 23.

A few of the ſublimeſt geniuſes of Rome and Athens had ſome faint diſcoveries of the ſpiritual nature of the human ſoul, and formed ſome probable conjectures, that man was deſigned for a future ſtate of exiſtence. When they conſidered the extenſive capacities of the human mind, and the deep impreſſions of futurity, engraven in every breaſt, they could not but infer that the ſoul was immortal, and at death would be tranſlated to ſome new and unknown ſtate. When they ſaw the virtuous oppreſſed with various and ſucceſſive calamities, and the vileſt of men triumphing in proſperity and pleaſure, they entertained diſtant hopes, that in a future revolution theſe ſeeming inequalities would be rectified, theſe inconſiſtencies removed,—the righteous diſtinguiſhingly rewarded, and the wicked remarkably puniſhed.—But after all their inquiries upon this important ſubject, they attained no higher than ſome probable conjectures, ſome uncertain expectations.—And when they came to deſcribe the nature and ſituation of theſe inviſible regions of happineſs or miſery, they made the wildeſt gueſſes, and run into the moſt abſurd and vain imaginations. The heaven they contrived for the entertainment of the virtuous, was made up of ſenſual pleaſures beneath the dignity of human nature, and inconſiſtent with perfect felicity; the hell they deſcribed for the puniſhment of the vicious, conſiſted in ridiculous terrors, unworthy the belief of a rational and religious creature.

Their practices were equally corrupt with their principles. As the moſt extravagant errors were received among the eſtabliſhed articles of their faith, ſo the moſt infamous vices obtained in their practice, and were indulged not only with impunity, but authoriſed by the ſanction of their laws. They

ſtupidly erected altars to idols of wood and ſtone; paid divine honours to thoſe who in their lives had been the greateſt monſters of luſt and cruelty; yea, offered up their ſons and daughters as ſacrifices to devils. The principles of honour, the reſtraints of ſhame, the precepts of their philoſophers, were all too weak, to keep their corruptions within any tolerable bounds. The wickedneſs of their hearts broke through every incloſure, and deluged the earth with rapine and violence, blood and ſlaughter, and all manner of bruti ſh and deteſtable impurities.—It is hardly poſſible to read the melancholy deſcription of the principles and manners of the Heathen world given us by St Paul, without horror and ſurpriſe,—to think that man, once the "friend of God," and "the lord of this "lower world," ſhould thus "deny the God that made him," and bow down to dumb idols; ſhould thus, by luſt and intemperance, degrade himſelf into the character of the beaſt, "which hath no underſtanding;" and by pride, malice, and revenge, transform himſelf into the very image of the devil, "who was a murderer from the beginning."

This was the ſtate of the Gentile nations, when the light of the goſpel appeared, to ſcatter the darkneſs that overſpread the face of the earth. And this has been the caſe, ſo far as has yet appeared, of all the nations ever ſince, upon whom the Sun of righteouſneſs has not aroſe with healing in his wings. Every new diſcovered country opens a new ſcene of aſtoniſhing ignorance and barbarity; and gives us freſh evidence of the univerſal corruption of human nature.

II. I proceed now to conſider the compaſſionate care and kindneſs of our bleſſed Redeemer towards mankind, in theſe their deplorable circumſtances. He "ſends out his ſervants," to invite them "to come in," and accept the entertainments of his houſe.

God might have left his guilty creatures, to have eternally ſuffered the diſmal effects of their apoſtaſy, without the leaſt imputation of injuſtice, or violence of his infinite perfections. The fall was the conſequence of man's criminal choice, and attended with the higheſt aggravations.—The angels that ſin-

ned were made examples of God's righteous ſeverity, and are reſerved "in chains" of guilt, "to the judgment of the great "day." Mercy, that tender attribute of the divine nature, did not interpoſe in their behalf, to ſuſpend the execution of their ſentence, or avert God's threatened diſpleaſure; their puniſhment is unalterably decreed, their judgment is irreverſible; they are the awful monuments of revenging wrath, and are condemned "to blackneſs of darkneſs for ever."—Now, juſtice might have ſhewn the ſame inflexible ſeverity to rebellious man, and have left the univerſal progeny of Adam to periſh in their guilt and miſery. It was unmerited mercy, that diſtinguiſhed the human race, in providing a Saviour for us; and the moſt ſignal compaſſion, that revealed the counſels of Heaven for our recovery.

But though juſtice did not oblige the divine Being to provide for our relief, yet the goodneſs of the indulgent Father of the univerſe inclined him to ſhew pity to his guilty creatures who fell from their innocence, through the ſubtlety and malice of ſeducing and apoſtate ſpirits. It was agreeable to the divine wiſdom, to diſappoint the devices of Satan, the enemy of God and goodneſs, and recover the creatures he had made from their ſubjection to the powers of darkneſs.

He therefore gave early diſcoveries of his deſigns of mercy to our firſt parents, and immediately upon the apoſtaſy opened a door of hope for their recovery. He revealed a Saviour to the ancient Patriarchs, under dark types, and by diſtant promiſes; made clearer declarations of his will, as the appointed time drew near for the accompliſhment of the promiſes, and the manifeſtation of the Son of God in human fleſh.—"And "when the fulneſs of time was come, God ſent forth his Son, "made of a woman, made under the law, to redeem them that "were under the law, that we might receive the adoption of "ſons."

This divine and illuſtrious perſon left the boſom of his Father, that he might put on the character of a ſervant;—deſcended from the glories of heaven, that he might dwell on this inferior earth;—was made under the law, that he might fulfil all righteouſneſs;—ſubmitted to the infirmities of human

nature, to the ſorrows and ſufferings of an afflicted life, and to the agonies of a painful ignominious death on a croſs, that he might deſtroy the power of ſin, aboliſh the empire of death, and purchaſe immortality and glory for periſhing man.

While our Lord Jeſus reſided in this lower world, he preached the glad tidings of ſalvation, and publiſhed the kingdom of God; confirming his doctrine by numerous and undoubted miracles, and recommending his inſtructions by the charms of a ſpotleſs life and converſation. He ſent forth his apoſtles to purſue the ſame gracious deſign of goſpelizing the people, and furniſhed them with ſufficient powers to proſelyte the nations to the faith. He alſo appointed a ſtanding miniſtry, to carry on a treaty of peace with rebellious ſinners, in the ſucceſſive ages of the church; to continue, till the number of the redeemed is completed, and the whole election of grace placed in circumſtances of ſpotleſs purity and perfect happineſs.

Theſe miniſters are ſtiled "the ſervants of Chriſt," by way of eminence: they are in a peculiar manner devoted to the ſervice of their divine Maſter; from him they receive their commiſſion, by him they are appointed to repreſent his perſon, preſide in his worſhip, and teach the laws of his kingdom.—To aſſume this character without being divinely called, and regularly introduced into this ſacred office, is a bold invaſion of Chriſt's royal authority, and an open violation of that order which he has eſtabliſhed in his church.—Theſe not only derive their miſſion from Chriſt, but it is his doctrine they are to preach, and not the inventions of their own brain:—it is his glory they are to promote, and not their own intereſt or honour:—their buſineſs is not to propagate the deſigns of a party, but the common ſalvation, and to "beſeech all, in Chriſt's name, to be reconciled unto God."

The apoſtles, the primitive heralds of the everlaſting goſpel, were ſent to make the firſt tender of ſalvation to "the "loſt ſheep of the houſe of Iſrael;" they were commanded to begin at Jeruſalem, the centre of the Jewiſh commonwealth, but when the Jews obſtinately perſiſted in their impenitence and unbelief, they were commiſſioned "to preach the goſ-

pel "to every creature under heaven:"—the ſinners of the Gentiles were invited to come in, and accept of the offers of ſalvation.

The prophets pointed out a Meſſiah that was to come, and proclaimed the joyful approach of a Redeemer, at the time appointed in the ſovereign councils of heaven. The miniſters of the goſpel now are ſent to declare that the prophecies are accompliſhed, the promiſe fulfilled, juſtice ſatisfied, ſalvation purchaſed; and all that will come in ſhall receive the bleſſings of the goſpel. They are not only freely to invite ſinners, of all orders and degrees, of all ages and nations; but to aſſure them that "all things are now ready," and to uſe the moſt powerful and perſuaſive methods, that they may engage them to comply with the heavenly call.—Which brings me to the third thing propoſed.

III. I am next to ſhew, that it is the great duty of the miniſters of the goſpel "to compel ſinners to come in," and accept of the bleſſings of the goſpel.—This is ſo plainly contained in my text, that I ſhall not multiply arguments to confirm it. My only buſineſs ſhall be to explain the nature of this compulſion, or to ſhew in what mannner ſinners are to be "compelled to come in" to the Chriſtian Church.—And ſure I am, I muſt anſwer negatively, not by the deceitful methods of fraud and diſguiſe,—nor the inhuman practices of perſecution and violence. This text indeed has often been alledged by the perſecuting bigots of all ages, and applied to ſupport the cauſe of religious tyranny; to the infinite ſcandal of the Chriſtian name, and the unſpeakable detriment of the Chriſtian intereſt.—By this means the enemies of our moſt holy faith have been ſtrengthened in their infidelity, the weak have been turned aſide from "the truth, as it is in Jeſus," and the peaceable kingdom of the Meſſiah transformed into a field of blood,—a ſcene of helliſh and horrid cruelties. If this were the compulſion recommended in the goſpel, then abſolute unrelenting tyrants would be the proper and moſt infallible teachers, then racks and tortures would be the genuine and moſt ſucceſsful method of propagating the faith. But ſurely every

every thing of this kind, every violent and driving meaſure, is in direct oppoſition to the precept and example of our bleſſed Saviour, and contrary to the very genius of his goſpel,---which proclaims, "Glory to God in the higheſt, on earth "peace, good-will towards men." Luke ii. 14.

The princes of this world exerciſe a temporal dominion over mankind, and by fines levied on their eſtates, and puniſhments inflicted upon their bodies, force men to an outward ſubjection to their authority and government.---But the kingdom of our Lord is of a ſpiritual nature: he erects his empire in the hearts of men, and reigns over a willing people in the "day of his power,." External violence may neceſſitate men to an external profeſſion of the truth, and procure a diſſembled compliance with the inſtitutions of Chriſt; but can never enlighten the darkneſs of the mind, conquer the rebellion of the will, nor ſanctify and ſave the ſoul. It may transfigure men into accompliſhed hypocrites; but will never convert them into real ſaints.

The goſpel was originally propagated by the powerful preaching of Chriſt and his apoſtles, by the aſtoniſhing miracles which they wrought in confirmation of their doctrine, and the exemplary lives by which they adorned their profeſſion and character. Inſtead of propagating their religion by the deſtructive methods of fire and ſword, they ſubmitted to the rage and cruelty of a malignant world with ſurpriſing patience, and ſacrificed their very lives in the cauſe of God, without any intemperate diſcoveries of anger and reſentment:---inſtead of calling for "fire from heaven" to deſtroy their oppoſers, they compaſſionated their ignorance, inſtructed them with meekneſs, counſelled and exhorted them with all long-ſuffering "and doctrine," and even ſpent their dying breath in praying for their conviction and converſion, that they might be ſaved in the day of the Lord Jeſus.

Now, in imitation of theſe primitive doctors of the Chriſtian Church, theſe wiſe and ſucceſsful preachers of the goſpel, it is the duty of the miniſters of the preſent day to uſe the ſame methods of compaſſion and friendly violence. A diſintereſted zeal for the glory of God, a ſtedfaſt adherence to

the truth, and unſhaken fidelity in our Maſter's cauſe, with univerſal benevolence to mankind, muſt conſtantly animate our public diſcourſes, and be conſpicuous in our private converſation and behaviour.——We muſt diligently endeavour to convince the underſtandings, engage the affections, and direct the practice of our hearers.—Upon this head it may not be amiſs to deſcend to a few particulars.

1. Miniſters are to "compel ſinners to come in," by ſetting before them their "guilty and periſhing ſtate by nature."——Sinners are naturally fond of carnal eaſe and ſecurity; they are delighted with their pleaſant and profitable ſins; they even "drink in iniquity like water," with great greedineſs, with inſatiable thirſt, and inceſſant gratification, but without fear or remorſe. Upon this account, there is the higheſt neceſſity to ſound an alarm in their ears, that they may be awakened, to ſee and conſider their dangerous ſtate; or elſe they will never be excited to "flee from the wrath to come." The ſecure ſinner is inſenſible of his want of a Saviour; "The "whole need not a phyſician, but they that are ſick."

To this end, the miniſters of the goſpel are to ſet "the "terrors of the Lord" in array againſt the ſinner, and let him hear the "thunder of divine curſes," that utter their voice againſt the unbelieving. They are to repreſent in the cleareſt light, and with the moſt convincing evidence, the evil of ſin, and the danger it expoſes to; that wrath from heaven is re-"vealed againſt all ungodlineſs and unrighteouſneſs of men;" that the flaming ſword of incenſed juſtice is unſheathed, and the arm of the Almighty ready to deſtroy ſuch as are "going "on ſtill in their treſpaſſes," impenitent and ſecure.——They are not only thus to ſhew them their danger, but to ſet before them at the ſame time their wretched and helpleſs circumſtances;—that there is no human eye can ſucceſsfully pity them, nor any created arm can bring them effectual deliverance;—that while in a ſtate of unregenerate nature, they are deſtitute of ſtrength to perform any acceptable ſervice to the bleſſed God, and unable to make any adequate ſatisfaction to his offended juſtice;—that indeed they can neither avoid the divine diſpleaſure, nor endure the puniſhment that is due to

their crimes.——Thus by a faithful application of the law and its threatnings, we ſhould endeavour, by God's bleſſing, to make way for the reception of the goſpel and its promiſes.—This was the wiſe method obſerved by our bleſſed Saviour, the firſt preacher of the goſpel, and by the apoſtles, his inſpired ſucceſſors. So John the Baptiſt, who ſerved as "the "morning-ſtar," to uſher in the appearance of the "Sun of "righteouſneſs," did thus "prepare the way of the Lord," by enlightening the minds of men in the knowledge of their guilt and miſery, and exciting them to flee from the "damna-"tion of hell."---The three thouſand that were converted to the faith at one ſermon, in the infancy of the Chriſtian church, were firſt awakened with a ſenſe of their aggravated guilt, in "crucifying the Lord of glory;" and brought in agony and diſtreſs to cry out, "Men and brethren, what ſhall we do?" Acts ii. 36, 37.

This method, I confeſs, is diſagreeable to the ſentiments and inclinations of a ſecure world; and may expoſe us to the reproach of thoſe "that are at eaſe in Zion:" but is agreeable to the dictates of an enlightened mind, conformable to the plan laid down in the ſacred ſcriptures, and has in all ages approved itſelf the moſt ſucceſsful method of promoting the intereſts of real and vital religion.

2. They are to "compel ſinners to come in," by a lively repreſentation of the power and grace of our almighty Redeemer.---Not all the thunder and terror of curſes from mount Ebal, not all the tremendous "wrath revealed from heaven "againſt the ungodly," not all the anguiſh and horror of a wounded ſpirit in an awakened ſinner, are able to produce an unfeigned and effectual compliance with the goſpel-terms of mercy. The miniſtry of the law can only give the knowledge of ſin, rouſe the ſinner's conſcience, and alarm his fears: it is the diſpenſation of grace that ſanctifies and ſaves the ſoul. Nor is the former needful but in order to the latter. So much conviction as gives us a ſight of our ſin and miſery, as inclines us to "flee from the wrath to come," and diſpoſes us to ſubmit to the goſpel-method of ſalvation "by grace "through faith," by ſovereign mercy through the Mediator,

ſo much is neceſſary; and more is neither requiſite nor uſeful, or deſirable.

It is not the office of preachers to be perpetually employed in the language of terror, or exhauſt their ſtrength and zeal in awakening and diſtreſſing ſubjects. No, but as it is their diſtinguiſhing character that they are miniſters of the goſpel, ſo it is their peculiar buſineſs to "preach the unſearchable "riches of Chriſt." The perſon, and offices, and love of the great Redeemer, the merits of his obedience, and purchaſes of his croſs, the victories of his reſurrection, the triumphs of his aſcenſion, and prevalence of his interceſſion, the power of his Spirit, greatneſs of his ſalvation, freeneſs of his grace, &c.; theſe are to be the choſen and delightful ſubjects of their diſcourſes.—They are to repreſent him as one who has completely anſwered the demands of the law, rendered the Deity propitious to the ſinner, and upon this account is able eternally to ſave us from the vengeance of an offended God;---who is clothed with almighty power, to ſubdue the inveterate habits of ſin, ſanctify our polluted nature, and reſtore us to ſpiritual health and purity;—who is Lord of the viſible and inviſible worlds; who knows how to defeat the moſt artful devices of Satan, and will finally render his people victorious over their moſt malicious and implacable adverſaries;---who having "made reconciliation for iniquity" upon the croſs, is pleading the merits of his blood in heaven, and powerfully interceding for all ſuitable bleſſings in behalf of his people;---"who is there exalted as a prince and a Sa-"viour to give repentance and remiſſion of ſins; Acts v. 31. "and is able to ſave unto the uttermoſt all thoſe that come to "God in and through him;" Heb. vii. 25—in fine, who from his illuſtrious throne in glory ſtoops to look down with pity upon guilty and periſhing ſinners, ſtretches forth the ſceptre of grace, and opens the everlaſting arms of his mercy to receive them.---Theſe peculiar doctrines of the goſpel they are frequently to teach, upon theſe they are to dwell with conſtant pleaſure, that ſinners may be perſuaded to hearken to the inviting voice of divine love, and put their truſt in the almighty and compaſſionate Saviour. In order to which,

3. They are to ſhew ſinners the mighty encouragement that the goſpel gives them to accept of Chriſt, and ſalvation through his merits and righteouſneſs.---As for ignorant preſumers, theſe hear the glad tidings of the goſpel with a fatal indifference; and ſay in their hearts "they ſhall have peace," though they go on in their evil way, ſtupidly "neglecting ſo "great ſalvation," and regardleſs of eternal things. But awakened minds are rather apt to draw the darkeſt concluſions with reſpect to their caſe, and to judge themſelves excluded from the invitations of the goſpel.——Sometimes they imagine, that the number and aggravations of their ſins exceed the deſigns of pardoning mercy;---at other times, that they have ſo long reſiſted the heavenly call, that now the gate of heaven is irrecoverably barred againſt them:—and Satan further ſuggeſts, that it would be the height of preſumption in them to lay claim to the bleſſings of the goſpel, till better prepared for the divine reception.——Upon ſuch imaginary and falſe grounds as theſe, multitudes of the invited gueſts make excuſes, and exclude themſelves from the "marriage "ſupper of the Lamb." It is therefore the buſineſs of the ſervants of Chriſt to ſhew that "there is yet room," even for the greateſt and vileſt of ſinners to come in, and partake of the goſpel-feſtival; that "all things are now ready," for their welcome entertainment;—that the door is ſtill open, and there is free acceſs, not only for thoſe who have eſcaped the groſſer pollutions of the world, but even "for the chief of ſinners," whoſe guilt is of a crimſon colour and a ſcarlet dye;---that neither the number nor aggravations of their iniquities will exclude them a ſhare in the divine mercy, if now they ſubmit to the ſceptre of grace;—that whatever their condition and circumſtances may be, it is of preſent obligation upon them to accept the goſpel-call, and their inſtant duty to come in; the Maſter invites them "to come to him, that they may have "life:" and whoſoever do ſo," the Maſter of the houſe has aſſured them, that he "will in no wiſe caſt them out."---John vi. 37.

4. They are to exhibit the unſpeakable advantages that will attend a compliance with the goſpel call.——I know, indeed, the religion of Jeſus is, by its enemies, often repreſented

in the moſt frightful and hideous colours,—particularly as laying an unreaſonable reſtraint on the liberties of mankind, and ſinking them into melancholy enthuſiaſts. It becomes us, therefore, who are "ſet for the defence of the goſpel," to endeavour the removing this groundleſs prejudice, and to convince mankind by the light of reaſon and ſcripture, that "the "ways of wiſdom are ways of pleaſantneſs, and all her paths "are peace:" that verily a life of faith in the bleſſed Redeemer is the way to be happy, both here and hereafter.

O what more honourable than to be "a child of God, an "heir to the kingdom of heaven!" What more pleaſing, than to look back and behold our paſt iniquities all buried in the depths of eternal oblivion!—than to look forward, and view our dear Saviour acknowledging us his friends and favourites, and adjudging us to a ſtate of unperiſhing glory! What more advantageous, than to have the divine favour engaged for our protection, the promiſes of divine grace for our conſolation, and an aſſured title to "an inheritance undefiled, "incorruptible, and eternal!" This is the portion of the true believer. Theſe are the privileges that attend a compliance with the goſpel-call.

Theſe things are to be repreſented in ſuch a manner as may tend to captivate the hearts of men, and engage them in a ſolicitous care and reſolution to renounce the degrading ſervitude of ſin, and reſign themſelves to the power of redeeming grace. Thus by the moſt effectual and perſuaſive methods, the miniſters of Jeſus are to compel ſinners "to come in, that his houſe "may be filled."

It was not in my deſign to conſider the duty of the miniſtry in its juſt extent; but only to inſiſt upon thoſe things that more properly belong to my ſubject, and lie directly in the view of my text.

It will now doubtleſs be expected, that I APPLY my diſcourſe more immediately to the preſent occaſion.

And ſuffer me, dear Sir, in the firſt place, to addreſs myſelf to you, who are this day coming under a public conſecration to the ſervice of Chriſt, "to bear his name among "the Gentiles; to whom the Maſter is now ſending you

" forth, to compel them to come in, that his houſe may be " filled." We truſt, you are a choſen veſſel, deſigned for extenſive ſervice in this honourable though difficult employment. We adore the God of nature, who has furniſhed you with ſuch endowments as ſuit you to this important charge. We adore the great Head of the church for the nobler gifts and graces of his Spirit; by which, we truſt, you are enabled to engage in this miſſion with an ardent love to God, the univerſal Father of mankind, with a diſintereſted zeal for the honour of Chriſt, the compaſſionate friend of ſinners, and with tender concern for the periſhing ſouls of a " people that ſit in darkneſs, and in the ſhadow of death." who have for ſo many ages been wandering out of the way of ſalvation, " without Chriſt, and without God in the world."

The work of the miniſtry, in every place, has its difficulties and dangers, and requires much wiſdom, fortitude, patience, and ſelf-denial, to diſcharge it in a right manner, with an encouraging proſpect of ſucceſs; but greater degrees of prudence, humility, and meekneſs, mortification to the preſent world, holy courage, and zeal for the honour of God our Saviour, are neceſſary where any are called to miniſter the goſpel unto thoſe who through a long ſucceſſion of ages have dwelt in the darkneſs of Heatheniſm, have from their infancy imbibed inveterate prejudices againſt the Chriſtian faith, and from time immemorial been inured to many ſuperſtitious and idolatrous practices, directly oppoſite to the nature and deſign of the goſpel.

What heavenly ſkill is required, to convey the ſupernatural myſteries of the goſpel into the minds of uninſtructed Pagans, who are " a people of a ſtrange ſpeech and hard language?" —What deep ſelf-denial is neceſſary, to enable you cheerfully to forſake the pleaſures of your native country, with the agreeable ſociety of your friends and acquaintance, to dwell among thoſe who inhabit not indeed " the high ways and " hedges," but uncultivated deſarts, and the remoteſt receſſes of the wilderneſs?—What unwearied zeal and diligence, to proſelyte thoſe to the faith of the goſpel, who have quenched the light of reaſon, and, by their inhumane and barbarous

practices, have placed themselves upon a level with the brute creation?

Methinks, I hear you crying out, "Who is sufficient for "these things?"—And indeed, if you had no strength to depend upon, but only your own,—no encouragement, but from human assistance, you might justly sink down in a disconsolate despair, and utter the passionate language of Moses, "O my Lord, send I pray thee, by the hand of him whom "thou wilt send;" thy servant is insufficient for so great a work.—But it is at the command of Christ, the great Head of the church, that you go forth; who by a train of surprising providences, has been preparing your way for this important embassy; and therefore you may be assured, that he will support you in the faithful discharge of your duty, accept your unfeigned desires to promote the interests of his kingdom, and finally reward your imperfect services with his gracious approbation. You have his divine promise for your security and consolation; "Lo! I am with you alway even to the "end of the world." This will afford you light in every darkness,—defence in every danger,—strength in every weakness,—a final victory over every temptation. If Christ be with you, "in vain do the Heathen rage," in vain will their confederated tribes unite their forces to obstruct and discourage you. Infinite wisdom will be your guide,—almighty power your shield,—and God himself "your exceeding great "reward." The presence of your divine Master will make amends for the absence of your dearest friends and relatives. This will transform a wild and uncultivated desart into a paradise of joy and pleasure; and the lonely huts of savages into more delightful habitations than the palaces of princes.

Let not then any difficulties discourage, any dangers affright you. Go forth in the name and strength of the Lord Jesus, to whom you are now to be devoted in the sacred office of the ministry. "Be not ashamed of the gospel of "Christ; for it is the power of God unto salvation to every "one that believeth; to the Jew first, and also to the Gentile." Let zeal for the honour of God, and compassion for the souls of men, animate your public discourses and private addresses

to the people committed to your charge. Always remember that your character is a minister of Jesus; and therefore, with the inspired doctor of the Gentiles, you "are to know no-"thing among them, save Christ and him crucified." Frequently consider, that the gospel is a divine discipline to purify the heart, and set up the kingdom of the Redeemer in the souls of men, and therefore it is not sufficient to bring sinners to a profession of the name of Christ, and an outward subjection to the institutions of divine worship: "You are sent to "turn them from darkness to light, and from the power of Sa-"tan unto God,—that they may receive forgiveness of sins, "and an inheritance among them that are sanctified by faith "that is in Christ." Unless this be effected, (whatever other improvements they gain), they are left under the dominion of sin, and exposed to the wrath of God; and their superior degrees of knowledge will only serve to light them down to the regions of death and misery.——This then is to be the principal design of your ministry: for this you are to labour with unwearied application, and with incessant importunity to encompass the throne of that God, whose peculiar prerogative it is "to teach us to profit;" whose grace alone can make them "a willing people in the day of his power."

And for your encouragement, I will only add,—when I consider the many prophecies, in sacred scripture, of the triumphant progress of the gospel in the last ages of the world, I cannot but lift up my head with joy, in humble expectation that the day draws near, yea, is even at hand, when the promises made to the Son of God shall be more illustriously fulfilled:—when he shall have the Heathen for his inheritance "and the utmost ends of the earth for his possession;—when "his name shall be great among the Gentiles, and be honour-"ed and adored from the rising of the sun to the going down "of the same."——But if the appointed time is not yet come, and the attempts made to introduce this glorious day fail of desired success,—"your judgment will be with the Lord, and the reward with your God." If the Gentiles, "be not "gathered" in, you will "be glorious in the eyes of the "Lord," who accepts and rewards his servants according to

to the ſincerity of their deſires, and not according to the ſucceſs of their endeavours.

I ſhall conclude with a few words to the body of the people.

God our Saviour, in infinite condeſcenſion, hath ſent his ſervants to invite you to come in and receive the bleſſings, which infinite wiſdom has contrived, and aſtoniſhing grace prepared, for your entertainment. And ſurely, my brethren, it is your important duty, and incomparable intereſt, not to deſpiſe "the ſalvation of God ſent unto the Gentiles," nor make light of the goſpel-meſſage to you.

God has been pleaſed to employ us the meſſengers of his grace, men of like paſſions with yourſelves, ſubject to the common infirmities of human nature: but the meſſage comes from him, who is King of kings, and Lord of lords; whom you are under the ſtrongeſt obligations to hear and obey, in point of intereſt, gratitude, and duty.

What gracious and condeſcending methods has he taken to allure and invite you! Has he not deſcended from heaven to earth; from the boundleſs glories of eternity, to all the ſufferings and afflictions of this mortal life, that he might purchaſe and reveal ſalvation; that he might engage your love, and perſuade you to comply with his ſaving deſigns? Does he not ſend his "ambaſſadors to beſeech you in his ſtead to be reconciled "to God?"

What excuſes have you to make, that will ſtand the trial of an enlightened conſcience, or juſtify you at the awful tribunal of God? Will the vaniſhing enjoyments of ſin and ſenſe, or the periſhing riches of this tranſitory world, make amends for the loſs of the divine favour, or ſupport you under the terrors of eternal damnation?

Are there any honours comparable to the dignity and character of a child of God, a title to the privilege of his houſe and family? Are there any pleaſures equal to the ſmiles of God's reconciled face,—the refreſhing viſits of his love,—the immortal joys of his ſalvation?

But how deplorable, how deſperate will be your caſe, if

you finally refuſe the goſpel invitation, and periſh in your natural ſtate of guilt and miſery? The compaſſionate Jeſus, who now addreſſes you in the inviting language of love, will then ſpeak to you with the voice of terror, and "ſwear in his "wrath, that you ſhall never enter into his reſt, that you "ſhall never taſte of his ſupper," the rich proviſion which he has made for the eternal entertainment of his gueſts. "When "once the Maſter of the houſe is riſen up, and hath ſhut to "the door," you will in vain ſtand without, and knock for admiſſion.

In a word; now he declares by his ſervants, that "all "things are ready,"—and all that are bidden ſhall be welcome, upon their coming in, to be partakers of the benefit. The blood of Chriſt is now ready to cleanſe you from all your guilt and pollution;—his righteouſneſs is now ready to adorn your naked ſouls with the garment of ſalvation,—his Spirit is now ready to take poſſeſſion of you, and make you eternal monuments of victorious and redeeming grace. "The "Spirit and the bride ſay, Come; and whoſoever (of the loſt "and periſhing ſons of Adam) will, let him come," and participate of the bleſſings of the goſpel "freely, without money, "and without price." The arms of everlaſting mercy are open to receive you; the treaſures of divine grace are open to ſupply your wants: and every one of you that now ſincerely accepts this gracious invitation, ſhall hereafter be admitted "to ſit down with Abraham, Iſaac, and Jacob, in the "kingdom of heaven."

For which, God of his infinite mercy prepare us all, through Jeſus Chriſt: to whom be glory and dominion world without end. Amen.

APPENDIX.

AN APPENDIX,

CONTAINING

A ſhort account of the Endeavours that have been uſed by the Miſſionaries of the Society in Scotland for propagating Chriſtian Knowledge, to introduce the Goſpel among the Indians upon the borders of New-York, &c.

THE deplorable, periſhing ſtate of the Indians in theſe parts of America, being by ſeveral miniſters here repreſented to the Society in Scotland for propagating Chriſtian knowledge; the ſaid Society charitably and cheerfully came into the propoſal of maintaining *two miſſionaries* among theſe miſerable Pagans, to endeavour their converſion "from dark-"neſs to light, and from the power of Satan unto God: And ſent their commiſſion to ſome miniſters and other gentlemen here, to act as their *correſpondents*, in providing, directing, and inſpecting the ſaid miſſion.

As ſoon as the Correſpondents were authoriſed by the Society's commiſſion, they immediately looked out for two candidates of the evangelical miniſtry, whoſe zeal for the intereſts of the Redeemer's kingdom, and whoſe compaſſion for poor periſhing ſouls, would prompt them to ſuch an exceeding difficult and ſelf-denying undertaking.——They firſt prevailed with Mr Azariah Horton to relinquiſh a call to an encouraging pariſh, and to devote himſelf to the Indian ſervice.——He was directed to Long-Iſland, in Auguſt 1741, at the eaſt end whereof there are two ſmall towns of the Indians, and from the eaſt to the weſt end of the iſland, leſſer companies ſettled at a few miles diſtance from one another, for the length of above an hundred miles.—At his firſt coming among theſe, he was well received by the moſt, and heartily welcomed by ſome of them.—They at the eaſt end of the iſland eſpecially, gave diligent and ſerious attention to his inſtruc-

tions, and were many of them put upon ſolemn inquiries about "what they ſhould do to be ſaved."—A general reformation of manners was ſoon obſervable among the moſt of theſe Indians.—They were careful to attend, and ſerious and ſolemn in attendance, upon both public and private inſtructions.—A number of them were under very deep convictions of their miſerable periſhing ſtate; and about twenty of them give laſting evidences of their ſaving converſion to God.—Mr Horton has baptized thirty-five adults, and forty-four children.—He took pains with them to learn them to read; and ſome of them have made conſiderable proficiency. But the extenſiveneſs of his charge, and the neceſſity of his travelling from place to place, make him incapable of giving ſo conſtant attendance to their inſtruction in reading, as is needful. In his laſt letter to the Correſpondents, he heavily complains of a great defection of ſome of them, from their firſt reformation and care of their ſouls, occaſioned by ſtrong drink being brought among them, and their being thereby allured to a relapſe in their darling vice of drunkenneſs; a vice to which the Indians are every where ſo greatly addicted, and ſo vehemently diſpoſed, that nothing but the power of divine grace can reſtrain that impetuous luſt, when they have opportunity to gratify it. He likewiſe complains, that ſome of them are grown more careleſs and remiſs in the duties of religious worſhip, than they were when firſt acquainted with the great things of their eternal peace.—But as a number retain their firſt impreſſions, and as they generally attend with reverence upon his miniſtry, he goes on in his work, with encouraging hopes of the preſence and bleſſing of God with him in his difficult undertaking.

This is a general view of the ſtate of the miſſion upon Long-Iſland collected from ſeveral of Mr Horton's letters; which is all that could now be offered, not having as yet a particular account from Mr Horton himſelf.

It was ſometime after Mr Horton was employed in the Indian ſervice, before the Correſpondents could obtain another qualified candidate for the ſelf denying miſſion. At length they prevailed with Mr David Brainerd to refuſe ſeveral invi-

tations unto places where he had a promiſing proſpect of a comfortable ſettlement among the Engliſh, to encounter the fatigues and perils that muſt attend his carrying the goſpel of Chriſt to theſe poor miſerable ſavages.—A general repreſentation of whoſe conduct and ſucceſs in that undertaking, is contained in a letter we lately received from himſelf, which is as follows.

To the Rev. Mr EBENEZER PEMBERTON.

REV. SIR,

SINCE you are pleaſed to require of me ſome brief and general account of my conduct in the affair of my miſſion amongſt the Indians; the pains and endeavoures I have uſed to propagate Chriſtian Knowledge among them; the difficulties I have met with in the purſuance of that great work; and the hopeful and encouraging appearances I have obſerved in any of them; I ſhall now endeavour to anſwer your demands by giving a brief but faithful account of the moſt material things relating to that important affair, with which I have been, and am ſtill concerned. And this I ſhall do with more freedom and cheerfulneſs, both becauſe I apprehend it will be a likely means, to give pious perſons, who are concerned for the kingdom of Chriſt, ſome juſt apprehenſion of the many and great difficulties that attend the propagation of it amongſt the poor Pagans, and conſequently it is hopeful, will engage their more frequent and fervent prayers to God, that thoſe may be ſucceeded, who are employed in this arduous work; and alſo becauſe I perſuade myſelf, that the tidings of the goſpel's ſpreading among the poor Heathen will be, to thoſe who are waiting for the accompliſhment of "the glorious things ſpoken of the city of our God," as good "news from a far country;" and that theſe will be ſo far from "deſpiſing the day of ſmall things," that, on the contrary, the leaſt dawn of encouragement and hope in this important affair, will rather inſpire their pious breaſts with more generous and warm deſires, that the kingdoms of this world may ſpeedily become the kingdoms of our Lord and of his Chriſt.

I ſhall therefore immediately proceed to the buſineſs before me, and briefly touch upon the moſt important matters that have concerned my miſſion, from the beginning to this preſent time.

On March 15, 1743, I waited on the Correſpondents for the Indian miſſion at New-York; and the week following, attended their meeting at Woodbridge in New-Jerſey, and was ſpeedily diſmiſſed by them with orders to attempt the inſtruction of a number of Indians in a place ſome miles diſtant from the city of Albany. And on the firſt day of April following, I arrived among the Indians, at a place called by them Kanaumeek, in the county of Albany, near about twenty miles diſtant from the city eaſtward.

The place, as to its ſituation, was ſufficiently loneſome, and unpleaſant, being encompaſſed with mountains and woods; twenty miles diſtant from any Engliſh inhabitant; ſix or ſeven from any Dutch; and more than two from a family that came ſome time ſince from the Highlands of Scotland, and had then lived (as I remember) about two years in this wilderneſs. In this family I lodged about the ſpace of three months, the maſter of it being the only perſon with whom I could readily converſe in thoſe parts, except my interpreter; others underſtanding very little Engliſh.

After I had ſpent about three months in this ſituation, I found my diſtance from the Indians a very great diſadvantage to my work amongſt them, and very burdenſome to myſelf; as I was obliged to travel forward and backward almoſt daily on foot, having no paſture in which I could keep my horſe for that purpoſe. And after all my pains, could not be with the Indians in the evening and morning, which were uſually the beſt hours to find them at home, and when they could beſt attend my inſtructions.

I therefore reſolved to remove, and live with or near the Indians, that I might watch all opportunities, when they were generally at home, and take the advantage of ſuch ſeaſons for their inſtruction.

Accordingly I removed ſoon after; and, for a time, lived with them in one of their *wigwams*; and not long after, built me a ſmall houſe, where I ſpent the remainder of that

year entirely alone; my interpreter (who was an Indian) chooſing rather to live in a wigwam among his own countrymen.

This way of living I found attended with many difficulties and uncomfortable circumſtances, in a place where I could get none of the neceſſaries and common comforts of life, (no, not ſo much as a morſel of bread), but what I brought from places fifteen and twenty miles diſtant, and oftentimes was obliged, for ſome time together, to content myſelf without, for want of an opportunity to procure the things I needed.

But although the difficulties of this ſolitary way of living are not the leaſt, or moſt inconſiderable, (and doubtleſs are in fact many more and greater to thoſe who experience, than they can readily appear to thoſe who only view them at a diſtance); yet I can truly ſay, that the burden I felt reſpecting my great work among the poor Indians, the fear and concern that continually hung upon my ſpirit, leſt they ſhould be prejudiſed againſt Chriſtianity, and their minds imbittered againſt me and my labours among them, by means of the inſinuations of ſome who (although they are called Chriſtians) ſeem to have no concern for Chriſt's kingdom, but had rather (as their conduct plainly diſcovers) that the Indians ſhould remain Heathens, that they may with the more eaſe cheat, and ſo enrich themſelves by them; the burden, I ſay, the fear and concern I felt in theſe reſpects were much more preſſing to me than all the difficulties that attended the circumſtances of my living.

As to the ſtate or temper of mind in which I found theſe Indians at my firſt coming among them, I may juſtly ſay, it was much more deſirable and encouraging, than what appears among thoſe who are altogether uncultivated. Their Heatheniſh jealouſies and ſuſpicion, and their prejudices againſt Chriſtianity, were in a great meaſure removed by the long-continued labours of the Reverend Mr Sergeant among a number of the ſame tribe, in a place little more than twenty miles diſtant: By which means theſe were, in ſome good degree, prepared to entertain the truths of Chriſtianity, inſtead of objecting againſt them, and appearing almoſt entirely untractable, as is common with them at firſt, and as perhaps

theſe appeared a few years ago. Some of them, at leaſt, appeared very well diſpoſed toward religion, and ſeemed much pleaſed with my coming among them.

In my labours with them, in order "to turn them from "darkneſs to light," I ſtudied what was moſt plain and eaſy, and beſt ſuited to their capacities; and endeavoured to ſet before them from time to time (as they were able to receive them) the moſt important and neceſſary truths of Chriſtianity; ſuch as moſt immediately concerned their ſpeedy converſion to God, and ſuch as I judged had the greateſt tendency (as means) to effect that glorious change in them. But eſpecially I made it the ſcope and drift of all my labours, to lead them into a thorough acquaintance with theſe two things: Firſt, The ſinfulneſs and miſery of the ſtate they were naturally in, the evil of their hearts, the pollution of their natures, the heavy guilt they were under, and their expoſedneſs to everlaſting puniſhment; as alſo their utter inability to ſave themſelves, either from their ſins, or from thoſe miſeries which are the juſt puniſhment of them; and their unworthineſs of any mercy at the hand of God, on account of any thing they themſelves could do to procure his favour, and conſequently their extreme need of Chriſt to ſave them:—— And, ſecondly, I frequently endeavoured to open to them the fulneſs, all-ſufficiency, and freeneſs of that redemption which the ſon of God has wrought out by his obedience and ſufferings, for periſhing ſinners: how this proviſion he had made, was ſuited to all their wants; and how he called and invited them to accept of everlaſting life freely, notwithſtanding all their ſinfulneſs, inability, unworthineſs, &c.

After I had been with the Indians ſeveral months, I compoſed ſundry forms of prayer, adapted to their circumſtances and capacities; which, with the help of my interpreter, I tranſlated into the Indian language; and ſoon learned to pronounce their words, ſo as to pray with them in their own tongue. I alſo tranſlated ſundry pſalms into their language, and ſoon after we were able to ſing in the worſhip of God.

When my people had gained ſome acquaintance with many of the truths of Chriſtianity, ſo that they were capable of receiving and underſtanding many others, which at firſt could

not be taught them, by reaſon of their ignorance of thoſe that were neceſſary to be previouſly known, and upon which others depended; I then gave them an hiſtorical account of God's dealings with his ancient profeſſing people the Jews: ſome of the rites and ceremonies they were obliged to obſerve, as their ſacrifices, &c. and what theſe were deſigned to repreſent to them; as alſo ſome of the ſurpriſing miracles God wrought for their ſalvation, while they truſted in him, and the ſore puniſhments he ſometimes brought upon them, when they forſook and ſinned againſt him. Afterwards I proceeded to give them a relation of the birth, life, miracles, ſufferings, death and reſurrection of Chriſt; as well as his aſcenſion, and the wonderful effuſion of the holy Spirit conſequent thereupon.

And having thus endeavoured to prepare the way by ſuch a general account of things, I next proceeded to read, and expound to them the goſpel of St Matthew (at leaſt the ſubſtance of it) in courſe, wherein they had a more diſtinct and particular view of what they had before ſome general notion of.

Theſe expoſitions I attended almoſt every evening, when there was any conſiderable number of them at home; except when I was obliged to be abſent myſelf, in order to learn the Indian language with the Rev. Mr Sargeant.——Beſides theſe means of inſtruction, there was likewiſe an Engliſh ſchool conſtantly kept by my interpreter among the Indians, which I uſed frequently to viſit, in order to give the children and young people ſome proper inſtructions, and ſerious exhortations ſuited to their age.

The degree of knowledge to which ſome of them attained was conſiderable. Many of the truths of Chriſtianity ſeemed fixed in their minds, (eſpecially in ſome inſtances), ſo that they would ſpeak to me of them, and aſk ſuch queſtions about them, as were neceſſary to render them more plain and clear to their underſtandings.

The children alſo, and young people who attended the ſchool, made conſiderable proficiency (at leaſt ſome of them) in their learning; ſo that had they underſtood the Engliſh language well, they would have been able to read ſomewhat readily in a pſalter.

But that which was moſt of all deſirable, and gave me the greateſt encouragement amidſt many difficulties and diſconſolate hours, was, that the truths of God's word ſeemed, at times, to be attended with ſome power upon the hearts and conſciences of the Indians. And eſpecially this appeared evident in a few inſtances, who were awakened to ſome ſenſe of their miſerable eſtate by nature, and appeared ſolicitous for deliverance from it. Several of them came, of their own accord, to diſcourſe with me about their ſouls concerns; and ſome, with tears, inquired "what they ſhould do to be ſav-"ed?" and whether the God that Chriſtians ſerved, would be merciful to thoſe that had been frequently drunk? &c.

And although I cannot ſay I have ſatisfactory evidences of their being "renewed in the ſpirit of their mind," and ſavingly converted to God; yet the Spirit of God did (I apapprehend) in ſuch a manner attend the means of grace, and ſo operate upon their minds thereby, as might juſtly afford matter of encouragement to hope, that God deſigned good to them, and that he was preparing his way into their ſouls.

There likewiſe appeared a reformation in the lives and manners of the Indians.

Their idolatrous ſacrifices (of which there was but one or two, that I know of, after my coming among them) were wholly laid aſide. And their Heatheniſh cuſtom of dancing, hallooing, &c. they ſeemed in a conſiderable meaſure broken off from. And I could not but hope, that they were reformed in ſome meaſure from the ſin of drunkenneſs. They likewiſe manifeſted a regard to the Lord's day; and not only behaved ſoberly themſelves, but took care alſo to keep their children in order.

Yet after all I muſt confeſs, that as there were many hopeful appearances among them, ſo there were ſome things more diſcouraging. And while I rejoiced to obſerve any ſerioufneſs and concern among them about the affairs of their ſouls, ſtill I was not without continual fear and concern, leſt ſuch encouraging appearances might prove "like a morning cloud "that paſſeth away."

When I had ſpent near a year with the Indians, I informed them that I expected to leave them in the ſpring then approaching, and to be ſent to another tribe of Indians, at a great diſtance from them; upon hearing of which they appeared very ſorrowful, and ſome of them endeavoured to perſuade me to continue with them: urging that they had now heard ſo much about their ſouls concerns, that they could never more be willing to live as they had done, without a miniſter, and further inſtructions in the way to heaven, &c. Whereupon I told them, they ought to be willing that others alſo ſhould hear about their ſouls concerns, ſeeing thoſe needed it as much as themſelves. Yet further to diſſuade me from going, they added, that thoſe Indians to whom I had thoughts of going (as they had heard) were not willing to become Chriſtians, as they were, and therefore urged me to tarry with them. I then told them, that they might receive further inſtruction without me; but the Indians, to whom I expected to be ſent, could not, there being no miniſter near to teach them. And hereupon I adviſed them, in caſe I ſhould leave them, and be ſent otherwhere, to remove to Stockbridge, where they might be ſupplied with land, and conveniences of living, and be under the miniſtry of the Reverend Mr Sargeant: which advice and propoſal, they ſeemed diſpoſed to comply with.

On April 6, 1744, I was ordered and directed by the correſpondents for the Indian miſſion, to take leave of the people, with whom I had then ſpent a full year, and to go (as ſoon as conveniently I could) to a tribe of Indians on Delaware river in Pennſylvania.—Theſe orders I ſoon attended, and on April 29th took leave of my people, who were moſtly removed to Stockbridge under the care of the Reverend Mr Sargeant. I then ſet out on my journey toward Delaware; and on May 10th, met with a number of Indians in a place called Miniſſinks, about 140 miles from Kaunaumeek,—(the place where I ſpent the laſt year), and directly in my way to Delaware river. With theſe Indians I ſpent ſome time, and firſt addreſſed their king in a friendly manner; and after ſome diſcourſe, and attempts to contract a friendſhip with him, I told him I had a deſire (for his benefit and happineſs) to inſtruct

them in Chriſtianity: At which he laughed, turned his back upon me, and went away. I then addreſſed another principal man in the ſame manner, who ſaid he was willing to hear me. After ſome time, I followed the king into his houſe, and renewed my diſcourſe to him: but he declined talking, and left the affair to another, who appeared to be a rational man. He began and talked very warmly near a quarter of an hour together; he enquired why I deſired the Indians to become Chriſtians, ſeeing the Chriſtians were ſo much worſe than the Indians are in their preſent ſtate. The Chriſtians, he ſaid, would lie, ſteal, and drink, worſe than the Indians. It was they firſt taught the Indians to be drunk; and they ſtole from one another to that degree that their rulers were obliged to hang them for it, and that was not ſufficient to deter others from the like practice. But the Indians, he added, were none of them ever hanged for ſtealing, and yet they did not ſteal half ſo much; and he ſuppoſed that if the Indians ſhould become Chriſtians, they would then be as bad as theſe. And hereupon he ſaid, they would live as their fathers lived, and go where their fathers were when they died. I then joined with him in condemning the ill conduct of ſome who are called Chriſtians: told him theſe were not Chriſtians in heart, that I hated ſuch wicked practices, and did not deſire the Indians to become ſuch as theſe.—And when he appeared calmer, I aſked him if he was willing that I ſhould come and ſee them again; he replied, he ſhould be willing to ſee me again, as a friend, if I would not deſire them to become Chriſtians. —I then bid them farewell, and proſecuted my journey to Delaware. And, May 13th, I arrived at a place called by the Indians, Sakhauwotung, within the Forks of Delaware in Pennſylvania.

Here alſo when I came to the Indians, I ſaluted their king, and others, in a manner I thought moſt engaging. And ſoon after informed the king of my deſire to inſtruct them in the Chriſtian religion. After he had conſulted two or three old men, he told me, he was willing to hear. I then preached to thoſe few that were preent; who appeared very attentive and well-diſpoſed. And the king in particular ſeemed both to wonder and to be well pleaſed with what I taught them reſpecting the Divine Being, &c. And ſince that time he has

ever ſhewn himſelf friendly to me, giving me free liberty to preach in his houſe, whenever I think fit.—Here therefore I have ſpent the greater part of the ſummer paſt, preaching uſually in the king's houſe.

The number of Indians in this place is but ſmall; moſt of thoſe that formerly belonged here, are diſperſed and removed to places farther back in the country. There are not more than ten houſes hereabouts, that continue to be inhabited; and ſome of theſe are ſeveral miles diſtant from others, which makes it difficult for the Indians to meet together ſo frequently as could be deſired.

When I firſt began to preach here, the number of my hearers was very ſmall; often not exceeding twenty-five perſons: but afterwards, their number increaſed, ſo that I have frequently had forty perſons, or more, at once; and oftentimes the moſt of thoſe belonging to theſe parts came together to hear me preach.

The effects which the truths of God's word have had upon ſome of the Indians, in this place, are ſomewhat encouraging. Sundry of them are brought to renounce idolatry, and to decline partaking of thoſe feaſts which they uſed to offer in ſacrifice to certain ſuppoſed unknown powers. And ſome few inſtances among them have for a conſiderable time manifeſted a ſerious concern for their ſouls eternal welfare, and ſtill continue to enquire the way to Zion," with ſuch diligence and becoming ſolicitude, as gives me reaſon to hope, that "God who (I truſt) has begun this work in them," will carry it on, until it ſhall iſſue in their ſaving converſion to himſelf. Theſe not only deteſt their old idolatrous notions, but ſtrive alſo to bring their friends off from them. And as they are ſeeking ſalvation for their own ſouls, ſo they ſeem deſirous, and ſome of them take pains, that others might be excited to do the like.

In July laſt I heard of a number of Indians reſiding at a place called Kaukſeſauchung, more than thirty miles weſtward from the place where I uſually preach. I viſited them; found about thirty perſons, and propoſed my deſire of preaching to them; they readily complied, and I preached to them only twice, they being juſt then removing from this place to Suſquehannah river to which they belonged.—While I was

preaching, they appeared ſober, and attentive. Two or three ſuſpected I had ſome ill deſign upon them; and urged, that the white people had abuſed them, and taken their lands from them, and therefore they had no reaſon to think they were now concerned for their happineſs; but, on the contrary, that they deſigned to make them ſlaves, or get them on board their veſſels, and make tham fight with the people over the water, meaning the French and Spaniards. However, the moſt of them appeared very friendly, and told me, they were then going directly home to Suſquehannah, and deſired I would make them a viſit there, and manifeſted a conſiderable deſire of farther inſtruction.

This invitation gave me ſome encouragement in my great work; and made me hope, that God deſigned to "open an "effectual door to me" for ſpreading the goſpel among the poor Heathen farther weſtward.—In the beginning of October laſt, I undertook a journey to Suſquehannah. And after three days tedious travel, two of them through a wilderneſs almoſt unpaſſable by reaſon of mountains and rocks, and two nights lodging in the open wilderneſs, I came to an Indian ſettlement on the ſide of Suſquehannah river, called Opeholhaupung; where were twelve Indian houſes, and (as nigh as I could learn) about ſeventy ſouls, old and young, belonging to them.

Here alſo, ſoon after my arrival, I viſited the king, addreſſing him with expreſſions of kindneſs: and after a few words of friendſhip, informed him of my deſire to teach them the knowledge of Chriſtianity. He heſitated not long before he told me that he was willing to hear. I then preached; and continued there ſeveral days, preaching every day the Indians were at home: And they, in order to hear me, deferred the deſign of their general hunting, which they were juſt then entering upon, for the ſpace of three or four days.

When I had preached to the Indians ſeveral times, ſome of them very frankly propoſed what they had to object againſt Chriſtianity; and ſo gave me a fair opportunity for uſing my beſt endeavours to remove from their minds thoſe ſcruples and jealouſies they laboured under; and when I had endeavoured to anſwer their objections, ſome appeared much ſatiſ-

fied. I then asked the king, if he was willing I ſhould viſit them again next ſpring: he replied, he ſhould be heartily willing for his own part; and added, he wiſhed the young people would learn, &c. I then put the ſame queſtion to the reſt: ſome anſwered, they ſhould be very glad; and none manifeſted any diſlike to it.

There were ſundry other things in their behaviour, which appeared with a comfortable and encouraging aſpect; that, upon the whole, I could not but rejoice I had taken that journey among them, although it was attended with many difficulties and hardſhips. The method I uſed with them, and the inſtructions I gave them, (I am perſuaded,) were means, in ſome meaſure, to remove their heatheniſh jealouſies and prejudices againſt Chriſtianity: and I could not but hope, the God of all grace was preparing their minds to receive "the "truth as it is in Jeſus." If this may be the happy conſequence, I ſhall not only rejoice in my paſt labours and fatigues; but ſhall, I truſt, alſo, "be willing to ſpend and be "ſpent," if I may thereby be inſtrumental "to turn them "from darkneſs to light, and from the power of Satan to God."

I ſhall take leave to add a word or two reſpecting the difficulties that attend the Chriſtianizing of theſe poor Pagans.

In the firſt place, their minds are filled with prejudices againſt Chriſtianity, on account of the vicious lives and unchriſtian behaviour of ſome that are called Chriſtians. Theſe not only ſet before them the worſt examples, but ſome of them take pains, expreſsly in words, to diſſuade them from becoming Chriſtians; foreſeeing, that if theſe ſhould be converted to God, "the hope of their unlawful gain" would thereby be loſt.

Again, they are extremely attached to the cuſtoms and fabulous notions of their fathers: And this one ſeems to be the foundation of all their other notions, That it was not the ſame God made them who made the white people, but another, who commanded them to live by hunting, &c. and not conform to the cuſtoms of the white people. Hence, when deſired to become Chriſtians, they reply, They will live as their fathers live, and go to their fathers when they die. And if the miracles of Chriſt and his apoſtles be mentioned, to prove

the truth of Chriſtianity; they alſo mention ſundry miracles, which their fathers have told them were anciently wrought among the Indians, and which Satan makes them believe were ſo.— They are much attached to idolatry; frequently making feaſts, which they eat in honour to ſome unknown beings, who, they ſuppoſe, ſpeak to them in dreams; promiſing them ſucceſs in hunting, and other affairs, in caſe they will ſacrifice to them. They alſo offer their ſacrifices to the ſpirits of the dead; who, they ſuppoſe, ſtand in need of favours from the living, and yet are in ſuch a ſtate as that they can well reward all the offices of kindneſs that are ſhewn them. And they impute all their calamities to the neglect of theſe ſacrifices.

Further, they are much awed by their Powwows, who are ſuppoſed to have a power of inchanting, poiſoning, or at leaſt diſtreſſing them: And they apprehend ſuch inchantment would be their fate, in caſe they ſhould become Chriſtians.

Laſtly, Their *manner of living* is a great diſadvantage to the deſign of their being chriſtianized. They are commonly roving from place to place; and it is rare that an opportunity can be had with ſome of them for inſtruction. There is ſcarce any time of the year when the men are generally at home, except a little before and during the ſeaſon of planting their corn, and about two months in the end of ſummer, from the time they begin to roaſt their corn, till it is gathered in.

As to the hardſhips that neceſſarily attend a miſſion among them, the fatigues of frequent journeying in the wilderneſs, the unpleaſantneſs of a mean and hard way of living, and the great difficulty of addreſſing "a people of a ſtrange language," theſe I ſhall at preſent paſs over in ſilence; deſigning what I have already ſaid of difficulties attending this work, not for the diſcouragement of any, but rather for the incitement of all who "love the appearing and kingdom of Chriſt," to frequent the throne of grace with earneſt ſupplications, that the Heathen, who were anciently promiſed to Chriſt "for his inheri-"tance," may now actually and ſpeedily be brought into his kingdom of grace, and made heirs of immortal glory.

I am, &c. DAVID BRAINERD.

Forks of Delaware in Penſylvania, Nov. 5, 1744.

FINIS.

THE

JOURNAL

OF A

TWO-MONTHS TOUR;

WITH A VIEW OF

PROMOTING RELIGION AMONG THE FRONTIER INHABITANTS OF PENSYLVANIA,

AND OF

Introducing Chriſtianity among the Indians

To the Weſtward of the Alegh-geny Mountains.

TO WHICH ARE ADDED,

REMARKS on the LANGUAGE and CUSTOMS of ſome particular TRIBES among the Indians; with a brief account of the various Attempts that have been made to civilize and convert them, from the firſt Settlement of NEW-ENGLAND to this day.

BY CHARLES BEATTY, A. M.

"As cold water to a thirſty ſoul; ſo is good news from a far country."
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1798.

JOURNAL, &c.

BEING appointed by the Synod of *New York* and *Philadelphia* to viſit the frontier-inhabitants, that a better judgment might be formed what aſſiſtance might be neceſſary to afford them, in their preſent low circumſtances, in order to promote the goſpel among them; and likewiſe to viſit the Indians, in caſe it could be done with ſafety, to know whether they were inclined to receive the goſpel; I accordingly ſet out on my journey, Tueſday the 12th of Auguſt, 1766, accompanied with Joſeph Peepy, a Chriſtian Indian, who was to ſerve as an interpreter; and, after travelling 122 miles, we arrived at *Carliſle* on the 15th inſtant, where I met Mr Duffield, who was alſo appointed to accompany us.

Carliſle, Saturday, Auguſt 16. Remained here, as I underſtood that none of the vacant congregations had any notice of my deſign of being with them on the morrow. An oportunity preſenting to-day, we ſent notice to ſeveral places of our purpoſe to preach to the people there next week.

Carliſle, 17th. Sabbath. Preached for Mr Duffield in the afternoon.

18th. In the forenoon prepared for our journey;---ſet out with Mr Duffield. After riding about 6 miles, we came to the north mountain, which is high and ſteep. The day being very warm, and we obliged to walk, or rather climb up it, the greateſt part of the way, were greatly fatigued by the time we reached the top.---After travelling 4 miles into *Sherman's valley*, we came in the night to Thomas Roſs's, where we lodged.

19th. Rode 4 or 5 miles to a place in the wood, deſigned for building a houſe for worſhip, and preached but to a ſmall auditory; notice of our preaching not having been ſufficient-

ſpread. After ſermon, I opened to the people preſent, the principal deſign of the Synod in ſending us to them at this time; that it was not only to preach the goſpel, but alſo to enquire into their circumſtances, ſituation, numbers, and ability to ſupport it. The people not being prepared to give us a full anſwer, promiſed to ſend it to *Carliſle* before our return. After ſermon, we proceeded on our way about 5 miles, and lodged at Mr Fergus's.*

20th. This morning, after travelling about 7 miles, we croſſed the *Tuſkerora* mountain, which is very high, and in moſt places very difficult to paſs.† In riding 3 miles on the other ſide of this mountain, we came to a houſe ‡ where a number of people were convened, whom I preached to. They promiſed to attend ſermon to-morrow, and give us an account of their ſituation, numbers, &c. After ſer-

* The houſe where he lives was attacked by the Indians in the late war, the owner of it killed, and ſome others. While the Indians were plundering the houſe and plantation, in order to carry off what ſuited them, a number of the countrymen armed came upon them; a ſmart ſkirmiſh enſued, in which the countrymen had the better. The Indians were obliged to fly, and carried off their wounded, but left their booty behind them.

† Not far from where we paſſed to-day, after croſſing the mountain, a little fortification was built by a number of the inhabitants for their protection in time of war. The Indians took the advantage one day when moſt of the men were about their buſineſs, attacked the place, and killed or captivated all that were in it: So that the poor men found on their return, to their unſpeakable grief, their wives and children all carried off; und what ſtill added to their concern, the fears of their being put to death in the moſt barbarous manner.

‡ The houſe I preached at to day was alſo attacked by the Indians: Some were killed in the houſe, and others captivated. It was truly affecting to ſee, almoſt in every place on the frontiers, marks of the ravages of the enemy; houſes and fences burned, houſehold furniture deſtroyed, the cattle killed, and horſes either killed or carried off; and to hear the people relate the horrid ſcenes that were acted. Some had their parents killed and ſcalped, in a barbarous manner, before their eyes, and themſelves captivated. Women ſaw their huſbands killed and ſcalped, while they themſelves were led away by the bloody hands of the murderers.

mon we rode to Mr William Graham's, about 3 miles from hence, and lodged at his houſe.

21ſt. Afer riding about two miles and a half, we came to a place where the people had begun to build a houſe for worſhip, before the late war, but by accident had been burned. Here Mr Duffield preached to a number of people convened, who after ſermon informed us that this valley of *Tuſkerora* is about 32 miles in length; between 6 and 7 miles broad in the middle, and about 10 miles wide at the lower end next to *Juneata* river.—There are about 84 families living in this valley, who propoſe to build two houſes for worſhip; one about 14 miles from the upper end of the valley, and the other 10 miles below it, towards *Juneata* river. As their circumſtances at preſent are ſuch that they cannot ſupport the goſpel, they purpoſe to join with the people ſettled on the other ſide of *Juneata*; but hope in a few years to be able to ſupport a miniſter in the valley. We muſt ſay, upon the whole, that they appear very deſirous of having the goſpel ſettled among them, and are willing to exert themſelves to the utmoſt for that purpoſe; and as ſoon as it ſhall be in their power, they deſign to purchaſe a plantation for a parſonage. After ſermon we rode eight miles to Capt. Paterſon's, where we were kindly received*.

* Here we met with one Levi Hicks, who had been captive with the Indians from his youth; and we being very deſirous to know their preſent ſituation and circumſtances, he gave us the following relation: That about 100 miles weſtward of Fort Pitt, was an Indian town called *Tuſkalawas;* and at ſome conſiderable diſtance from that was another town named *Kighalampegha*, where *Natatwhelman*, the king of the Delawares lived; and from thence, about 10 miles or more, was one called *Moghwhiſton*, i. e. Worm Town, having about 20 houſes; that 17 miles thence was another town, named *Ogh-hi-taw-mi-kaw*, i. e. White-corn Town; that this was the largeſt, he ſuppoſed, in theſe parts; that about twenty miles farther was a *Sha-wa-nagh* Town; that there was another at ſome diſtance, called *Sugh-eha-ungh*, that is, the Salt-lick, of about 20 houſes. In this town, he told us, there was an Indian that ſpoke to the Indians about religion; that 40 miles farther was a town called *Migh-chi-laghpieſta*, that is, the Big-lick. He

22d. Preached in the woods, two miles on the north ſide of *Juneata*. Here the people, ſome years ago began to build a houſe for worſhip, but did not finiſh it, but expect ſoon to do it. This congregation extends about twenty miles along the river, and its breadth from *Juniata* to the head of the river called *Kochalamis*, is about 10 miles; and in this extent there are but fifty families, who meet together for worſhip. They purpoſe joining *Tuſkerora* ſettlement, at preſent, till ſuch time as they ſhall be able to ſupport a miniſter themſelves; which they expect to do in ſome years if peace continues; and, as ſoon as they can, to procure a plantation for a parſonage. In ſhort, theſe poor people, as well as thoſe of *Tuſkerora*, before mentioned, are very deſirous of having the goſpel ſettled amongſt them, and for that purpoſe appeared forward and willing to do every thing in their power; but at preſent the people here, and in other places, that have ſuffered ſo much by the war, have a number of difficulties to ſtruggle with; as they have to begin the world anew.—After ſermon, we returned to Capt. Paterſon's, where Mr Duffield and I agreed to part for ſome days, the better to be able to anſwer the great deſign of our miſſion; for by theſe means we ſhould be able to viſit double the places, and preach to double the people we could have done, had we been together. Accordingly Mr Duffield propoſed to go to the *Path-valley*, great and little *Coves*, and to ſet out this evening in his way to the firſt of theſe places, where he intended to preach next ſabbath; and I purpoſed to viſit the new ſettlements up the river *Juneata*.

24th. Sabbath. Preached near the mouth of *Tuſkerora* river (where it empties itſelf into *Juneata*) to a large congregation collected from different quarters, and ſome from afar. The audience appeared very attentive, and much engaged. I would fain hope ſome good impreſſions were made upon the minds of a number that attended to-day. In the afternoon, being in the open air, we were interrupted by a very heavy

told us, that he thought, from ſome things he obſerved among the Indians, that they would be deſirous of hearing the goſpel. This intelligence, with ſome other circumſtances related to us by an Indian trader, gave us ſome encouragement to venture out among them.

ſhower of rain, attended with a high wind and ſharp thunder, which obliged us to take ſhelter in a neighbouring houſe as well as we could. The women, and a great part of the men crouded into it, and there I finiſhed my diſcourſe. After ſermon, I went to a houſe about a mile off, and baptized a child born laſt night, and returned to Capt. Paterſon's in the evening.

25th. Set out from Capt. Paterſon's this morning, on our journey, accompanied with Joſeph the interpreter, and Levi Hicks, mentioned before as being many years a priſoner among the Indians. I underſtood he was conſiderably impreſſed under the word yeſterday, and therefore was deſirous to hear more ſermons. We travelled up *Juneata* river, eight miles, to a place called the *Narrows*, where a rocky mountain bounds ſo cloſe upon the river, as to leave only a ſmall path, along the bank, for the moſt part; and, this for about ten miles, very uneven; at this time greatly incumbered by trees fallen acroſs it, blown up from the roots, ſome time ago, by a hard gale of wind; ſo that we were obliged to walk ſome part of the way, and in ſome places to go along the edge of the water. After riding about twenty-one miles we came to Mr Thomas Holts, much fatigued, where we reſted an hour or two.—We proceeded on our journey, the road being pretty good, the land we paſſed over, for the moſt part, level, ſome of it very rich, yet uninhabited. Night coming on, and it being very dark, we were at a difficulty to find our way; and rain coming on, at the ſame time, added to our diſtreſs. We began to conclude we muſt take up our lodging in the woods, but a kind providence at laſt brought us to a little houſe, where we were received kindly, and entertained in the beſt manner that was in the people's power.

26th. Finding that notice of my preaching to-day had not been ſufficiently ſpread through this ſettlement, the man of the houſe where I lodged, ſent this morning betimes, in order to notify my preaching to the people that lived at ſome diſtance up the river. By twelve o'clock a conſiderable number of people were collected at a place in the woods, where a mill was building, near to which a houſe for worſhip is intended to

be built, as being moſt eſſential to the inhabitants in thoſe parts While the people were convening, it began to rain, and the rain continuing, obliged as many as could to croud into a ſmall houſe. While I was preaching, and the people very attentive, we were alarmed by a rattleſnake creeping into the houſe among the people, ſuppoſed to have got in under the logs of the houſe, it being pretty open, but this venemous creature was happily diſcovered, and killed before it did any damage. Scarcely were the people well compoſed again, before we were alarmed anew by a ſnake of another kind, being diſcovered among the people, which was alſo killed, without any detriment, beſides diſturbing us. The providence of God appeared very remarkable in preſerving us from the venom of theſe creatures; and more ſo, as the people were ſo crouded together, as that it might be a juſt matter of wonder how theſe creatures could crawl through the congregation without being ſomeway offended by them, which always excites them to bite; however the auditors all got compoſed again, and were attentive to the remaining part of the diſcourſe, which was the firſt ſermon ever preached in theſe parts.——Here I baptized ſeveral children: and after ſermon rode about four miles and a half with one of the audience, and lodged at his houſe.

This ſettlement, on both ſides the river *Juneata* conſiſting at preſent of about eighty families, extends from the place called the *Narrows*, mentioned before, to where the river *Aughweek* empties itſelf into the *Juneata*. The ſettlement is about twenty-five miles in length; and in the center ſeven miles broad.

There is another ſettlement juſt began, conſiſting, at preſent, of ſix or ſeven families, four miles from the center of the former, over a great mountain, called *Kithaquaquilla*, or *Great Valley*, extending about thirty miles, and five or ſix wide. As the land here is very good, a greater number of people is expected to ſettle there in the ſpring. Both theſe places propoſe joining, in order to make one congregation.—They are deſirous of having a miniſter ſettled among them as ſoon as may be, and appear to be willing to do as much towards his ſupport as their preſent low circumſtances will admit.

27th. I baptized a child this morning, brought to my lodging, and then ſet out in company with ſeveral people. I rode about eight miles, and preached to a ſmall auditory, convened for that purpoſe, who appeared attentive. I baptized ſeveral children, and lodged near the place, at Mr J. M'Michael's*.

28th. Rained laſt night and this morning till 9 o'clock, when we ſet out for *Fort Littleton*, croſſing *Juniata*, at the mouth of *Aughweek* river, and being conducted by the man in whoſe houſe we lodged about 14 miles along a ſmall path which led up the river *Aughweek*, croſſing the bendings of it a number of times, (the land chiefly level, and ſome very rich near the river) we paſſed by an old Indian town, now deſerted where *Fort Shirely* was built in the late war.—Hitherto we ſaw but two or three houſes.—We halted a little on a natural meadow, ſituated on a bend of the river *Aughweek*, to let our horſes feed. After travelling about thirty miles to-day, we arrived a little before night at *Fort Littleton*, and put up at Mr Bird's, a public-houſe.

29th. Preached to a ſmall congregation of people, who live about this place. In the evening Mr Duffield arrived, and gave the following account of his tour.

23d Auguſt. Rode to John Blair's, in the *Path-Valley*, 30 miles. On Sabbath, preached to a conſiderable large congregation. On Monday, preached at the place deſigned for building a houſe for worſhip; and received the following information from the people, of their ſituation and circumſtances.

* Here, and in many other places on this river, is very rich land, uſually diſtinguiſhed by the name of bottom-land, excellent for hemp and Indian corn; but it is ſo rich, that it muſt be cultivated ſome years, and ſowed or planted with other grain or hemp, before it will produce good wheat. It abounds with fine black walnut timber; and the people ſettled on this river have an advantage above many others on the frontiers; and that is, of carrying down the river, when the water riſes but a little with the rains, their produce, and floating down walnut boards to Harris's or Wright's ferry, on Suſquehannah river, the former within thirty-five, and the latter about eight miles off Lancaſter town, (which is ſixty-five miles from Philadelphia) where they have a market for their produce; ſo that probably they will be able in ſome years, if peace continues, to ſupport a miniſter among them.

This *Path-Valley* is 23 miles in length, and in general about three miles in breadth. In one township called *Fanet*, there are about 70 families, who are desirous of the gospel, and willing to support it according to their abilities; being very unanimous, they have fixed upon a place, about eight or nine miles from the head of the valley, where they propose soon to build a house for worship; and as this valley will admit of a number of people more to settle in it, they expect to be able to support a minister, after some years; but at present they labour under the same difficulties as their neighbours in the other villages and places on the frontiers, just beginning the world in a manner, after their late distresses by the war. They have no prospect at present of a glebe for a minister, as the land is all taken up; but are desirous to procure one as soon as it shall be in their power. Lodged at Mr Francis Elliot's.

26th and 27th. Tarried at *Cannogocheague* settlement. 28th, At Mr Smith's. 29th. Preached in the settlement of the great *Cove*, to a considerable congregation. This place suffered greatly by the late war. It is about 20 miles in length and three wide. The land is considerably broken, so that it will not accommodate a number of settlers in proportion to the extent of it: at present there are about fifteen familes, who are desirous of, and willing, according to their circumstances, to support the gospel. They expect as many more people to settle near them. They propose joining *Cannogocheague*, and to build a house for worship as soon as they are able, being at present in the same difficulties with the other places exposed on the frontiers to the barbarous enemy. They choose that what assistance may be allowed them by the society, should be towards building a house for worship.—After sermon I rode to *Fort Littleton*, where I met with Mr Beatty.

30th. Sat out early this morning, in company with Mr Duffield; breakfasted at Mr M'Connel's at the *Sideling* hill, (after riding 10 miles), and having travelled 10 miles more, we crossed the South branch of *Juneata* river. We proceeded to Mr Thomas Urie's. Here we met with Mr Dougherty from *Bedford*, who came in order to accompany and conduct

us into that town. We arrived at *Bedford* in the evening, having travelled to day about 33 miles, and lodged at Mr Dougherty's, at his invitation.

31ſt. Sabbath. Preached in the forenoon to a large and attentive audience, aſſembled in a new houſe in the town. Mr Duffield preached in the afternoon. Baptized ſeveral children.

1ſt September. Preached at the deſire of the people, who promiſed to tranſmit to us on our return to *Carliſle*, by Mr Dougherty, an account of their numbers, ſituation, &c.

2d. Set out for *Fort Pitt*, being brought on our way by our friends Meſſrs Ormſby and Dougherty. After riding about fifteen miles we came to the foot of *Alleghe-eny* mountain, and having fed our horſes, we began to aſcend the ſteep, which is two miles from the foot to the top of the mountain. We travelled about eight miles farther, along a bad road, to *Edmund's Swamp*, and lodged at Mr John Miller's *.

* *Here we met with one Benjamin Sutton, who had been taken captive by the Indians, had been in different nations, and lived many years among them.*

He informed us, when he was with the Chactaw Nation, or tribe of Indians, at the Miſſiſipi river, he went to an Indian town, a very conſiderable diſtance from New-Orleans, whoſe inhabitants were of different complexions, not ſo tawny as thoſe of the other Indians, and who ſpoke Welch. He ſaid he ſaw a book among them, which he ſuppoſed was a Welch bible, which they carefully kept wrapped up in a ſkin, but that they could not read it; and that he heard ſome of theſe Indians afterwards in the Lower Shawanagh town, ſpeak Welch with one Lewis a Welchman, captive there. This Welch tribe now live on the weſt ſide of the Miſſiſippi river, a great way above New-Orleans.

Levi Hicks, before mentioned as being among the Indians from his youth, told us he had been, when attending an embaſſy, in a town of Indians on the weſt ſide of the Miſſiſippi river, who talked Welch, as he was told, for he did not underſtand them; and our interpreter Joſeph ſaw ſome Indians, whom he ſuppoſed to be of the ſame tribe, who talked Welch, for he told us ſome of the words they ſaid, which he knew to be Welch, as he had been acquainted with ſome Welch people.

Correſpondent hereto, I have been informed, that many years ago a clergyman went from Britain to Virginia, and having lived ſome time there, went from thence to South Carolina; but, either becauſe the climate did not agree with him, or for ſome other reaſon, reſolved to return to Virginia, and accordingly ſet out by land, accompanied with

3d. Set out early this morning, having had but poor lodging; went about five miles to *Stoney Creek*, and breakfaſted. From thence we went to the foot of *Lawrel Hill*, eight miles, croſſing which we arrived at *Fort Ligonier*, thirteen miles; put up at ſome ſort of a public houſe, and waited upon the com-

with ſome other perſons; but travelling through the back parts of the country, which was then very thinly inhabited, ſuppoſing, very probably, this was the neareſt way, he fell in with a party of Indian warriors, going to attack the inhabitants of Virginia, againſt whom they had declared war

The Indians, upon examining the clergyman, and finding that he was going to Virginia, looked upon him and his companion as belonging to Virginia, and therefore took them all priſoners, and let them know they muſt die. The clergyman, in preparation for another world, went to prayer, and being a Welchman, prayed in the Welch language, poſſibly becauſe this language was moſt familiar to him or to prevent the Indians underſtanding him. One or more of the party of Indians was much ſupriſed to hear him pray in their language. Upon this they ſpake to him, and finding that he could underſtand their ſpeech, they got the ſentence of death reverſed---and thus this happy circumſtance was the means of ſaving his life.

They took him back with them into their country, where he found a tribe, whoſe native language was Welch, though the dialect was a little different from his own, which he ſoon came to underſtand. They ſhewed him a book, which he found to be the bible, but which they could not read; and if I miſtake not, his ability to read it tended to raiſe their regard for him.

He ſtayed among them for ſome time, and endeavoured to inſtruct them in the Chriſtian religion. He at length propoſed to go back to his own country, and return to them with ſome other teachers, who would be able to inſtruct them in their own language; to which propoſal they conſenting, he accordingly ſet out from thence, and arrived in Britain with full intention to return with ſome of his countrymen, in order to teach theſe Indians Chriſtianity. But I was acquainted, that not long after his arrival, he was taken ſick and died, which put an end to his ſchemes.

Sutton farther told us, that among the Delaware tribe of Indians, he obſerved their women to follow exactly the cuſtom of the Jewiſh women, in keeping ſeparate from the reſt ſeven days at certain times as preſcribed in the Moſaic law: that from ſome old men among them he had heard the following traditions---That of old time their people were divided by a river, nine parts of ten paſſing over the river, and one part tarrying behind; that they know not, for certainty, how they

came

manding officer, who invited us to ſpend the evening with him, which we accepted of.

4th. Set out and rode 35 miles to *Buſhy-run* where we put up †.

5th. Set out early this morning, and rode to *Turtle* creek, 8 miles, before breakfaſt; and riding 18 miles more, we arrived at *Fort Pitt*, a little before night. We immediately wait-

came firſt to this continent; but account thus for their firſt coming into theſe parts, near where they are now ſettled—That a king of their nation, when they formerly lived far to the weſt, left his kingdom to his two ſons---that the one ſon making war upon the other, the latter thereupon determined to depart, and ſeek ſome new habitation---that accordingly he ſet out, accompanied by a number of his people; and that, after wandering to and fro, for the ſpace of forty years, they at length came to *Delaware* river, where they ſettled three hundred and ſeventy years ago. The way, he ſays, they keep an account of this, is, by putting on a black bead of wampum every year ſince, on a belt they have for that purpoſe.

He further added---That the king of that country from whence they came ſome years ago, when the French were in poſſeſſion of Fort Duqueſne, ſent out ſome of his people, in order, if poſſible, to find out that part of their nation, that departed to ſeek a new country; and that theſe men, after ſeeking ſix years, came at length to the Pickt town, on the Oubache river, and there happened to meet with a Delaware Indian named Jack, after the Engliſh, whoſe language they could underſtand; and that by him, they were conducted to the Delaware towns where they tarried one year, and returned---that the French ſent a white man among them, properly furniſhed, to bring back an account of their country, who, the Indians ſaid, could not return in leſs than fourteen years, for they lived a great way towards the ſun-ſetting. It is now, Sutton ſays, about ten or twelve years ſince they went away. He added, that the Delawares obſerve the feaſt of firſt-fruits, or the green corn feaſt. So far Sutton.

† This place is famous for a battle, fought the laſt war, with the Indians. The enemy attacked a pretty ſtrong party of Britiſh and provincial troops, under the command of Col. Boquet, having a convoy with them, going to relieve Fort Pitt, then inveſted by the enemy.--- The battle laſted part of one day, and was renewed the next, with great courage on both ſides, and uncertain, till at laſt Col. Boquet, by a ſtratagem, drew the enemy into an ambuſcade, and defeated them. Our troops got to the fort, and the enemy was obliged to raiſe the ſiege.

ed upon the commanding officer, Capt. Murray, who received us politely, and introduced us to the Rev. Mr M'Lagan, chaplain to the 42d regiment, part of which are now in garriſon here.

6th. Remained at *Pittſburgh*, and received much civility from the corps of officers here. They invited us to their table, and the commanding officer ordered us a room in the Fort while we ſtayed. Mr M'Lagan with ſome other gentle men of the place, furniſhed us with blankets to ſleep in, and ſome other neceſſaries, ſo that we fared as well as we could expect.

7th. Sabbath. At the invitation of M'Lagan, preached in the forenoon, to the garriſon in the fort, while Mr Duffield, at the ſame time, preached to the people who live in ſome kind of a town without the fort, to whom I alſo preached in the afternoon.—The audience were very attentive and much engaged.

In the evening Mr Gibſon a trader here, who ſpeaks the Indian language, introduced an Indian to us, called the *White Mingoe*, the head man of his town. He was one of the ſix nations, who live upon the *Allegh geny* river, four miles from the fort. We opened to him our deſign in coming to theſe parts, by Mr Gibſon, at which he appeared well pleaſed. We appointed to meet him and his people at a place on this ſide of the river, to-morrow, in order to ſpeak to them about religion.

8th. Rained in the morning. We heard the *Mingoe Indian* did not return home to give his people notice of our coming to viſit them, according to promiſe, and therefore have no proſpect of ſpeaking farther to him and his people about religion. Spent the forenoon in acquainting ourſelves with the ſituation and diſpoſition of the Indians, as far as we had any opportunity either from ſuch of the Indians themſelves, who are come here to trade, or ſuch as are beſt acquainted with them; and upon the whole we find nothing diſcouraging.

In the afternoon we croſſed the *Mocongohela* river, accompanied by two gentlemen, and went up the hill, the great hill oppoſite the fort, by a ſteep and difficult aſcent, in order to take a view of that part of it more particularly from which

the garriſon is ſupplied with coals, which is not far from the top. A fire being made by the workmen not far from the place where they dug the coal, and left burning when they went away, by the ſmall duſt communicated itſelf to the body of coals, and ſet it on fire, and has been burning now almoſt a twelvemonth entirely under ground, for the ſpace of twenty yards along the face of the hill or rock, the way the vein of coal extends, the ſmoke aſcending up through the chinks of the rocks. The earth in ſome places is ſo warm, that we could hardly bear to ſtand on it: At one place where the ſmoke came up we opened a hole in the earth, till it was ſo hot as to burn paper thrown into it: The ſteam that came out was ſo ſtrong of ſulphur that we could ſcarce bear it. We found pieces of matter there, ſome of which appeared to be ſulphur, others nitre, and ſome a mixture of both. If their ſtrata be large in this mountain, it may become a volcano. The ſmoak ariſing out of this place appears to be much greater in rainy weather than at other times. The fire has already undermined ſome part of the mountain, ſo that great fragments of it, and trees with their roots are fallen down its face. On the top of the mountain is a very rich ſoil, covered with a fine verdure, and has a very eaſy ſlope on the other ſide that which we aſcended, ſo that it may be eaſily cultivated.

9th. Having ſought direction of heaven and the divine preſence, we reſolved to attempt a journey to *Kighalamphega*, an Indian town about 130 miles from hence. This place we fixed upon becauſe it was moſt central to the other Indian towns, and becauſe the king of the *Delaware* nation lived there, whom it was neceſſary to conſult before we attempted any thing among his people; and alſo becauſe we were informed that the Indians there were conſulting ſomething about religion. We deſired the Indians who were returning home from the fort, where they had been trading, to let their people in their different towns know of our coming and deſign, and alſo to meet us at their head town.

We were much engaged this day in preparing for our journey. Mr Gibſon, a trader here, who was taken priſoner laſt war by the Indians, and was adopted into one of their chief

families, and was well reſpected by them, recommended us to one of the chiefs by a letter, and a ſtring of wampum beads, according to their cuſtom in ſuch caſes, and ſent by us ſome wampum as a particular preſent to one of them.

Mr Duffield preached in the evening in the town to a conſiderable congregation, who appeared very attentive. From ſome things we obſerved, we have good reaſon to think our preaching here has not been in vain.

Our interpreter Joſeph met with an Indian, who appeared to be a ſober man, and expreſſed great ſatisfaction and pleaſure on hearing of our going out to teach the Indians religion. He told Joſeph that the great Spirit above, meaning God, had ſpoken or told an Indian in his heart laſt fall, (which is about a year ago) that this ſummer fall, two white men (for ſo they diſtinguiſhed the Engliſh) ſhould come and teach the Indians religion; and he added, he believed we were the men. —This morning he came to Joſeph's lodging, in order to ſee and, I ſuppoſe, to converſe further with him. We happening to be there at breakfaſt, he invited this Indian, who accordingly accepted the invitation. I deſired our interpreter, after breakfaſt, to let him know the meaning of aſking a bleſſing upon our food, and returning thanks for it. He replied, it was very fit that the great Being above ſhould be acknowledged for his goodneſs to us, and that he and ſome others did ſo.—We heard that this man, and about eighteen or nineteen more Indians, or families, had ſeparated from the reſt, and lived in a town by themſelves, called *Suka hung*, in order to lead a more ſober life; and that there they worſhipped God, ſome way or other, as well as they knew how.

18th. While we were much engaged in preparing for our journey, a perſon came to us under deep impreſſions, inquiring what he ſhould do to be ſaved. After ſome converſation I gave him a book; but he beſought me, and inſiſted upon my writing ſomething ſuitable to his caſe, and what might alſo be of ſervice to others of his companions, to whom he intended to ſhew it. I complied with his requeſt, and wrote as much as my time would any way admit of.

The commanding officer whom we waited upon, being ready to contribute every thing in his power to forward our de-

ſigns, gave us a letter of recommendation, with a ſtring of wampum, to the head men of the Indian tribes, inviting them likewiſe to return to their old towns up the *Alegh-geny* river. After a conſtant ſcene of hurry, we got ready and ſet off about the middle of the afternoon, being accompanied down to the river ſide by our good friend Mr M'Lagan, and ſeveral other gentlemen, who have ſhewn us much kindneſs, and were greatly aſſiſting to us. We croſſed the *Alegh-geny* river in a canoe, ſwimming our horſes along-ſide of it. We then proceeded down the river *Ohio* about five miles, having on our right hand a high hill, and encamped upon the bank of a river about eight or nine o'clock, where we had plenty of herbage for our horſes,—the night cloudy and dark.

11th. Set out in the morning, the weather dull and gloomy, and after travelling 9 or 10 miles, moſt part along the river ſide, we came to an old Indian town now deſerted, called by the traders *Log-Town*, ſituated on a fine rich bank, covered with fine graſs, commanding a moſt beautiful proſpect up and down the river *Ohio*. We halted about noon to let our horſes feed, then proceeded to *Great Beaver* creek about ten miles, which we croſſed and made up our fire on the rich high bank on the weſt ſide, which afforded our horſes exceeding good paſture equal to a meadow.—In the night there fell a havy rain, which wetted us much, notwithſtanding all our efforts to ſcreen ourſelves.

Here the Indians had once a conſiderable town, but deſerted it the laſt war, in order to get at a greater diſtance from the Engliſh.—The ſituation is very pleaſant, the land being rich and level for a conſiderable way upon this river, encompaſſed at a diſtance by a riſing ground, or ſmall hill. A great part of this land that had been cleared, is now grown up again with ſmall bruſh, or under-wood. The land we paſſed over yeſterday and to day, appears in general to be ſtrong and good. The low land on the *Ohio*, and on the ſmall rivers that empty into it, is very rich. and abounds with walnut timber.

12th. This morning dark and heavy with ſmall rain;—our clothes being wetted laſt night, made our condition not very comfortable. The clouds after ſome time beginning to

break, we ſet out, but were obliged to travel ſlow, the road in many places being hilly, and all the way ſlippery, from the rain that fell laſt night and to-day—In the forenoon we have had ſeveral ſhowers, in the hardeſt of which we endeavoured to ſhelter ourſelves under the trees.

After travelling about twelve miles, we came to the ſecond *Beaver* river, which we croſſed, and proceeded 6 miles farther to the third *Beaver* river, where we encamped, having but poor food for our horſes; however, we were obliged to put up with it, not being able to reach any better place.

Joſeph, our interpreter, who went on before us this morning in order to hunt for us, returned without any thing, ſo that we had poor living for ourſelves, as well as our horſes: however, we had ſome bread, for which we had reaſon to be thankful. There fell ſome rain in the night, but not ſo much as to wet us through our fence which we had ſet up at our backs.

13th. The morning cloudy; we ſet out, but had not travelled far before a heavy ſhower from the north-weſt came upon us, from which we ſheltered ourſelves as well as we could under trees, as there was no thunder.—The weather clearing up after ſome time, we proceeded, and travelled to-day, as near as we could conjecture, about 16 or 17 miles. We halted upon a riſing ground, and kindled up a fire, having a ſmall ſpring of water on one ſide in a valley.

14th. Sabbath. We reſted and kept the Sabbath as well as we could; and, from a ſuppoſition that this was the firſt Sabbath ever kept in this wilderneſs, we gave the place the name of *Sabbath-ridge*. It grew very dark and heavy towards evening. A number of Indians that live in *Tuſkalawa*, being on their return from *Fort Pitt*, where they had been trading, came up to us a little before night, having about an hundred gallons of rum with them. They wondered we did not travel that day—we told them them the reaſon. They encamped by us. Their head man ſeemed very reſerved and diſtant; —we, however, made ourſelves as agreeable to him as we could. We took notice of ſome of them, particularly thoſe who were ſick—we made ſome tea, and ſent it them, and a piece of cheeſe, (the laſt we had) with which they were pleaſed.

Our interpreter converſed with the head man, and ſome others of them that came to ſit awhile with us at our fire. A very heavy rain came on in the night, which wetted us, notwithſtanding the precaution we had taken to guard againſt it. The heavineſs of the rain drove one of the Indians to take ſhelter under our fence, to which we made him welcome. Sleeped and waked the night away as well as we could.

15th. The rain continued the forenoon, ſo that we began to give up hopes of being able to travel to-day.

We viſited the Indians who were ſick, expecting to find them very bad, as they had been expoſed to ſuch a heavy rain; yet, to my ſurpriſe, I found a woman who appeared to be the worſt laſt night, ſitting up preparing ſome corn for breakfaſt, for the family. As they had no meat, two or three of the men went out to hunt in the morning, but returned without killing any thing, which was a diſappointment to us as well as them, for we expected to have bought ſome veniſon of them.

The weather clearing up, about three o'clock in the afternoon, we decamped and ſat out in company with the Indians. Our interpreter, a little before night, went off from us on one ſide of the road, to look for a deer, as we wanted meat; while we proceeded with the Indians, about eight miles further, when we ſtopt, and made up a fire on a branch of *Tuſkalawa* river.

As our interpreter did not come up with us before dark, it gave us ſome anxiety, leſt he ſhould have miſſed his way, and ſo have been loſt in this vaſt wilderneſs, or have met with ſome unfavourable accident; ſo that we left caring for the veniſon, out of a greater care for him.

When I was juſt about lying down, without ſupper, our interpreter appeared with a young deer on his back to our no ſmall joy. We immediately divided the meat among the Indians, who were ſeparated into three parties. We gave to each party a quarter, and reſerved the other to our own uſe. This ſupply came ſeaſonable to them as well as ourſelves.

16th. Viſited the Indians, our fellow-travellers, this morning; who, after ſome free converſation about ſome affairs reſpecting religion, began to be more open and affable, eſpeci-

ally their chief man, whoſe reſervedneſs and diſtance hitherto, I underſtood, was owing to a miſtake, for he took us to be Moravians; for, whatever influence theſe people have had hitherto on theſe ſavages, yet their conduct (it ſeems, of late) has been ſuch, as to have given them great umbrage.

As ſoon as the Indians had got up their horſes, we ſat out in company with them. We croſſed ſeveral branches, and one river much larger than the reſt which were all much ſwelled by the late heavy rains; and, having paſſed over two or three ſavannahs, or plains, (ſome of which are two or three miles broad) we arrived at *Tuſkalawa* town, a little before night, having travelled to-day about twenty miles.

Our fellow traveller, the head man of this town, who was now become very friendly, invited us to tarry at his houſe. We accepted the favour, and were treated with a great deal of reſpect by him and his family, in their way. They brought us ſome green corn in the huſk, and cucumbers, (the ſame they themſelves lived on) which we thankfully received.—We roaſted ſome of the corn, and eat the cucumbers without ſalt or any thing, which would not have been very agreeable at another time. As we had ſaved a little piece of veniſon left laſt night, we made ſome broth in the evening, and gave part to our hoſt and his family.

17th. Part of the family and ſome other Indians, being preſent this morning at worſhip, we deſired our interpreter, after prayer, to explain it, and let them know, particularly, that we had prayed, and would pray to the great Spirit above for them, at which they appeared to be pleaſed. We took leave of our kind hoſt, Apa-ma-legh-on, who ſent a young man to bring us ſeven or eight miles on our way.

In paſſing through the lower part of this town, we obſerved Indians drinking, and ſome drunk, with the rum they had lately brought from *Fort Pitt*. In theſe circumſtances they generally behave like madmen: it is therefore very dangerous for white people to be with or near them at that time; however we paſſed by unmoleſted, and croſſed the weſt branch of *Tuſkalawa* river at the fording place a little below the town, where it is about 100 yards wide.

We travelled about ten miles weſt, near to a ſmall river called *Morgerit* creek; we followed the courſe of that river, which is near ſouth, above five or ſix miles, then croſſed where it is about fifteen or twenty yards wide. Proceeding about a mile farther, we encamped on the bank of the river *Muſkingbum*, which appears to be near one hundred or one hundred and twenty yards broad.—This country appears to abound with ſavannahs or plains, with little or no wood growing on them, and the farther weſtward the larger they appear to be. We paſſed over one to-day, that does not appear to be leſs than three or four miles in extent.

18th. We ſat out early this morning, intending, if poſſible, to reach the Indian town we propoſed to viſit before night. We travelled therefore without halting, through exceſſive bad ways; the moſt part being nothing but ſwamps or low wet ground, thickets, and deep gutters, for eighteen or twenty miles, till we came near the town, our courſe hitherto being chiefly ſouth, inclining ſometimes to the eaſt and ſometimes to the weſt.

We at laſt came in ſight of the town, about three of the clock; ourſelves and horſes being much fatigued, we were very glad to have reached the place we had ſo long looked for, and, I truſt, thankful to that gracious God who had hitherto preſerved and conducted us. We entered the town on one ſide, and at the firſt houſe to which we were providentially directed, lived a widow woman, a near relation of our interpreter's, whom he had not ſeen for many years, nor did he know where ſhe lived. They both ſeemed very agreeably ſurpriſed on ſeeing each other ſo unexpectedly, and we could not help looking upon this event as a token for good. The woman very kindly invited us to tarry with her, and we accepted of her kindneſs. She preſently made ready ſome veniſon, and baked cakes under the aſhes in their way, and ſet before us, which came very ſeaſonable and acceptable.

As ſoon as our arrival in town was known, a number of the principal men came to ſee us, and took us by the hand, to whom our arrival here, ſo far we as could judge, appeared to be very acceptable.

After ſome converſation, we opened to them the deſign of our coming among them, and ſent word to Netat-whel-man, the king and head of the Delaware nation, or tribes, that we ſhould be glad to know when we might wait upon him, in order to make him acquainted with our miſſion, and deliver our meſſage.

We had a little hut aſſigned us by our land-lady, in which to put our things, and were furniſhed with ſome deer-ſkins, thrown on the floor to ſleep on, which was a much better way of lodging than we had hitherto found on our journey.

19th. We underſtood, that to day, about one of the clock, we ſhould have audience of his majeſty; we therefore prepared for it as well as we could. One of the old Sachems accordingly was ſent to inform us, that the king and his council were ready to receive us, and hear what we had to ſay.—We went accordingly to the council houſe.

This houſe is a long building, with two fires in it, at a proper diſtance from each other, without any chimney or partition. The entry into it is by two doors, one at each end.—Over the door a turtle was drawn, which is the enſign of their particular tribe. On each door-poſt was cut out the face of a grave old man, an emblem I ſuppoſe of that gravity and wiſdom that every ſenator there ought to be poſſeſſed of. On each ſide the whole length of the houſe within is a platform, or bed, five feet wide, raiſed above the floor one foot and a half, made of broad ſplit pieces of wood, which ſerves equally for a bed on which to ſleep, and a place on which to ſit down. It is covered with a handſome matt, made of ruſhes, near the end of which the king ſat.

As ſoon as we entered, the king roſe from his ſeat, (which is not uſual for him, or any of their great men to do, to any perſon that comes to ſee them) took us by the hand, and gave thanks to the great Being above, the creator and preſerver of all, that we had opportunity of ſeeing each other in the wilderneſs, and appeared very glad and rejoiced on the occaſion. We were then conducted to a ſeat near his majeſty; the council ſat ſome of them near him on the ſame platform, and others

on the oppoſite ſide. After ſitting awhile, according to their cuſtom on the like occaſions, I roſe up, and delivered our ſpeech, by the interpreter Joſeph; then ſat down, all being ſilent for ſome minutes, and then after ſome converſation, not at all relating to our ſpeech, we withdrew.

It is an invariable rule with the kings and ouncils of the Indians, when they receive an addreſs, not immediately to return an anſwer to it, but to take time for mature deliberation, and reſerve their reply to ſome future ſeaſon.

The ſubſtance of what we delivered to the king and council is as follows: "Firſt, a meſſage from the commanding "officer at *Fort Pitt*, informing them that their fathers the "Engliſh, concerned for them, and pitying their ſtate of ig- "norance, ſent now two miniſters to aſk them, whether they "would embrace the Chriſtian religion, that they might ſee "clearly, as we do, and that the evil ſpirit might not tempt "them any more to what is wrong. That he expected they "would treat theſe men ſent on ſuch a good errand, well; "and ſend their young men to hunt for them, and bring them "back ſafe to the fort; and that he wiſhed they would put "in execution what their agent and he, at the laſt treaty had in- "vited them to do; namely, to return back to their old "towns, and there live, that they might be nearer their bre- "thren the Engliſh, who might more eaſily ſend miniſters to "teach them.

To the above we added, "that in order to explain the mat- "ter more fully, and give them an undoubted proof of our "ſincerity in deſiring their welfare, we were farther to in- "form them, that ſome years ago, our Great Council (for ſo "we called our ſynod) who met from different provinces, "once a year to conſult about religion, had reſolved to ſend "to them two men to ſpeak to them abont religion: but the "war breaking out, ſtopped the path, and thereby prevented "their coming, for which we were very ſorry, and therefore "prayed earneſtly to the great God that the war ſo hurtful to "them and us might come to an end, and peace again be reſto- "red. That now the great God had granted our requeſt.

"Our great council, therefore, again at their laſt meeting

"thought of their poor brethren the Indians, who were sit-
" ting in darkness, and appointed us to come out to our bre-
" thren, and to take you by the hand, and speak to you
" about the things of God; and ask you whether you
" would be willing to receive the Christian religion, and
" to have some ministers sent among you, to instruct you
" in the gospel, that we might all serve the same great
" God, and become firmly joined together as one people;
" that so all anger and strangeness of mind might for ever be
" done away; and that we might be happy together here,
" and forever happy hereafter; and that if it shall be agree-
" able to you, our brethren, we should be glad you would
" return to your old towns, that we might be near you and so
" have frequent opportunities of speaking to you of the great
" things of the gospel."—We then gave them a string of wam-
pum, according to their custom.

In the evening Tepis-cow-a-hang, and his sister, both advanced in years, came to our house, who both had formerly been in New-Jersey, at the time of the revival of religion among the Indians there, and had received some good impressions under the ministry of Mr David Brainerd. They went afterwards among the Moravians, and were baptized by some of their teachers; however, for some time past, they seemed to have lost what impressions of religion they had.—They desired us to talk to them about religion which I did some time, by the interpreter, particularly concerning backsliding; and pointed out to them, in the plainest manner I could, how they should come to God again, through the Lord Jesus Christ. I then prayed with them. They were both very much affected, and took leave of us very affectionately, with tears running down their cheeks.

20th. Five of the principal men came to our hut, about two o'clock in the afternoon: and, after sitting awhile, according to their usual custom, before they deliver any message, they returned our string of wampum, saying they could not understand it. We readily apprehended their meaning, so far as this, that they could not, consistently, or did not chuse to receive it, which made us begin to suspect matters to be tak-

ing a more unfavourable turn than we afterwards found there was any real reaſon for. However, be their deſign what it would, knowing that the hearts of all men are in the hands of God, we kept a good countenance, determined to do the beſt we could as to our miſſion.

We then told them, we were ſorry they had not underſtood, and would again explain it, which we did accordingly, giving them back the ſtring of wampum, which they held in their hand a little while, and again returned it, ſaying, "their great man, meaning their king, "could not underſtand it," whereupon we put it up. At the ſame time they told us, we muſt not be diſcouraged, and then taking out a ſtring of wampum, of two ſingle threads and one double one, they proceeded to ſpeak on the two ſingle ſtrings, one of which was white, the other a mixture of black and white, and told us as follows:

"Our dear brothers, What you have ſaid, we are very well "pleaſed with, as far as we can underſtand it.—But, dear "brothers, when William Johnſon ſpake with us ſome time "ago, and made a peace, which is to be ſtrong and for ever, "he told us, we muſt not regard what any other might ſay "to us. That though a great many people all round about, "might be ſpeaking a great many things; yet we muſt look "upon all theſe things only as when a dog ſleeps, and he "dreams of ſomething, or ſomething diſturbs him, and he "riſes haſtily, and gives a bark or two, but does not know a-"ny thing, or any proper reaſon why he barks,—and juſt "ſo the people all round, that may be ſaying, ſome one "thing, and ſome another, are to be no more regarded, and "therefore, they cannot underſtand, or hear any in any other "way*."

* *The Indians make great uſe of ſimilies, particularly, in their public treaties, and ſome of them very apt and ſtriking, though they may appear uncouth to ſuch as do not underſtand their language and cuſtoms. Sir William Johnſon, who perfectly underſtands their genius and cuſtoms, took this ſimile, it is likely, from them, as moſt fit to anſwer his purpoſe, viz. To guard them againſt holding treaties with other nations or private perſons, that might be tampering with them.*

We began now to underſtand, that the reaſon of their returning our ſtring of wampum, and refuſing to treat with us in that form, was that

they

On the double ſtring they ſaid,

"Dear brothers, ſome time ago, George Croghon ſpake "to us, that no other were to be regarded; but that as Wil- "liam Johnſon and he ſhould ſay, ſo we ſhould do."

They then brought out, and ſhewed us a large belt of wampum of friendſhip, which Sir William Johnſon gave them. This belt they told us*, he held by one end, and they by the other; that when they had any thing to ſay, they muſt go along that path)meaning the white ſtreak on the belt) to him; and that when he had any thing to ſay to them, he muſt come to that council fire, (referring to the diamond in the middle of the belt) and there ſpeak to them.

To this they added—They believed there was a great God above, and they deſired to ſerve him in the beſt manner they could, and they thought of him at their riſing up and their lying down, and hoped he would look upon them, and be kind to them, and do them good.

After a little pauſe, ſome converſation enſued, wherein they told us, we muſt not at all be diſcouraged by any thing that had paſſed in the buſineſs we came upon, but wait with patience. We replied, we were not diſcouraged, as we ſaw the propriety of what they ſaid, and deſired they would conſult, and let us know whether it would be agreeable that we ſhould ſpeak to them about religion on the morrow, which was the ſabbath. They then withdrew.

they looked upon it as inconſiſtent with the treaty of peace they had entered into with Sir William Johnſon, or leſt it ſhould give umbrage to him; they not underſtanding the difference of treating with them about civil and about religious affairs. This difference we took pains to explain to them afterwards.

* *Belts of wampum, given on ſuch occaſions, as ſolemn pledges or ratifications of the Treaty, have ſome emblem or repreſentation of the nature of ſuch Treaty, in order, it is like, the better to keep them in mind of it. On each edge of this, given to them by Sir William, were ſeveral rows of black wampum; and in the middle ſeveral rows of white wampum, running parallel with the black; the white ſtreak between, they called the path from them to him, and him to them. In the middle of the belt was the figure of a diamond, made of white wampum, which they called the council fire.*

About 4 o'clock, two of the council returned, and gave our interpreter, Joſeph, a belt of wampum, with a ſpeech; the purport of which was, to invite the Chriſtian Indians in *New-Jerſey*, under the care of the Reverend Mr John Brainerd, to come to *Qui-a-ha-ga*, a town the king and ſome of his people here had lived in, about 70 miles north-weſt of this place, where, as they ſaid, there was good hunting, and where they might have a miniſter with them, and all the Indians who deſired to hear the goſpel, as they gave us to underſtand there was a number of ſuch, might then go and ſettle with them.

This propoſal ſhewed the good diſpoſition of the Indians to the reception of the goſpel among them, as all Indians from every quarter, who might be deſirous to be inſtructed in Chriſtianity, would have a town moſt conveniently ſituated, to which they might repair for that purpoſe. It appeared to be a kind and excellent proviſion for the free enjoyment of a goſpel-miniſter, in caſe ſome of their great men ſhould themſelves reject and diſcountenance the preaching of it in the towns where they reſided.

Theſe men alſo told us in anſwer to our requeſt, that they would gladly here us to-morrow, and be well pleaſed that their people would attend, again repeating to us, that we ſhould not be diſcouraged. After ſome free converſation, wherein they appeared very agreeable and chearful, they invited us to viſit any of them in their houſes in town, either now or at any other time we thought proper.

We told them, we ſhould be glad if to-morrow was obſerved as a day of reſt among them; and that we ſhould have ſomething more to ſay to them before we took our leave. Taking us by the hand as a mark of their reſpect, they withdrew.

We conſidered matters over this evening, and endeavoured to commit the affair to God, and look to him for direction and aſſiſtance.

21ſt. Sabbath. This morning, Samuel, otherwiſe Tepiſſcow-a-hang, who is one of the chief men of the council, went to all the houſes in the town, to give them notice that we were to ſpeak to them to day, at the council houſe, about religion.—At eleven o'clock, one of the council came to our

hut, in order to conduct us to the council house, where his majesty lives. A considerable number both of men and women attended.

I began divine worship by singing part of a psalm, having previously explained the general drift and meaning of it to them. (Psalmody, by the way is exceeding pleasing to the Indians.) I then prayed, and the interpreter repeated to them my prayer in their own language.

I then preached to them from the parable of the prodigal son, Luke xv. 11. By way of introduction, I gave some short account of man's primitive happy state—then of his fall—how all mankind were concerned therein, and affected by it—and that this the Bible taught us, and sad experience and observation abundantly confirmed. I then illustrated our sad condition, particularly by the prodigal son, and shewed what hopes of mercy and encouragement there were for us to return to God the Father, through Christ, from the striking example before them, delivering so much at a time as the interpreter could well retain and deliver exactly again, making things as plain as possible, using such similies as they were well acquainted with, in order to convey a clear idea of the truth to their minds. There was a close attention paid by most of the audience to the truths that were delivered, not only as they might appear to them new and striking, as I hoped, but as matters of the greatest importance, and infinitely interesting. Some, more especially the women, seemed really to lay things to heart.

After sermon was over, we sat a-while with them. We then proposed to speak to them again in the afternoon, if it was agreeable. We were told it would. We then withdrew.

About 3 o'clock, the King was up in town, and told us, he would have his people together as soon as he went home, and would then send us word. Accordingly a messenger was sent to us for that purpose in a little time after, with whom we went to the place of meeting, where Mr Duffield preached from 1 Cor. xv. 22, giving just a plain narration how all became dead in Adam, and how all true believers were made alive, and entitled to life eternal in and through Christ.

The people appeared to be much engaged, and well pleaſed with the word, as though they deſired truly to know theſe things; and we have great reaſon to hope, there have been ſome good impreſſions made on their minds to-day—Some of them appeared very ſolemn and affected. After ſermon, we ſat a while, according to their cuſtom after delivering any ſpeech and then returned to our hut.

Our interpreter, who tarried a-while after us, at his return told us that all their leading men, and eſpecially the King, deſired we would ſpeak to them again on the morrow, which meſſage we received joyfully, and would bleſs God for any hope of ſucceſs.

This day, till evening, had ſo much the appearance of a ſabbath in this town, that it truly ſurpriſed us, and made us thankful to God for ſuch a favour; ſcarce any noiſe being to be heard, except the women pounding corn for their food, as is their daily cuſtom. Upon the whole, things appeared agreeable; and there is a bleſſed proſpect of theſe poor benighted Indians receiving the goſpel, had they an opportunity of its being faithfully and prudently preached among them,—inſomuch that we could not but once and again think on our Lord's remark, that *the fields appeared white, and ready for the harveſt.*

God knows what he deſigns; but ſurely there is a glorious appearance of an effectual door being opened in theſe parts, if it be not neglected. A ſerious, thoughtfulneſs about the great affair of religion, and a diligent attention to the word preached among them, ſeems to prevail with a number of theſe poor ſavages.

In the evening ſeveral came to our lodging, and ſat and heard, while I told them about the bible and the great things it contains. They appeared very grave and attentive. Among theſe was Neolin, a young man, who uſed ſome time paſt to ſpeak to his brethren, the Indians, about their wicked ways, who took great pains with them; and ſo far as we can underſtand, was the means of reforming a number of them.

I enquired what put him upon this practice; and he told us, that, about 6 years ago, when alone in his hut or cabin,

muſing by himſelf, being greatly concerned on account of the evil ways he ſaw prevailing among the Indians, a man immediately appeared, and ſtood in his cabin door, while he ſat by the fire alone, in the night, and was perfectly awake, and ſpoke to him in the following manner: "Theſe things you "were thinking of are right, (referring to the miſerable con- "dition of the Indians, which he was thinking of) and all who "follow evil ways and bad thoughts, ſhall go to a miſerable "place after they are dead.—But all they who hate all evil "and live agreeable to the mind of God, ſhall, after death, be "taken up to God, and be made happy for ever."

Having thus ſpoken, he ſaid, the man immediately diſappeared, but the man's ſpeech made ſuch an impreſſion upon him, that he could not help ſpeaking to the Indians, and endeavoured to perſuade them to leave their evil ways *.

It alſo deſerves our obſervation, that the old man Tepiſscow a hang, before mentioned, was, from our firſt coming here, greatly aſſiſting in forwarding things reſpecting religion. The old man's heart ſeemed much engaged, and he ſpared no pains.

He told our interpreter, that in caſe the king did not ſpeak about religion, before we went away, that is, as we ſuppoſed he meant, if he did not invite and encourage us to return again to preach to them, that he would himſelf.

22d. As we were informed that there was a young woman one Elizabeth Henry, a priſoner yet among the nation; and as we had deſired Mr Gibſon, a trader, who is well acquainted and has conſiderable influence with theſe Indians, to mention

* *The above is the ſubſtance of what he declared to us. We were well informed by a trader, (to whom he related a good deal more, reſpecting his extraordinary miſſion) who was taken priſoner in the late war, by the Indians, given to this Neolin, and adopted into his family, —That this man uſed to boil a quantity of bitter roots, in a large kettle, till the water became very ſtrong—that he himſelf uſed to drink plentifully of this bitter liquor, and make his family, and particularly, this priſoner do the ſame—the draughts of this liquor proved a ſevere emetic—and that doſe was taken after doſe for ſome hours together; the end of which, as Neolin ſaid, was to cleanſe them from their inward ſins. Poor endeavours of the light of nature! How needful, how ſalutary the knowledge of the goſpel!*

the affair, among other things in his letter to them, which we read to a number of the principal men, who came to our hut in the forenoon; we accordingly desired the king to order the above young woman to be delivered to us, that we might take her to her relations.

The king replied, "He was very well pleased with every "thing his brother, John Gibson, had said, and would send "the prisoner, by us, to her relations, (had she been with "or near them) but that she was at a considerable distance, "at a town upon the *Great Bever* creek, or river, about a "day's journey from *Fort Pitt*. However, that we should "take the string of wampum which Mr Gibson had sent him, "(returning it to us) and give it to the great man of that "town, who would instantly deliver her up to us.

About four o'clock in the afternoon, the King, (the head man of this nation) and with him, Tepis-cow-a-hang, Kelagh-pa-mahnd, Tuny-e-baw-la-we-hand, and Negh-kawleegh-hung, principal men of the council, came to our hut, and addressed us in the following manner:

"Our dear brothers, What you have said to us (referring "to our preaching yesterday) we are well pleased with. We "believe there is a great God that has made us, the heavens, "and the earth, and all things.

"Brothers, you have spoken to us against getting drunk— "What you have said is very agreeable to our minds.—We "see it is a thing which is very bad; and it is a great grief "to us, that rum, or any kind of strong liquor, should be "brought among us, as we wish the chain of friendship, which "now unites us and our brethren, (meaning the English) to- "gether, may remain strong. But,

"Brothers, the fault is not all with us, but begins with "our brothers, the white people; for if they will bring out "rum, some of our people will buy it; they must buy it; it is "for that purpose it is brought; but, if none was brought, "then they could not buy it. And, now,

"Brothers, we beseech you, be faithful, and desire our "brothers, the white people, to bring no more of it us. Shew "this belt to them for this purpose, (at the same time hold- "ing forth a large belt of wampum) shew it to the great man

" of the fort (meaning the commanding officer of *Fort Pitt*) " and to our brothers on the way as you return; and to the " great men in Philadelphia (meaning the principal men in the " government) and in other places, from which rum might be " brought, and intreat them to bring no more. And, now,

" Brothers, there is another thing we do not like, and " complain of very much. There are ſome (meaning white " people) who do at times, hire ſome of our Squaws, (that is " their women) to let them lie with them; and give them " rum for it. This thing is very bad. The Squaws then " ſell the rum to our people, and make them drunk.

" We beſeech you, adviſe our brothers againſt this thing, " and do what you can to have it ſtopped."

After having delivered their ſpeech, they gave the belt of wampum, and deſired us to take down in writing what they had ſaid, that we might not forget any part of it; for that it was a matter about which they were much concerned. After ſome friendly converſation they withdrew.

In the evening old Tepiſ-cow-a-hang came and informed us, that there were a great many here, and at another town called *Suk-a-hung*, and likewiſe at other towns, that were deſirous to hear the goſpel; and that they intended to go up next Spring to *Qui-a-ha-ga*, and there make a large town, and then try to get a miniſter among them. He informed us alſo, that there were three other nations or tribes, viz. the *Chippaways**, *Puttkotungs*, and *Wyendots*, that live near the Lake, that is *Erie*, who diſcovered a great deſire to hear the goſpel. I told him I underſtood that theſe tribes uſed to hear the French miniſters preach, who worſhipped God in ſomething of a different way from us, and therefore perhaps would not hear us. He replied, that he was perſuaded, and that he knew, if a miniſter of our way would go out among them, it would be very agreeable to theſe nations, and that many of

* *The* Chippaways *are ſuppoſed to be* 14 *or* 15 *hundred in number; all in one town. The* Puttcotungs *are conſiderable, as to number, in another town. The* Wyendots, *about* 7 *hundred perſons, are likewiſe one town, which are about* 60 *or* 70 *miles diſtance from* Qui-a-ha-ga *the intended* Delaware *Chriſtian town.*

them would join us. In ſhort, the old man appeared much engaged in this matter.

This day has been ſo much taken up, by the chief men in council, about important affairs and doing buſineſs, that there was no time for ſermon. The King therefore propoſed that it ſhould be to-morrow, before we ſet out on our journey.

23d. The head men met in council this morning.—Between eleven and twelve o'th' clock, we attended at the council houſe for public worſhip, and found a conſiderable number convened for that purpoſe. I ſpoke from the parable of the goſpel-feaſt, Luke xiv. 16, and in my diſcourſe purſued the following method, namely, that there were rich proviſions made in the goſpel for poor ſinners. I then opened the nature of theſe proviſions, and the reaſon of their being compared to a marriage and royal feaſt.—I next ſhewed that the miniſters of the goſpel were ſent out to invite poor miſerable ſinners, the lame, &c. to this feaſt.—I ſpoke of the excuſes that ſome made for their not coming.—I then ſhewed how any were brought to comply with the goſpel call, and then concluded with invitations and arguments to perſuade them to come to the Lord Jeſus Chriſt: all which particulars I treated in the moſt plain and eaſy way, making uſe of ſuch ſimilies as the Indians were moſt acquainted with, and beſt adapted, ſo far as I could judge, to convey a clear idea of the truths on which I diſcourſed to their minds. A ſolemn awe appeared on the face of the aſſembly. Every one ſeemed attentive to the things that were ſpoken, and a number were affected. The interpreter was ſo much affected himſelf, that he could ſcarcely ſpeak for ſome time; and, indeed, I muſt own, my own heart was warmed with the truths that I delivered, and the remarkable effects they appeared to have upon the minds of theſe poor benighted heathens.—Bleſſed be God! Let all the praiſe be to him. We have reaſon to hope, no one opportunity we have enjoyed here has been in vain; and we truſt, that the good impreſſions that appear to have been made, will remain and iſſue well with ſome of them. May the Lord grant, our labours and hopes may not be found vain!

As we had ſignified to ſome of the Council that we had

ſomething to ſay to them before we departed, four of the principal men came to our hut in the afternoon, in order to hear what we had to communicate. We addreſſed them in the following manner:

"Dear brethren, as we are ſoon to ſet out on our way home, we have a few things to ſay to you before we go. We are glad, and thank the great God that brought us out and kept us by the way, that we might viſit our brethren in this place, and that we have had an opportunity of ſpending ſome time with you, and ſpeaking to you about the great things that concern another world. We are glad that we have had ſo comfortable a meeting with you; and thank our brethren for all their love and kindneſs to us.

"Brethren, It gives us great pleaſure and ſatisfaction to find our brethren holding ſo faſt that chain of friendſhip which our good brother, Sir William Johnſon, made with you, and we hope and pray it may ever continue to unite us together as one people.

"Brethren, We are much rejoiced to ſee you ſo earneſtly ſet againſt thoſe things that are bad, and eſpecially againſt the drinking of ſtrong liquors, which opens a door to ſo many evil things. We have carefully attended to what you ſaid to us yeſterday concerning that matter: and although, as we told you, our council (meaning our ſynod) does not meddle with civil government, but conſults only about the great things of religion; yet we do, by this ſtring (a ſtring of wampum) aſſure you, that we will faithfully deliver the meſſage committed to us. We will tell our great men and our people what you have ſaid, and will uſe our beſt endeavours to have your deſires in this thing fulfilled, as far as lies in our power. And, now,

"Brethren, by this ſtring of wampum, we bid you farewell; and we pray the great God to be with you, and to bleſs you, and to lead you in the way which is right: and when we are gone we will pray for you; and when you ſhall at any time deſire it, we will endeavour to have ſome of our brethren ſent out to you again, to tell you more about the great and good things of which we have ſpoken to you."

Here we gave the ſtring of wampum, agreeable to their cuſtom, which they accordingly received, and laid up as a mark of friendſhip, and appeared very well pleaſed on the occaſion.

To one of theſe men, who had learned in his youth to read a little Engliſh, I gave a bible I had with me. He chearfully accepted this invaluable treaſure. To a woman, who could alſo read, I gave a little book intitled, A compaſſionate Addreſs to the Chriſtian World, and they propoſed to lend their books to one another.

Upon the whole, there really appears a ſtrange, nay a ſtrong deſire prevailing in many of theſe poor heathens after the knowledge of the goſpel, and the things of God, and a door, as we before obſerved, to be effectually opening, or rather, already opened for carrying to them the glad tidings of ſalvation; ſo that, if proper meaſures were vigorouſly purſued, there is much reaſon to hope, that the bleſſing of God might attend and crown attempts of this kind with ſucceſs.

This evening Neolin came to ſee and ſit with us a-while and and deſired to hear ſomething about the Chriſtian Religion.—I deſired Mr Duffield to ſpeak to him, who accordingly told him ſomething concerning the promiſes of a Saviour, Jeſus Chriſt, that had been given of old, and recorded in the book of God, and how, according to theſe promiſes, Chriſt came. He then gave him a ſhort ſummary of the way that a ſinner is brought to have an intereſt in this Saviour, and of the change that is wrought in him, and that by the Spirit of God; and pointed out to him the effects it produces in a perſon towards God, his laws, his ways, &c. and that theſe effects are marks and evidences of an intereſt in Chriſt, and the promiſes. He appeared very attentive, and much pleaſed to hear theſe things. When we had done, he affectionately took us by the hand, and withdrew, telling us, if he could, he would ſee us again in the morning.

Some of the Indians obſerving us conſulting a map of the country, in order to find out the moſt direct way to *Fort Pitt*, one of them went and brought a map of his own drawing, wherein the lakes, rivers, towns, where different tribes or nations live, council fires, that is, where the different tribes meet,

in order to conſult about their public affairs, and other remarkable places, ſeemed pretty juſtly laid down. On the back of the Lake *Superior*, I obſerved a very conſiderable river running a different courſe from the reſt (its courſe ſeemed to be near N. W.) By this it ſhould ſeem as if there muſt be ſome great lake or ſea to the north or north-weſt of theſe parts which has not yet been diſcovered, into which this river empties itſelf. The Indian that pointed out to us theſe places on his map, ſaid, where this river was, or near it, was very cold; that is, far north.—Perhaps by following the courſe of this river, that paſſage, which has been long ſought for, to the ſouth ſeas by the north-weſt, might be found out.

We underſtand by our good friend, Tepiſſ-cow-a-hang, that there are about 47 Indians here, who have had ſome conſiderable impreſſions made on their minds by our preaching, the King and Neolin being among the number; the latter, as before mentioned, who had been, according to his light, in time paſt, endeavouring to inſtruct his brethren the Indians, attended upon us privately as well as publicly, with a deſire to know more about religion; and almoſt all the young Indians, expreſſed a great deſire to learn to read.

The principal men of this town ſent an invitation, by our interpreter, Joſeph, to the Indians living pretty high up the *Suſquehannah* river, in a town called *Wia luſing*, to move with their families to *Qui-a-ha-ga*, where they intend to form the Chriſtian town before mentioned, having heard that theſe Indians have ſome knowledge of Chriſtianity, as well as thoſe under the care of Mr Brainerd, that they might ſee and know how Chriſtians live.

In the evening, 20 perſons came to the houſe of Tepiſſ-cow-a-hang, under religious impreſſions, who expreſſed their concern at our leaving them, and wondered we ſhould go away ſo ſoon.

We ſhould have been willing and very deſirous to have tarried a longer time in this place, as there is ſuch an agreeable proſpect of a number of theſe Indians being brought to embrace the goſpel; but our time appointed by the Synod being near expired, and we not being provided for continuing long-

er here, having ſcarcely as much meal left as would ſupport us till we arrived at *Fort Pitt*; and the principal deſign of our viſit, in order to know what proſpect there might be of introducing the goſpel among them, having been anſwered, we determined to return; and the rather as we had no proſpect, had we continued longer, of aſſembling many of them together, for it was the time when they begin their fall hunting, upon which their living chiefly depends, a number having already gone out of town with that deſign; ſo that upon the whole, it appeared moſt adviſable to return: and accordingly, with the leave of Providence, we determined to ſet out to-morrow.*

24th. Neolin came this morning to bring us on our way. —We ſet out on our journey by a different way to the Fort than that we went, accompanied by an Indian belonging to the town, called by the Engliſh Captain Jacob, a great warrior, who appeared to have ſome impreſſions of religion.—After travelling up the bank of the *Muſkinghum* about 3 miles, through rich level land, we croſſed the river at a fording-place, and travelled with as great expedition as our circumſtances would admit, with a view to reach the Fort by Saturday night, in order to preach to the people there. We had not travelled many miles before there came on a very heavy

* This town (the proper name of which is *Negh-ka-unque*, that is, the Red Bank), is about one mile and a half in length, conſiſting of 60 or 70 houſes, built chiefly on the ſouth ſide of the river Muſkinghum, and contains about ſix or ſeven hundred perſons, as far as we could learn. In ſome parts of the town the houſes ſtand pretty cloſe to each other; in other parts at a greater diſtance, and irregular.---Some of the houſes are made of broad ſplit pieces of wood, with one end ſtuck in the ground cloſe to each other, ſtanding up like a ſtockade; others are made of logs of wood laid upon one another, notched at the corners into each other; but moſt of them are made of bark ſet up on edge, tied to ſtakes drove in the ground, and all covered with bark; except the king's houſe, which is covered with broad ſplit pieces of wood, with their ends ſet to the ridge of the roof, ſo cloſe together as to keep out the rain, and appears very neat. The houſes are in general much longer than they are wide, with a door at each end, which they cloſe or ſhut by ſetting up a piece of broad bark. Two or three families live in ſome houſes, and in cold weather have two or three fires in them at proper diſtances, but no chimney. The land on each ſide of the river is a rich ſoil, but eſpecially the north ſide, where

rain, which continued all the afternoon, and wetted us pretty thoroughly, as we had no place of ſhelter, which obliged us to ſtop a little before night at a ſmall river, where was ſome food for our horſes, and with difficulty we got a fire kindled. The ground and the blankets we had to lie in being wet, as well as our clothes, made our lodgings not very comfortable. However, we endeavoured to dry them by the fire; and ſo paſſed the night as well as we could.

25th. Set out this morning as early as we could, and encamped a little before night at the beſt place we could find for our horſes, and made up a fire as uſual.

26th. Proceeded on our way. The moſt of the country we have paſſed through hitherto has been hilly, with high ridges, and ſome part of it much encumbered with trees fallen down.—It rained in the afternoon, but the night was fair.

27th. Aroſe before day, as we have done every morning ſince we ſet out on our journey, having no great inducement to keep our beds. We ſet out at day-light on our way, in order to make as good a day's journey as poſſible, as we had but little proviſion. Capt. Jacob went off the road to hunt for us,

where they chiefly plant their Indian corn or maize, beans, pumkins, &c. The river at the town appears to be conſiderably more than one hundred yards wide, and runs near weſt; but lower down turns ſouthward, and keeps much that courſe, as far as we could learn, till it empties itſelf into the Ohio, and is navigable for canoes or flat-bottomed boats. The Indians ſometimes go from hence to Fort Pitt in their canoes.

The land, the way we came to this place from Fort Pitt, appeared to be very good in general, but uneven, having many high ridges and ſmall caſtles, yet abounding with low rich land, uſually called bottom; the little ſtreams running through theſe bottoms are generally very crooked and narrow, with deep and ſteep banks, owing to the richneſs of the ſoil. The nearer we approached to this place, we found the country more level; and, to the weſt and north-weſt of it, at ſome diſtance, the country, we are informed, becomes quite level, and has very great plains, on which there is no wood but fine graſs, and therefore plenty of deer. Some of the Indians of this town are juſt come in from hunting, on one of theſe plains, which they ſay is 100 miles broad, and about four days journey from hence. Another ten days journey from hence, is vaſtly large, like the ſea, the Indians ſay; I ſuppoſe they mean one of the great lakes. The climate here ſeems to be healthy.

but returned without any thing. Having a little meal made of Indian corn, parched, I took a ſpoonful or two of it mixed with water; and was enabled to travel on foot to-day 25 miles. —We met ſeveral Indians, from whom we learnt, that Elizabeth Henry, the priſoner before mentioned, was married to an Indian, and went ſome time ago with her huſband to hunt, 100 miles diſtant from the town where ſhe had been priſoner. —In the afternoon we met an Indian with a deer on his back that he had killed, part of which we bought and carried with us. — A little before night, we arrived at the *Great Beaver* creek, finding our utmoſt efforts to reach the Fort this week in vain, being 25 miles from it. We made our fire on a pleaſant bank of the river, having near half a mile to go for our fire-wood. We dreſſed our veniſon for ſupper, part of which we gave to an Indian chief and his family, whom we found encamped here. The Indian's wife, ſeeing us carry our fire-wood ſo far on our ſhoulders, took her hatchet, cut & brought us, in a little time, a great burden of wood on her back, and threw it down by our fire; ſhe not only pitying us, but thinking it a great ſcandal, I ſuppoſe, to ſee men doing that which is properly the work of their women.

I ſignified great deſire to be at the Fort to morrow, time enough to preach in the afternoon; but having no horſe to carry me there in that time, Capt. Jacob very freely offered his, which was pretty ſtrong, and I thankfully accepted his offer.

28th. Sabbath. Aroſe before day. Mr Duffield, by the fatigue of the journey, was taken very ill laſt night, ſo that I was afraid to leave him in ſuch a ſituation; but he inſiſted on my going to the Fort, according to my propoſal to preach to the people. — After we had taken the remains of our veniſon we had dreſſed laſt night, I parted with my company at day-light, and arrived at the *Ohio*, oppoſite to the Fort, between 12 and 1 o'clock. I croſſed the river in a canoe, ſwimming my horſe along-ſide.

In the afternoon, I preached to a conſiderable number of people, aſſembled in the little town near the Fort. Having made known the diſtreſs Mr Duffield and our company were

in for want of food and proper refreſhments, a young man went to them with ſome bread and other neceſſaries.

29th. Was glad to ſee Mr Duffield (conſiderably recovered from his illneſs) and the reſt of the company ſafely arrived at the Fort. Mr Duffield preached in the evening.

30th. Waited on the commanding Officer in the fort, to deliver a meſſage to him from the King Netat-whelman, concerning the Indian trade.

1ſt October. Capt. Jacob, the Indian, who accompanied us to this place, came to ſee us, went with us a little way, then took an affectionate leave, and expreſſed a conſiderable concern at parting with us. It being late in the day, before we could get ready to ſet out on our journey, we were obliged to travel ſome time in the night, in order to reach an houſe where we lodged.

2d. Set out early.—Reached *Fort Ligonier* about dark, which is about 54 miles from *Fort Pitt*.

3d. Mr Duffield preached to a ſmall number of people, living in and about the Fort. Set out on our journey after 12 o'clock. After we had travelled about 5 miles, we came to the *Lawrel* hill, which we croſſed. We were obliged to travel 8 or 9 miles in the night, to *Stoney* creek, in order to accompliſh our deſign of reaching *Fort Bedford* to-morrow evening, where we had ſent notice of our intention to preach next Sabbath. Our lodging, on account of a number of people being in the houſe, going to *Fort Pitt*, was not very agreeable.

4th. Set out in the rain this morning. It both rained and ſnowed in the afternoon, which made it very uncomfortable travelling over the *Alegh geny* mountain. We arrived at *Bedford* a little before dark, (which is 105 miles from *Fort Pitt*.)

5th. Sabbath. Was much out of order laſt night, but much better this morning, and enabled to preach one part of the day. Mr Duffield preached the other.

6th. As I was preparing to preach this morning, I was ſeized with a fit of the ague. Mr Duffield therefore preached in my room.

7th. Sat out from Bedford on our journey, being tolerbly well, and at night reached a public houſe at *Sideling hill*.

8th. Aroſe early, in order to proceed on our journey, but was ſoon obliged to go to bed again, being ſeized with a bad fit of the ague. We being much ſolicited to preach at the *Cove*, a congregation about 10 miles diſtance from hence, Mr Duffield went and preached to them. About 12 o'clock my fever began to abate, when I aroſe, and ſet out on my way with the interpreter, and with great difficulty travelled about 16 miles.

9th. Reſolved to take the neareſt way to *Carliſle*, by the *Path-Valley*.—Accordingly we ſet out. We had not gone many miles before we aſcended a very ſteep mountain. A great part of the road, this day, was mountainous and very rugged, which, with the weakneſs of our horſes, obliged us to travel on foot ſome part of the way.—We got to a houſe near a ſmall river, in the evening, where we lodged.

10th. Was taken very bad with the ague this morning before day. The fever began to abate about 9 or 10 o'clock, when we ſet out on our journey. I travelled with great difficulty.—Loſing our way, we, after ſome time, came in ſight of a houſe; and, being much fatigued, I lay down at the root of a tree while the interpreter went to the houſe to enquire the way, when, being directed to the road, we proceeded to a public houſe, where I lay down a little while to reſt me. Arrived at *Carliſle* in the evening, much fatigued.—This town is 96 miles from *Bedford*. Here I got ſome bark, which I began to take that night.

11th. Mr Duffield returned to his own houſe in this town, laſt night. I ſet out with the interpreter about 11 o'clock, croſſed *Suſquehannah* river, and lodged at a public houſe.

12th. Sabbath. This morning I found the bark had taken the deſired effect, in ſome good meaſure, as I felt but very few ſymptoms of the ague. I went to Mr Roan's congregation, where the ſacrament of the Lord's Supper was to be adminiſtered. I preached at the deſire of Mr Roan, in the afternoon; and, after ſermon, we went to one of his people's houſes, where we lodged very agreeably. I got home on Wedneſday, having travelled 119 miles from *Carliſle*, and 325 from *Fort Pitt*.

APPENDIX.

A copy of a Letter ſent to the Rev. JOHN ERSKINE, D. D. *one of the Miniſters of Edinburgh.*

Greenock, *Feb.* 27, 1768.

REV. AND DEAR SIR,

WITH this you will receive the Journal I promiſed to ſend you, of a miſſion to the Indians, living about 450 miles weſt of *Philadelphia*; previous to which, you will ſee ſome account of our frontier inhabitants, that, perhaps, may not be diſagreeable after ſo deſolating a war. However, this you can paſs by, if you pleaſe, with ſuch other things therein as you will find foreign to the principal object in view, and only taken notice of for our own ſatisfaction or amuſement. As the converſion of theſe poor benighted heathens has been long, I am perſuaded, a matter which you earneſtly deſired and prayed to God for, ſo any proſpect of it muſt afford you proportionable ſatisfaction, and be ſtill a farther encouragement to pray, and hope, that the time to favour them is not far off, when thoſe heathens ſhall be given to the ſon of God for his inheritance, and the utmoſt parts of the earth, even of *America*, for his poſſeſſion.—May God fulfil his promiſes, and our joys!

I have before hinted to you, that ſince I had the pleaſure of ſeeing you laſt, I had taken pains to ſearch into the uſages and cuſtoms of the Indians, in order to ſee what ground there was for ſuppoſing them to be part of the Ten Tribes: And I muſt own, to my no ſmall ſurpriſe, that a number of their cuſtoms appear ſo much to reſemble thoſe of the Jews, that it is a great queſtion with me, whether we can expect to find among the Ten Tribes (wherever they are) at this day, all things conſidered, more of the footſteps of their anceſtors, than among the different Indian tribes.

The conduct of the Indian women, in certain circumſtances, ſeems to be in a manner perfectly agreeable to the law of Moſes. A young woman, at the appearance of the catamenia, immediately ſeparates from others, makes up a hut for herſelf, at ſome diſtance from the town, or houſe ſhe lived in, and remains there during the whole time of her diſorder, that is, ſeven days. The perſon who brings her victuals is very careful not to touch her; and ſo cautious is ſhe herſelf, of touching her own food with her hands, that ſhe makes uſe of a ſharpened ſtick, inſtead of a fork, with which to take up her veniſon, and a ſmall ladle or ſpoon for other food.—When the ſeven days are ended, ſhe bathes herſelf in water, (uſually in ſome neighbouring brook or river,) waſhes all her clothes, and cleanſes the veſſels ſhe made uſe of during her menſes.—Such as are made of wood, ſhe ſcalds and cleanſes with lye, made of wood aſhes; and ſuch as are made of earth or iron, ſhe purifies by putting them into the fire: ſhe then returns to her father's houſe, or the family ſhe left; and is, after this, looked upon fit for marriage, and not before. A woman, when delivered of a child, is ſeparated likewiſe for a time.

I have been at a place in *New-Jerſey*, more than once, called *Croſ-week-ſung*, that is, the Houſe of ſeparation, which took its name, no doubt, from its being a noted place for that purpoſe. Near this was formerly an Indian town.

The Indians obſerve the feaſt of firſt-fruits: and, before they make uſe of any of their corn, or fruits of the ground, 12 of their old men meet; when a deer and ſome of the new corn are provided, the veniſon is divided into twelve parts, according to the number of the men; and the corn, beaten in a mortar, prepared for uſe, by boiling or baking it into cakes under the aſhes, is divided into the ſame number of parts with the veniſon; then theſe men (if I forget not) hold up the veniſon and corn, and pray, as they term it, with their faces to the eaſt, acknowledging, I ſuppoſe, the goodneſs and bounty of heaven to them; and perhaps in this prayer, ſeek to God, in ſome manner, for a bleſſing on their firſt-fruits;—the veniſon and corn, prepared, are then eaten by thoſe preſent; after this, they make uſe of their corn and other fruits of the earth freely.

Another public feaſt they have in the evening, which looks ſomewhat like the paſſover, when a great quantity of veniſon is provided, with other things, dreſſed in their uſual way, and proportions thereof diſtributed to all the gueſts, of which they eat freely that evening; but that which is left is thrown into the fire and burned, as none of it muſt remain till the ſun-riſe the next day, nor muſt a bone of the veniſon be broken.

Once in the year, ſome of the tribes of Indians chooſe, from among themſelves, 12 men, who provide 12 deer; and each of them cuts a ſmall pole, from which they ſtrip the bark and make a tent, by ſticking one end of the poles in the ground bending the tops over one another, and covering the tent with their blankets.—Then the twelve men chooſe each of them a ſtone, which they make hot in the fire, and place them together, I ſuppoſe in ſome form of an altar, within the tent, and burn the fat of the inwards of the deer thereon. At the time they are offering, the men in the tent, cry to the Indians without, "We pray, or praiſe!" Who anſwer, "We heat." Then the men in the tent cry, Ho———ah! very loud and long, which appears to be ſomewhat like in ſound to hallelujah. After the fat is thus offered, ſome tribes burn tobacco, cut fine, upon the ſame ſtones. Some nations or tribes chooſe only ten men, who provide ten deer, ten poles, ten ſtones, &c.

Their cuſtom of conſulting their pow-wows (a kind of prophets who pretend to have converſe with ſpirits) upon any extraordinary occaſion, either of great or uncommon ſickneſs, or mortality, &c. ſeems to be an imitation of the Jews of old enquiring of the prophet.

There is one tribe of Indians, called *Nanticooks*, that, on their removal from their old to new habitations, carry the bones of their anceſtors and deceaſedrelations with them.—I am well aſſured that ſome of the Indians will not eat the hollow of the thigh of the deer, but cut off that part, and throw it away.

It is a great faſhion with them to wear bracelets of wampum (a kind of bead, made of a black ſea ſhell, which they have inſtead of money) on their arms; and I have frequent-

ly ſeen a bead hanging to the bridge of their noſe; and almoſt all wear a kind of mock jewels in their ears, compoſed of ſuch things as they like. They make great uſe of bears oil, with which they anoint their heads and bodies. They have an avenger of blood among them, who is the man neareſt related to the murdered, who purſues the homicide, and takes his life wherever he finds him.

No people in the world, perhaps, have a higher ſenſe of liberty than the Indians; and, conſequently, are more jealous of it, many of them preferring death to either captivity or ſlavery. They have a great diſpoſition for war, and are far from being deſtitute of courage, however they may be looked on by ſome to be daſtardly, becauſe their manner of fighting in the woods and maxims of war are ſo different from ours, and indeed moſt other nations; yet, whoever truly conſiders their ſituation and circumſtances, muſt own their art of war is beſt calculated for them. *Britain* now, as well as *America*, knows by experience, that they are far from being contemptible enemies, when 100 of them have courage enough to attack, and perhaps, are a match for 1000 Britiſh troops in the wilderneſs, unacquainted with their manner of fighting. None among them are of much account, or admitted to their war dances, that have not been at war; and according to their behaviour and warlike exploits, they are eſteemed and promoted in their way. The teſtimonies they give of their bravery, are the ſcalps and priſoners of their enemies, which they bring home.—Were not the Jews of old remarkable for their courage, and high ſenſe of liberty!—And was it not cuſtomary, in the days of Saul and David, to bring home teſtimonies of the number they had ſlain in battle, not very diſſimilar to the ſcalps of the Indians.

A Chriſtian Indian informed me that an old uncle of his, who died about 40 years ſince, related to him ſeveral cuſtoms and traditions of the Indians in former times; and, among others, that circumciſion was practiſed long ago by them; but that their young men, at length, making a mock of it, brought it into diſrepute, and ſo it came to be diſuſed.

The ſame perſon likewiſe told me, that the Indians had a

tradition, that once the water overflowed all the land, and drowned all the people then living except a few, who made a great Canoe, (which is a kind of boat made of a large tree hollowed out, and commonly uſed by them) and were ſaved in it.

Another tradition he heard, was, that a long time ago the people went to build a high place to reach up a great way; and that while they were building it, they loſt their language, and could not underſtand one another; that while one perhaps called for a ſtick, another brought him a ſtone, &c. and that, from that time, they (the Indians) began to ſpeak different languages.

There ſeems to be a tradition among ſome of the Indians reſpecting the bible, and the way how they came to America. —A ſober intelligent Indian enquired of an Engliſh trader, when in one of the Indian towns, whether the Engliſh had not a book (meaning the bible) among them; and, being informmed that they had, the Indian told the Engliſhman, that that book was once, or long ago, theirs; and that ſo long as they kept it, and acted according to it, their God was kind to them, and they proſpered; but that the white people, (which is a general name they call other nations by that are white) at length, bought it of the Indians, whereby they learned a great many things, and proſpered; while the Indians, on the other hand, began to decline from the time they ſold it; and that their God being very angry with them for parting with this book, left them, and then other nations began to uſe them very ill, ſo that they were expoſed to many hardſhips, and ſuffered many things at their hands; but, however, that their God at length taking pity on them, brought or directed them to this country of America; that, on their way to it, they came to a great water; that one of the Indians, who went before them, tried the depth of it by a long pole or reed, which he had in his hand, and found it too deep for them to wade.— Upon their being nonpluſſed, and not knowing what way to get over it, their God made a bridge over the water in one night, by which they paſſed over ſafe; and that next morning, after they were all over, God took away the bridge.

The ſame Indian repreſented the future ſtate of good and bad men, to the trader, in this manner;—that all the Indians who were good, when they died, went in one or two days to a fine pleaſant place, where there was prepared every thing that was good to eat and drink, and to give ſweet repoſe or reſt, and that when they awaked from ſleep, they found another different courſe, conſiſting of a great variety of things, moſt agreeable to the taſte, and that in this pleaſurable manner they ſpent their beings;—but ſuch as were bad, *i. e.* did bad things, when they died, went in one or two days to a very bad place, which he repreſented as the moſt diſagreeable—the very reverſe of the other—where they were as miſerable as the others were happy, having nothing to eat or drink, though very hungry, without any enjoyment of reſt by ſleep.

In theſe and other particulars, dear Sir, I believe you will obſerve, with me, a ſtrong reſemblance between the ancient Jews and Indians; to which I might have added ſome peculiarities of leſs note, but I am unwilling to tire your patience. Permit me only to add that all the cuſtoms and traditions above are not be found among every tribe of Indians; nor perhaps is the ſame uſage or cuſtom obſerved by every Indian of the ſame tribe.

I am, *&c.*

C. BEATTY.

LETTER *from the* CHRISTIAN INDIANS, *under the care of the Rev. Mr* JOHN BRAINERD, *in New-Jersey, to their brethren the* DELAWARE TRIBES, *to the westward of Allegh geny river, in answer to a message and invitation, sent by* JOSEPH *our interpreter, to go back and settle among them (dated February, 1767) which Message, &c. is mentioned in this Journal.*

TO THE CHIEF OF THE DELAWARE TRIBES OF INDIANS, AND ALL THAT RESIDE AT KE LA MIP PA-CHING, ON THE OTHER SIDE OF ALEGH-GENY.

BROTHERS,

YOU sent us a message by our friend Joseph Peepy, with a belt of wampum, which we have returned by him, according to your order, with these strings, which he will deliver to you at a proper time.

Brothers, you tell us we sit near a great water, where we are in danger of being drowned; and you take us by the hand and lead us, and set us down at *Qui-a-ha-ga*, where we may have good land, hunting and fishing plenty, and where we may sit down quietly and worship God.

Brothers, We thank you in our hearts, that you take so much care of us, and so kindly invite us to come to you, but we are obliged to tell you, that we do not see, at present how we can remove with our old people, our wives, and our children; because we are not able to be at the expence of moving so far; and our brothers the English have taken us into their arms as fathers take their children, and we do not think we ought to go without their consent, and indeed we cannot go without their assistance and protection.—We have here a good house for the worship of God, another for our children to go to school in, besides our dwelling houses, and many comfortable accommodations—all which we shall lose if we remove.

We have alſo a miniſter of Chriſt to inſtruct us in all our ſpiritual concerns, and lead us to heaven and happineſs, which are of more worth to us than all the reſt. Now, whenever theſe difficulties can be taken out of our way, we ſhall chearfully embrace your kind friendly offer; in the mean time we deſire, the path between you and us may be kept open, and hope that ſome of us ſhall be able ſoon to make you a viſit.

Brothers, You tell us you behold us from a great diſtance, at our devotions, and deſire to join us.

Brothers, We are very glad you have ſuch good deſires.—Certainly the great Spirit above has given you theſe deſires. We alſo ſhould be very glad to have you with us in our holy devotions, but our land here is ſo narrow, that we cannot expect you will leave your wide rich country, and come to us; but we rather think, that, after ſome time, we may be able to order things ſo here, as that a number of us may come to you, if not all.

Brothers, You tell us, you wonder none of us have been ſo kind as to make you a viſit, and inform you what we have met with, and deſire we would now tell you.

Brothers, We have not been altogether negligent in this matter; ſome of us have gone ſeveral times to *Wioming*, and other parts of *Suſquehannah*, to inform our Brothers there, of the good things which the Lord has made known to us, and ſome of us who were at *Lancaſter*, with our miniſter, when the laſt council-fire was kindled there, would gladly have informed all the Indians thereof, what we had learned about the Chriſtian way; and now alſo we are chearfully willing with all our hearts to let you know what we have found and met with.

Brothers, We have found how we may eſcape everlaſting miſery, and be made perfectly happy for ever and ever.

Brothers, It is made known to us, and we are ſure that our bodies, which now die and turn to duſt, ſhall be raiſed again at the laſt day of the world, and that our ſouls ſhall then be united to them, and we ſhall be alive again as we are now, and live for ever, never to die more; and that it ſhall be ſo with the whole race of mankind.

We have alſo learned, and do know that ſome of our fellow men, will be put into a place of the moſt dreadful torment, from which they will never be able to get out, but muſt bear intolerable pains and tortures for ever more; while others ſhall be made as happy as a creature can poſſibly be, and this happineſs to laſt for ever.

Now, Brothers, we have learned what we muſt be, and what we muſt do to eſcape this world of miſery, and obtain this place of happineſs, and we wiſh you and all the Indians every where knew it as we do.

Brothers, We have learned, and are ſure that the great God has ſent his ſon into the world to redeem us from our ſins, and from this miſerable place, and to make us holy and happy; and, that for this end, his ſon gave up his life, and ſuffered himſelf to be put to death; and that the only way for us, or any of mankind, to eſcape this dreadful miſery, and obtain this perfect happineſs, is to be good Chriſtians, to forſake all our wicked ways, and keep all God's holy commandments, and be as much like Chriſt as we poſſibly can, and depend on him alone for the pardon of all our ſins, and for every ſpiritual bleſſing.

Brothers, We have learned the whole of our duty. We know what will pleaſe God, and what will diſpleaſe him; what will bring us to happineſs, and what will make us miſerable: and ſo now, if we are not for ever happy, it will be our own faults. But, alas! tho' we know all this, we are not ſo good as we ſhould be. We have alſo learned to pray, ſing pſalms, and ſome of us can read and write.

Brothers, What we have now told you of, is the ſubſtance of what we have learned; but we cannot, on this little piece of paper, tell you every thing particularly.

Brothers, You tell us, you deſire we ſhould come, that we might teach you the Chriſtian way, and how you alſo may come to be happy.

Brothers, We wiſh to do this with all our hearts, ſo far as it is in our power, and are ſorry you are ſo far from us.

Brothers, We have learned many good things, 'tis true, and ſhould be very glad to ſee you, and talk with you, as bre-

thren; and ſome of us might teach you to ſing pſalms, and to read and to write; but we are not fit to be miniſters; nor are we called to that high office. Miniſters are men that the great God calls to preach the goſpel, and to teach mankind what they muſt do to be ſaved; and when they preach they ſpeak in God's name. From ſuch we received the goſpel; and all other Heathen people, that have been made Chriſtians, have been made ſo by the preaching of God's miniſters. Two ſuch men, we are informed, you had with you laſt ſummer; and we do not doubt, that if you deſire it, they, or ſome others, will viſit you again, at which we ſhall very much rejoice.

Brothers, We have heard our miniſter ſay, he has a great concern for you; and althoug hwe always want him at home, yet we ſhould be willing to part with him awhile, that he might teach you, and do you good, as he has done us. He has lived with us many years, and we know him to be a good friend to the Indians, and that he ſeeks their beſt good.

Brothers, We wiſh you all good; that you may have good miniſters to take you gently by the hand, and lead you ſafe to heaven and happineſs; and that you might obtain this great good, we think it might be well for you to ſpeak to Sir William Johnſon, who you know is the perſon the great king George hath appointed to ſpeak to the Indians, and we do not doubt he would be willing to help you.—He might alſo, perhaps, ſo order matters, that we, after ſome time, might remove to you, and be very happy in your country.

Brothers, We deſire to commit you, and all that concerns you and us, to the great God who made all things.

We pray that he would take you under his particular care, and that you and we may ſo know him, and his Son Jeſus Chriſt, as that we may meet in heaven, and be happy with him for ever more.

We are your ſincere Friends, and loving Brothers,

Signed, THOMAS STORE, &c.

Further remarks reſpecting Indian affairs.

THE converſion of the Indians in America is, undoubtedly, an object worthy of the greateſt attention, eſpecially as the Chriſtianizing of them would be the moſt effectual way of civilizing them; for the ſcheme of leading the ſavages into a civil ſtate, previous to inſtructing them in the knowledge of Chriſtianity, however plauſible it may have appeared to thoſe unacquainted with their cuſtoms and manners, yet hath been found (to the beſt of my knowledge) utterly impracticable; for their prejudices are as great againſt the laws and cuſtoms of civilized nations, as againſt Chriſtianity itſelf; and therefore till ſuch time as they come to be ſolemnly impreſſed with a ſenſe of their miſerable heatheniſh ſtate, and acquainted with the nature of the glorious goſpel of Jeſus Chriſt, and the immenſe advantages accruing thereby to their precious and immortal ſouls, they will pay little regard to the arguments made uſe of in favour of a civil ſtate, which they look upon as a ſtate of bondage and downright ſlavery. —The accounts we have had hitherto of the ſucceſs of the goſpel among them, make this obſervation concerning them abundantly evident; for as ſoon as any of them became true converts to Chriſtianity, they then, but not till then, began to ſee the neceſſity and benefit of a civil government.

The ſucceſs of the goſpel among the Indians has been ſignal and various.—Great pains have been taken ſince the firſt ſettlement of North America, with different tribes and nations, at different times, to bring theſe poor benighted heathens, not only to the ſpeculative, but alſo to the experimental knowledge of the true God and his Son Jeſus Chriſt; particularly by ſome eminent miniſters, who went from Great Britain with the firſt ſettlers of New-England. That great man of God the Reverend Mr John Elliot, who was called the Indian apoſtle, laboured indefatigably many years among the Indians, learned their language tranſlated the bible, and ſeveral pious

tracts into their tongue; and it pleaſed God to crown his labours with his divine bleſſing, for the converſion of many ſouls.

"Mr Thomas Mayhew, ſon of an excellent miniſter of that name, (ſays the Reverend Dr Chauncy) began in another part of the province, the work of goſpellizing the infidel natives ſo far back as the year 1642; and this good work has been carried on by one or another of this family, from that day to this.

"In 1657, many hundred men and women were added to the Chriſtian ſocieties in this part of the country, of ſuch as might be ſaid to be holy in their converſation, and that did not need for knowledge to be taught the principles of the oracles of God.

"In 1789, the Indian church under the care of Mr John Mayhew, ſon of the above Thomas, conſiſted of above 100 communicants walking according to the rule of the ſcriptures.

"The Rev. E. Mayhew, ſon of the forementioned John, in 1727 publiſhed an 8vo volume, entitled Indian Converts, in which he has given an account of the lives of 30 Indian miniſters, and about 80 Indian men, women, and young perſons, in the limits of *Martha's Vineyard*, an iſland in *Maſſachuſſets* province; and of theſe it may be ſaid, they were real converts to the faith of Chriſt, and ſome of them in a diſtinguiſhing degree clearly evidenced it by their manner of life;—it was ſuch as may make many Engliſh profeſſors bluſh.

"In the atteſtation to his accounts by 11 Boſtonian miniſters, it is ſaid, They who may ignorantly ſay that nothing has been, may be confuted; while thoſe who are deſirous to ſee ſomething that has been done, may be entertained and gratified.

"There is at this day within the province of the Maſſachuſſetts only, 16 miniſters, Engliſh and Indian, ſtatedly labouring, either as paſtors of ſo many Indian churches, or as preachers to aſſemblies of Indians,—9 Engliſh lecturers, and 7 ſtated ſchoolmaſters, beſides occaſional ones. And there are, at a ſettlement called *Maſhpe*, 200 Indians under the care of the Rev. Mr Hawley, who know no God beſide the everlaſting Jehovah."

But to come to things within my own knowledge—Mr David Brainerd, my intimate acquaintance and friend, ſpent many of his laſt years in goſpellizing ſeveral tribes of the Indians in New-Jerſey and Penſylvania. Being of too tender a frame to ſuſtain the hardſhips to which he was expoſed, and too eagerly ſet upon the work to quit it, he fell a martyr to the glorious cauſe. A journal of his labours and ſucceſs among the Indians was publiſhed by himſelf. Some of theſe Indians I have converſed with, when they were firſt awakened out of their dark ſtate of heatheniſm, and brought under a religious concern for their ſouls, as well as afterwards, when they obtained ſome clearneſs and ſatisfaction about the ſafety of their ſtate; and have ſince preached to them ſeveral times. —This worthy miniſter was ſucceeded by his brother, Mr J. Brainerd, who is ſtill purſuing the ſame laudable deſign.

I have now in my hands a catalogue, containing the names of Indians belonging to the Nanaganſet tribe in *New England*, in number about 315. Mr Samuel Drake, who has furniſhed the catalogue, and alſo wrote an account concerning them, and who has lived 14 years among them as a ſchoolmaſter, ſays, "he believes, in the judgment of charity, that in the above number of Indians there are 70 real Chriſtians—that about 60 of them have entered into covenant with God and one another, as a church of Chriſt, and are determined to follow the lamb of God whitherſoever he goes—that they are alſo agreed in the articles of faith contained in the Apoſtles creed—that on Tueſday, Thurſday, and Saturday evenings, they conſtantly meet together to ſing and pray to God—and that in their devotions, their affections ſeem to be ſurpriſingly drawn out—that they are not fond of receiving any into church fellowſhip, but ſuch as can give ſome good account of their being born again, renounce their heathenish practices, ſubject themſelves to the ordinance of baptiſm, and embrace the above articles of faith—that they ſteadily maintain religious worſhip in their families—that, once in four weeks, they have a meeting on the Thurſday, preparatory to the communion—that on the Lord's day following, they celebrate the Lord's ſupper; and that at certain ſacramental ſeaſons, he

has thought that the Lord Jeſus ſeemed as it were to be evidently ſet forth before them—that if at any time any of their brethren return to their former ſinful practices, the reſt will mourn over them as tho' their hearts would break—that if their backſliding brethren repent of their ſin, and manifeſt a deſire again to walk with the church, their rejoicing is equal to their former mourning; but that if no fruit of repentance appears, after they have mourned over them for ſeveral meetings, they bid the offender farewel, as if they were going to part to meet no more, and with ſuch a mourning as reſembles a funeral. I have been, ſays, my worthy informer, at ſeveral ſuch meetings, and there has been ſuch a lamentation in the aſſembly, when they were obliged to part with a brother, as a heathen man or publican, that even the before obſtinate ſinner would be ſo affected, as to appear inwardly in pain for ſin, and continue to cry to God for mercy, till he was delivered from his load of guilt and admitted into fellowſhip with the church again."

My informant farther ſays, "That this religious concern began among theſe Indians 26 years ſince; and that their miniſter is one of their own number, Mr Samuel Niles. He adds that now many of their children are able to read the New-Teſtament to their parents."

There are ſeveral other tribes of Indians in *New-England* not far diſtant from this ſame tribe, that have received the Chriſtian religion; a number of whom, as I am very credibly informed in the judgment of charity, give evidences of their being real Christians, and have occaſional communion with thoſe of the Nanaganſet church, particularly about 30 or 40 of the Mohigon Indians, of which tribe the Rev. Mr Occum, a perſon now well known in *England* and *Scotland*, is one; of the Pequet tribe, about 20; of the Nehantick tribe, ſome few, 6 or 7; both theſe Indian tribes live in the colony of *Connecticut*. There are alſo ſome of the Stoney Town tribe, that have occaſional communion with the Nanaganſets, and about 15 or 16 of the Montawk tribe of Indians, who live upon the east end of *Long Iſland*, and for ſeveral years had the Rev. Mr Horton to preach among them; theſe ſometimes

croſs the *Sound*, a great water, in order to join the above church in its divine ordinances.

Such have been the endeavours of the New Englanders, and ſuch the ſucceſs vouchſafed them in evangelizing the Indians; to which I might add, the preſent very laudable and diſintereſted attempts of the Reverend Dr Wheelock, in ſetting up an Indian ſchool, to furniſh thoſe poor benighted heathens with miniſters and ſchool-maſters, as well to inſtruct them in all the arts of agriculture and civil life, as the great things pertaining to God; an undertaking that hath met with remarkable encouragement, particularly in the very large collections which have lately been made in Great Britain for its ſupport and the countenance and patronage of thoſe very reſpectable and worthy gentlemen, who have condeſcended to become a board of truſt for the diſtribution of the ſaid monies.

I would only beg leave to ſubjoin my earneſt and moſt importunate wiſhes, that whoever after may be ſtirred up, and employed in the great work of evangelizing the Indians, may, like their forementioned worthy predeceſſors, approve themſelves able miniſters of the New Teſtament, be truly pious and exemplary Chriſtians, holy in all manner of converſation and godlineſs.—Otherwiſe, I am well perſuaded, that the beſt preaching will be ſo far from having any ſalutary influence upon the Indians, that they will rather become more hardened in their native heatheniſm, by the vicious and unholy lives of ſuch as attempt to proſelyte them to the religion of Jeſus, but yet exhibit in their temper and conduct, nothing of the purity of the goſpel, or diſpoſition and practice of its divine Author.

B L

FINIS.